EPIGRAPHIA INDICA:

A COLLECTION OF INSCRIPTIONS
SUPPLEMENTARY TO
THE CORPUS INSCRIPTIONUM INDICARUM
OF THE
ARCHÆOLOGICAL SURVEY,

TRANSLATED BY SEVERAL ORIENTAL SCHOLARS.

EDITED BY
JAS. BURGESS, LL.D., C.I.E.,
HON. A.R.I.B.A., F.R.G.S., M.R.A.S.; M. SOC. AS. PARIS,
HON. MEM. BERLIN SOC. OF ANTHROPOLOGY, ETC., AND OF BATAVIAN SOC. OF ARTS AND SCIENCES, FELLOW OF THE UNIVERSITY OF BOMBAY, ETC.
LATE DIRECTOR-GENERAL OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

ASSISTANT EDITORS.
E. HULTZSCH, PH.D.,
EPIGRAPHIST TO THE GOVERNMENT OF MADRAS
A. FUHRER, PH.D.,
ARCHÆOLOGICAL SURVEYOR, NORTH-WESTERN PROVINCES AND OUDH.

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PREFACE.

THE *Epigraphia Indica* originated in a proposal, submitted to the Government of India in February, 1887, for the printing of a *Record* to include not only translations of inscriptions—Sanskrit, Persian, Arabic, and other—but lists of them and other miscellaneous antiquarian information, including such materials as had been published for the Archæological Survey of Western India in the *Memoranda* issued by the Bombay Government from time to time between 1874 and 1885. On the 17th October following, information was asked by Government and submitted, giving details for a quarterly issue of fasciculi. After further correspondence the publication was sanctioned, and the first part was published in October 1888. After the third part, however, owing primarily to unavoidable delays by the press, it was found impossible to keep the publication up to the quarterly date, and the volume has consequently extended over a longer term than was contemplated ; this however is really of little consequence. The materials other than inscriptions, sent to me during the first year, were of little general and permanent interest, while the partial breaking up of the surveys, and my leaving India in 1889, prevented any special effort on behalf of the subsidiary features of the original prospectus. Hence the work has come to be devoted entirely to palæography, which was, indeed, from the first its main purpose.

Indian inscriptions—more so even than those of any other country—are the real archives of the annals of its ancient history, the contemporaneous witnesses of the events and of the men whose deeds they hand down ; and their authenticity renders them most valuable for the historian and deserving of careful record. They supply important data bearing on the chronology, geography, religious systems, affiliations of families and dynasties, taxes, land tenures, magistrates, customs, manners, organization of societies, language, and systems of writing of ancient times. Hence the great need for collecting and publishing them with the best translations and comments that modern scholarship can supply. The early pioneers of Indian research fully recognized this, and men like Wilkins, Colin Mackenzie, Colebrooke, Babington, Drs. Mill and Stevenson, Wathen, W. Elliot, and J. Prinsep, laid the foundation of, and made important contributions to, Indian palæographic study. So early as 1835, M. Jacquet of Paris projected a *Corpus Inscriptionum*, and made arrangements to include in it the collections formed by Colonel Colin Mackenzie ; but an early death prevented this young French Orientalist from realizing his purpose. The Bombay Temple Commission, in 1851, recalled attention to the inscriptions, and, in 1856, they reported on "the extreme

"desirableness of the publication, under the auspices of Government, of fac-"similes or copies, with decipherments and translations." The report added that "the publication of such a *Corpus Inscriptionum* appeared to be an object "of such importance in an antiquarian and historical point of view (for it "would embrace the most important *documenta* of Indian history), that it well "merited the combined attention of Government, of learned societies, and of "individual orientalists." This project also remained unfulfilled, and it was not till 1877 that Major-General (now General Sir) A. Cunningham, C.S.I., issued the first volume of his *Corpus Inscriptionum Indicarum*, the object of which was "to bring together in a few handy and accessible volumes all the "inscriptions of India which now lie scattered about in the Journals of our "different Asiatic Societies." This volume (in demy quarto) contained the Aśoka inscriptions on twenty-six lithographed plates of reductions, made by a native draftsman, from the impressions available. The second volume has not appeared; but the third, containing the inscriptions of the early Gupta kings and their successors, was prepared by Mr. J. F. Fleet, C.I.E., Bo.C.S., and published in 1887 in a large super-royal quarto volume,—the plates being photo-lithographic reductions from mechanical impressions taken from the originals, and the whole edited with Mr. Fleet's usual care and scholarship.

To attempt collecting the ancient and mediæval inscriptions of India, however, in separate volumes, arranged by dynasties or even periods, would necessitate indefinite delays and would still be imperfect; and therefore it seems altogether better to publish them as they are found in the fasciculi of the *Epigraphia Indica,* and trust to the index of the volume to facilitate references. This volume is thus to be regarded as properly one of the series of the *Corpus Inscriptionum Indicarum,* and practically may stand as the fourth volume of that publication.

The contents of this volume speak for themselves. The newly discovered twelfth Aśoka edict from Shâhbâzgarhî, the great Sîyaḍoṇî inscription found by me in the Lalitpur District, the new inscription of Toramâṇa Shâha, the ancient Hîrahaḍagalli copper-plate grant, the complete text of the Lakkhâ Maṇḍal inscription, and the important series of Jaina inscriptions found by Dr. Führer in the excavations at Mathurâ,—are only part of the important fresh contributions to epigraphy included in it. Facsimiles of the more important inscriptions are also given.

With the numerous epigraphs that have not been published before, it supplies also corrected editions from facsimile impressions of others that had been quite inadequately edited. The scholarship and special experience of the various translators,—Professors G. Bühler, Ph.D., LL.D., C.I.E., of Vienna, F. Kielhorn, Ph.D., C.I.E., of Göttingen, and J. Eggeling, Ph.D., of Edinburgh, E. Hultzsch, Ph. D., and J. F. Fleet, C.I.E., Bo C.S.—are a

sufficient guarantee for their notes and versions. To all of them my best thanks are due for the care and attention they have given to the work submitted to them; and specially to Dr. E. Hultzsch, who has given unflagging aid in revising the proofs for the press. Dr. Führer, also, has contributed many most valuable impressions for translation, including the whole of the Jaina inscriptions from Mathurâ.

The paper by Professor H. Jacobi, Ph.D., of Bonn University, on the computation of Hindu dates, is one of special and permanent value to all students of Indian chronology.

The Government of India has sanctioned the continuance of the work in a second volume, and much progress has already been made in preparing the materials for it. It will contain a revised edition, with facsimiles, of the great inscriptions of Aśoka by Professor G. Bühler, who will also supply other papers on further Jaina inscriptions from Mathurâ, on the Sâñchi inscriptions, etc. At my request the Government of India has kindly secured an impression of the Badal pillar inscription, and through the favour of Colonel S. S. Jacob, C.I.E., of Jaypur, *estampages* of the Harsha inscription have been obtained, which, together with others, have been edited by Professor F. Kielhorn. Then Muhammadan inscriptions have hitherto been overlooked or but sparingly edited; and it is intended to give them a place in the next volume, for which two series of considerable length have been already prepared.

JAS. BURGESS.

22, Seton Place, Edinburgh:
5th October 1891.

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EPIGRAPHIA INDICA.

SANSKRIT AND PRAKRIT INSCRIPTIONS.

The great importance of Indian Inscriptions as a means of illustrating and completing our knowledge of the history of the country, fixing the eras of its dynasties, the character of its peculiar land tenures, the derivation and developement of its various alphabets, and other subjects of like importance, has been long since recognised by Colebrooke, Prinsep, Lassen, and all orientalists. Of late years, increasing attention has been given to the study of these ancient records—preserved on stone and copper-plates, and which primarily served as the title-deeds of grants and endowments made by kings or chiefs to temples and religious personages or communities. Most of the earlier collections of transcripts made from these documents [1] were only eye-copies, and, however carefully prepared, were but very rarely sufficiently correct and reliable for purposes of critical translation. The late Sir Walter Elliot, K.C.S.I., LL.D., when in the Madras Civil Service, was the first to employ, to any large extent, the system of taking direct ink impressions from copper-plate grants. Many of these were afterwards published by me in *The Indian Antiquary*. This method, like photography, provided the means of supplying to scholars facsimiles of the documents free from clerical errors or modification of the alphabets. Methods of taking direct inked impressions from stone, also, have been devised; and *estampages* can thus be taken, having the advantages of presenting a direct reading of the inscription on the inked face and a mould from it on the back, so that the slightest scratch on the stone is retained on a carefully-taken impression. With such a copy before him, the epigraphist can leisurely decipher the inscription in his study with about the same accuracy and facility as if he had the lithic record before him.

The inscriptions in the following pages have been prepared from such impressions and edited by most competent scholars, with comments, texts, and translations. The publication of them will thus place in the hands of European and other students of Indian history and antiquities, trustworthy texts and versions of the inscriptions collected by the Archæological Surveys,[2] and will be a reliable source from which to obtain the materials required in the prosecution of their studies in the historical, antiquarian, philological, or other branches of Oriental research. Selected facsimiles of the more notable inscriptions, on a reduced scale, accompany the texts.

J. B.

[1] For some account of the collections made and the work done in this department of research previous to 1878, see my remarks in the Introduction to *Pâli Sanskrit and Old Canarese Inscriptions*, arranged by Mr. J. F. Fleet, Bo.C.S

[2] The Inscriptions of the Madras Survey will be published separately by Dr. E. Hultzsch.

I.—A PRÂKṚIT GRANT OF THE PALLAVA KING ŚIVASKANDAVARMAN,

By G. Bühler, Ph.D., LL.D., C.I.E., Vienna.

For the edition of the subjoined grant I have used a photograph and two rubbings (A and B), made over to me by Dr. J. Burgess, C.I.E., Director General of the Archæological Survey of India. The original plates were purchased from Chennappa, a merchant of Hîrahaḍagalli in the Bellâri district. They are eight in number and measure each 8 inches by 2". They are numbered with the ancient numeral signs of the *aksharapalli*; but, contrary to the ordinary usage, the figures are found on the first side of each sheet.[1] The plates are held together by a single ring which passes through holes in the upper right-hand corners.

The technical execution is extremely rude and so careless that the holes for the ring have been cut, after the engraving had been done. Portions of several *aksharas, e.g.*, of the second on plate IIa, l. 1, have thus been destroyed. The preservation is good. Only in the last line of plate II*a* one important word has become illegible. The characters closely resemble those used in Sir W. Elliot's grant of Vijayabuddhavarman's queen.[2] The letters *ṭa ḍa* and *da* look frequently much alike, and the same remark applies in some cases to *ta* and *na* as well as to *ta* and *bha*. The *anusvâra* is indicated by a small cross. Among the numeral signs there are several remarkable forms. Thus the figure 2 is expressed by a dot and a slanting straight line, the figure 3 by a peculiar combination of three straight lines. On the other hand the figure 1 is expressed by a curved stroke, as in the grant edited by Mr. Fleet.

With the exception of the last line, which contains a final *maṅgala* in good Sanskrit, the grant is written in a Prâkrit dialect, which comes close to the literary Pâli, but shows also a number of peculiarities and divergent forms. The majority of the latter is traceable partly in the edicts of Aśoka and partly in the inscriptions of the caves of Western India and of the Amarâvatî Stûpa, while a few occur only in other literary Prâkrits. The points which here deserve special mention are the following:

1. The palatal *ja* is used frequently for *ya*. It appears throughout in the names, which in Sanskrit end in *ârya, e.g., Golasamajasa* (l. 12), *Agisamajasa* (l. 13), *i.e.*, in Sanskrit *Agniśarmâryasya*, &c. In other words, the change is less constant. Thus we have

[1] The same anomaly is observable in Mr. Fleet's edition of Sir W. Elliot's grant of Viyayabuddhavarman's queen, where, besides, plate II*b* bears the figure 3, while plate III is not marked at all.

[2] *Indian Antiquary*, Vol. IX, pp. 101-102. Unfortunately the greater part of the text of this grant makes no sense in Mr. Fleet's edition. I at first suspected that his facsimile was not exact. But a comparison of the original plates, which were presented to the British Museum by Sir Walter Elliot, has convinced me that it is absolutely trustworthy. A repeated examination of the document and a comparison with our grant have led me, however, to differ from Mr. Fleet with respect to the reading of a number of words. I read—

l. 1. *Bhâraddâyassa* instead of *Bhâraṭṭâyaṇa.*

l. 8. *Amhaṁ* for *abûṁ* (?)

l. 9. *Nivattaṇâ* and *amhehi*, for *nivattane, adhû(?)hi.*

l. 10. *Sampadattâ taṁ nâtûṇa gâmeyikâ âyuttâ* for *samya dattâ taṁ tâtûṇa-gâme yekâ* 200 (?) 40 (?) *ttara.*

l. 11. *Savvaparihârehi pariharaṁdha pariharayaṁ* for *saṁya parikarihi parihâraḍhaparihaya.* If the last two words are changed to *pariharaṁtu* and *parihârayaṁtu* [*cha*], a translation of lines 8—11 is possible, and it will be "(*To the temple*) of divine Nârâyaṇa (*a piece of*) land, four *nivartanas* 4, has been given by us, (*the gift*) having (*been*) made a means of increasing our length of life and power. Knowing that (*our*) officials living in the village, should exempt it (*and*) and cause it to be exempted with all exemptions."

In l. 15 I read *pivati* instead of *devati*, because here, as also in *gâmeyikâ* (l. 10) the curved line to the right of the consonant which itself comes closer to *pa* than to *da*, is meant—as often in another class of inscriptions, for *i*. I am unable to decipher lines 4—7, which remain utterly unintelligible.

kâreyya (l. 40) and *kareyyâma* (l. 41) against *kâravejjâ* (l. 40), *vaṭṭeja* (l. 46), and *hoja* (l. 48); *yo* (l. 46) against *jo* (l. 44); °*ppayutte* (l. 6) against °*saṁjutto* (l. 47). A great many other words, like °*yâjî* (l. 1), *visayesa*° (l. 3), show only *ya*. The occasional change of *ya* to *ja* separates the language of the inscription from the literary Pâli and the dialects used in Aśoka's inscriptions, while it agrees with the practice followed in the cave-inscriptions. An instance of the change, which in literary Pâli is very rare, of *ja* to *ya*, occurs in *Bhâradâya* (l. 2, 16, 19) for Sanskrit *Bhâradvâja*.

2. A very peculiar principle is observed in the change of *na* to *ṇa*. It almost invariably takes place in the affixes of inflection, *Pallavâṇa* (l. 2), °*manusâṇa* (l. 7), *vatthavâṇa* (l. 8), °*bamhaṇâṇaṁ* (l. 8, 27, 30, 38), *bhâtukâṇa* (l. 18), °*pamukhâṇaṁ* (l. 27, 38), °*likhiteṇa* (l. 51), *kâtûṇaṁ*, (l. 10, 29), *nâtûṇaṁ*, the only counter-instance being °*madena* (l. 40). In other cases frequently, though not invariably, a single medial *na* suffers the same change, while initial *na* and medial *nna* always remain unchanged. On the whole the lingual *ṇa* occurs more frequently than in Pâli, in the Girnâr redaction of Aśoka's edicts and the cave-inscriptions, but more rarely than in the Prâkrit of the Jainas, where it has nearly supplanted the dental nasal.

3. Some cases in which hard consonants are softened likewise come nearer to the usage of the Jaina and Mahârâshṭrî dialects, than to that of the Pâli and of the older inscriptions. Thus we find *Kassava*° (l. 18) for *Kâśyapa*°, *kâravejjâ* (l. 40), *anuvaṭṭhâveti* (l. 45), and *vi* (l. 6, 29), while the original consonant is preserved in *parihâpetavva* (l. 37), and *api* (l. 37). With these instances may be compared *bhaḍa* for *bhaṭa* (l. 7, 43), and *kada* or *kaḍa* (l. 51) against °*adhikata* (l. 4). An exceptional case of hardening occurs in *majâtâye* for Sanskrit *maryâdayâ*. The representation of Sanskrit *varsha* by *vâsa* (l. 48, 49) and *varisa* (l. 42) is against the usage in Pâli and in most of Aśôka's edicts, but is found in the cave-inscriptions.

4. Some peculiar forms, in the declension especially of pronouns and numerals, which deserve to be noted, are: the masculine *sammo* (l. 46) instead of the neuter *sammaṁ*, Sanskrit *śarma*, the nominative plural masculine *chattâri* (l. 18, 39) instead of *chattâro*, the instrumental singular °*majâtâye* (l. 43), the form *be* (l. 14, 20, 39) for *dve* or *duve*, the genitive plural *amhaṁ* (l. 3, 42) instead of *amhâkaṁ*, the genitive plural *etesi* (l. 27) for *etesaṁ*, and *chasi* (l. 46), *i.e.*, *cha esi*,[3] for *cha esâṁ*, the genitive plural *chatuṇhaṁ* (l. 18) instead of *chatuṇṇaṁ*. Analogies for the first three forms occur already in Aśoka's edicts. The last five are known from the cave-inscriptions and the later Prâkrits. Most remarkable is the inflection of the Dvandva compound in the phrase *Kumâranaṁdi-Kumârasama-Koṭṭasama-Sattissa cha chatuṇhaṁ bhâtukâṇa chattâri pattibhâgâ* (l. 17), where we should expect the termination of the plural instead of that of the singular. The preceding adjective *Kosikasagotasa* and the following *cha* show that we have not to deal with an accidental mistake. Analogies are found in the Sanskrit *Sûtras*.[4] Thus we find in Âpastamba's *Dharmasûtra*, I. 31, 21, *prâyatyabrahmacharyakâlecharyayâ cha*.

5. There are further several cases, which exhibit a curious disregard of the rules of concord:—L. 10-11 the adjectives *appatihatasâsaṇasa* and *anekahi*[*raṇa*]*koḍigo-halasatasahassappadâyiṇo*, standing in the genitive singular, have to be taken with the

[3] With respect to the elision of the second vowel compare Pâli *chattârome* instead of *chattâro ime* and other instances mentioned by Kuhn, *Beiträge zur Pali Grammatik*, p. 60.

[4] See also my remarks in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XLI, p. 250.

substantive *mahârâja-Bappasâmîhi*, which stands in the instrumental plural. Again, the names of the officials in l. 3-6, *visayesa—adhikatâdike* and so forth, stand in the accusative plural, but the last noun of the series, which must have been governed by the same omitted verb as the others, *bhadamanusânâ* (l. 7), shows the genitive plural. The explanation of these two anomalies seems to be that two constructions, either of which would be permissible in itself, have been mixed up. In the first case the word which governs the three nouns is *puvvadattam* (l. 12), and this might in Prâkrit be construed either with the genitive or with the instrumental. Moreover, as the substantive is the name of a royal personage, the use of the plural instead of the singular is also permissible. The construction, which the passage shows, has, I think, been caused thereby, that the writer first intended to use the genitive singular throughout and then changed his mind, preferring the construction with the instrumental and the plural. Want of care, or the idea that constructions, differing in form but identical in sense, may be used indiscriminately, made a correction appear unnecessary. The same remarks apply to the second case, where either the accusative or the genitive used throughout would be correct.[5] More difficult is the explanation of the construction of the masculine *sampadatto* (l. 30) with the neuter *puvvadatam*, which latter agrees with the omitted substantive *vâtakam*. If the anomaly has not been caused by a mere *lapsus styli*, it seems to point to an utter loss of feeling for the differences of gender. The fact that the neuter *chattâri* is used as a masculine, speaks in favour of the second alternative.

6. Finally, the spelling of the inscription calls also for a few remarks. It shows throughout a mingling of two different methods, the abbreviated of the official and commercial classes and the etymological of the Pandits. According to the former, which is used nearly throughout, as might be expected, in the edicts of Aśoka and mostly in the cave-inscriptions, and which was until a short time ago universally prevalent in government and merchants' offices, each single consonant may also be read double. Hence we find *Sivakhamdavamo* (l. 2) for °*vammo*, *gumike* (l. 5) for *gummike*, *dhamâ*° (l. 9) for *dhammâ*°, *Agisamajasa* for *Aggisammajjassa*, and numerous similar instances, while the spelling of *aggitthoma*° and *dhamma*° (l. 1), and of a great many other words, follows the etymological principle. In some cases the latter is adopted, though it violates the phonetic laws of the Prâkrit. Thus *Âtteya*° (l. 13) is a close transliteration of *Âtreya*, but the Prâkrit dialects admit only the forms *Âteya* and *Âtteya*. A word in which both principles of spelling seem to be blended, is *Vatsasagotasa* (l. 22), which corresponds to Sanskrit *Vâtsyasagotrasya*. The correct Prâkrit spelling would be *Vachchhasagottassa*. It may, however, be that the writer put *tsa* because he was accustomed to pronounce it like *chha*.

The historical information, which the grant conveys, is scanty, and in the present state of our knowledge of the history of Southern India not particularly useful. The Pallava king Śivaskandavarman of Kâñchî, who was affiliated to the Brahmanical *gotra* of the Bhâradvâjas, confirmed and enlarged, in the eighth year of his reign, a donation, made formerly by the great king, the lord Bappa (*i.e.*, probably by his father), to certain Brahmans, who resided at Âpiṭṭi or Âpiṭṭî, and were *bhojakas*, *i.e.*, probably freeholders of the village Chillarekakoḍuṁka or Chillerekakoḍuṁka. The latter village was included in the Sâtâhani district (*raṭṭha*). The gift consisted of

[5] See also my remarks on similarly lax construction in the Sanskrit *Sûtras*, in the *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, volume XL, page 532ff.

a garden in Chillarekakodumka, the income from which was to be divided in the manner specified, of two pieces of land in Âpiṭṭî, and of some serfs. The writer of the grant was the privy councillor (*rahasâdhikata*) Bhaṭṭiśarman, who is called *Kolivâlabhojaka*, *i.e.*, the Inâmdâr of Kolivâla. It is for the present impossible to say how the donor is connected with the other Pallava kings, known from the *śâsanas* as yet published, or to fix the period when he reigned. With respect to the latter point I am, however, inclined to assume with Mr. Fleet (*Indian Antiquary*, vol. IX, p. 101), that the kings, named in the Prâkrit grants, belong to an earlier time than those who issued the Sanskrit *śâsanas*. The want of accurate maps makes it impossible for me to identify the villages and the district named.

In spite of these drawbacks our grant possesses a very great importance. Like the great Nânâghâṭ inscription of Sâtakanni's widow Nâyanikâ and like the Elliot grant of Vijayabuddhavarman's queen, it shows that the use of Prâkrit in the older inscriptions is not due to the influence of Buddhism, but that in early times Prâkrit was the official language of the Indian kings, while the use of Sanskrit was still confined to the Brahmanical schools. Our grant and the other two documents mentioned were issued by adherents of the Brahmanical faith. The use of Sanskrit in the comminatory verses, included in the Elliot grant, and in the *mangala* at the end of our grant, show that the said language was not unknown to the persons who composed the text. If, nevertheless, the chief portions of the grants are written in Prâkrit, some reason, not of a religious nature, must have dictated the use of the vulgar idiom. This reason, I think, can only have been official usage. The results of the recent epigraphic and linguistic studies are most unfavourable to the theory that there was in India once a golden age during which kings, priests, and peasants spoke the language of Pâṇini. They rather tend to show that the classical Sanskrit is a Brahmanical modification of *the*, or *a*, northern dialect, elaborated by the grammatical schools, which very slowly and in historical times gained ascendancy throughout the whole of India and among all the educated classes. Our inscription is an important link in a long chain of arguments supporting this view. Its full importance can, however, only be made apparent in a comprehensive discussion of the history of the Aryan languages of India.

TRANSCRIPT.

PLATE I.

Siddham||[a]

1 Kâṁchîpurâ aggitthomavâjapeyassamedhayâjî dhammamahâ
2 râjâdhirâjo Bhâraddâyo Pallavâṇa Sivakhaṁdavamo
3 ambaṁ visayesavattharâjakumârasenâpati-

PLATE II*a*.

4 raṭṭhikamâḍabinudesâdhikatâdîke gâmâgâmabhojake
5 vallave govallave amachche âraṇadhikate gumike tûthike
6 neyike anne vi cha amhapesaṇappayutte saṁcharaṁtaka-
7 bhaḍamaṇusâṇa [kaḍh....o] pârihâraṁ vitarâma chattha dâṇi

[a] This word stands on the margin, on a level with the second line.

L. 1. One would have expected *aggiṭṭhoma*°.

L. 3. The *tha* of *vattha* looks exactly like that of *agitthoma*.

L. 4. The *i* of *raṭṭhika* is very faint; read *mâṁḍabika*.

L. 5. Read *araṇâdhikate*.

L. 6. Only the right side of *ṇa* in °*pesaṇa* is preserved.

L. 7. The letters placed between brackets are very doubtful, with the exception of the last vowel; *pârihâraṁ* is particularly plain.

PLATE II*b*.

8 Âpiṭṭivatthavâṇa Chillarekakoḍuṁkabhojakabamhaṇâṇaṁ appa-
9 ṇa kulagottasa dhamâyubalayaśovadhanike vijayavejayike,
10 cha kâtûṇaṁ appatihatasâsaṇassa anekahirogakoḍî-
11 gohalasatasahassappadâyino . . mahârâjâ-Bappasâmihi

PLATE III*a*.

12 vâṭaka Chillarekakoḍuṁke puvvadattaṁ Golasamajasa patibhâgo 1
13 Âtteyasagotasa Agisamajassa patîbhâgâ 4
14 Mâḍharasa patîbhâgâ be 2 Jâmâtukasa. Agillasa patî-
15 bhâgo 1 Kâritasagotasa Kâlasamasa pattîbhâgâ 3

PLATE III*b*.

16 Bhâradâyasagottasa Kumârasamasa patibhâgâ 2 Kosika-
17 sagotasa Kumâranaṁdi-Kumârasama-Koṭṭasama-Sattissa cha
16 chatuṇhaṁ bhâtukâṇa chattâri pattibhâgâ 4 Kassavasagotta-
19 sa Bhaṭisâ patîbhâgo 1 Bhâradâyasa Khaṁdakoṁḍisa

PLATE IV*a*.

20 patîbhâgâ be 2 Khaṁdadhasa patîbhâgo 1 Bappasa
21 patîbhâgo 1 Dattajasa patîbhâgâ be 2 Naṁdijasa
22 patîbhâgâ 3 Vatsasagotasa Rudasamasa patî-
23 bhâgo 1 Dâmajasa patîbhâgo 1 Sâlasamajasa pati-
24 bhâgo 1.

PLATE IV*b*.

25 Parimitasa patîbhâgo 1 Nâganaṁdisa patîbhâgo 1 Golisa
26 patibhâgo 1 Khaṁdasamasa patibhâgo 1 Sâmijasa patibhâgo 1
27 etesi bamhaṇâṇaṁ Agisamajapamukhâṇaṁ Sâtâhaniraṭṭhe
28 gâme Chillarekakoḍuṁke dakhiṇasîmaṁ puvvadattaṁ

PLATE V*a*.

29 amhehi vi âchandatârakâlika kâtûṇaṁ udakâdiṁ saṁpa-
30 datto etaṁ bamhaṇâṇaṁ Chilerekakoḍuṁkavâṭakaṁ
31 akarayollakavinesikhaṭṭâvâsaṁ adûdhadadhigahaṇaṁ
32 araṭṭhasaṁvinayikaṁ aloṇagulachchhobhaṁ akaraveṭṭhi-

PLATE V*b*.

33 koṁjallaṁ apâraṁparabalivaddagahaṇaṁ ataṇakaṭṭhagaha-
34 ṇaṁ aharitakasâkapuphagahaṇaṁ evamâdîkehi aṭṭhâ-
35 rasajâtiparihârehi visayavâsîhi . Api-
36 ṭṭîvasîhi Chillerekakoḍuṁkavâsîhi cha pariharitavaṁ

PLATE VI*a*.

37 parihâpetavva cha tti api cha Âpiṭṭîyaṁ Agisamaja-
38 pamukhâṇa bahmaṇâṇaṁ khalasa ṇivataṇaṁ gharassa nivata-
39 ṇaṁ addhikâ chhâttâri 4 kelikâ be tti 2 eva ṇâtûṇaṁ
40 atha kochi vallabhamadena pilâ bâdhâ kareyya kâravejjâ

L. 10. Read °*hiraṇa*.°

L. 12. Possibly *vâṭakaṁ* and *Golisamajasa*.

L. 13. The proper Prâkrit form of *Âtreya* is not *Atteya*°, but *Atteyya*°.

L. 15. Read *Hârita*°.

L. 16. The figure is doubtful.

L. 31. Perhaps °*khaḍḍâvâsaṁ* to be read; a peculiar curve is attached to the right limb of *ka* in *akarayollaka*° and *akurayollaka*° may be intended.

L. 39. Read *chattâri*, or *chââri*.

PLATE VI*b*.

41 vâ tasa khu ambe nigahavâraṇa kareyyâma ti bhûyo cha
42 varisasatasahassâtirekasamakâle amhaṁ Pallava-
43 kulamahaṁtte bhavissabhaḍe anne cha no

PLATE VII*a*.

44 vasudhâdhipe bhaye abhatthemi jo sakakâle upari-
45 likhitamajâtâye aṇuvaṭṭhâveti tasa
46 vo sammo ti yo chaṇi tigghe vaṭṭeja

PLATE VII*b*.

47 sa cha khu pañchamahâpâtakasaṁjutto narâdhamo
48 hoja ti dattâ paṭṭikâ vâsasatasahassâya
49 saṁva 8 vâsa 6 diva 5 sayamâṇattaṁ

PLATE VIII.

50 Kolivâlabhojakasa rahasâdhikata-Bhaṭṭisa-
51 mmasa sahatthalikhiteṇa paṭṭikâ kada tti
52 svasti gobrâhmaṇalekhakavâchakaśrotribhya iti [||]

TRANSLATION.

"Success! From Kâṁchîpura—the righteous[7] supreme king of great kings of the Pallavas Sivakhaṁdavama (Śivaskandavarman), a Bhâraddâya[8] (Bhâradvâja) an offerer of Agnishṭoma, Vâjapeya and Aśvamedha (*sacrifices*) [*issues the following orders*]:

"[*We send greeting*][9] to our lords of provinces, *vatthas*,[10] royal princes, generals, rulers of districts, custom-house officers,[11] prefects of countries and others, to the freeholders of various villages,[12] to herdsmen, cowherds, ministers, foresters, *gumikas*, *tûthikas*,

L. 41. The photograph seems to give *kareyyâmeti*.

L. 43. Read *mahaṁte*.

L. 44. *Bhaye* looks nearly like *taye*.

L. 45. Stands for *aṇuvaṭṭâveti*, which perhaps should be restored.

L. 51. Perhaps *kaḍa* is to be read.

[7] Compare Mr. Fleet's grant, *Indian Antiquary*, vol. V, p. 155, line 17 of the transcript.

[8] Compare Mr. Fleet's grants, *Indian Antiquary*, vol. V, p. 51, line 15 of the transcript, and *ibidem*, page 155, line 14 of the transcript, as well as vol. IX, p. 101, line 2 of the transcript, where *Bhâraddâyassa* has to be read for *Bhâraṭṭâyaṇa*.

[9] Two verbs have been left out, one in the third person singular after *Sivakhaṁdavamo*, and one in the first person plural, or in the absolutive at the end of the list of officials. For the pronoun *amhaṁ* 'our' shows that a new sentence begins with line 3, and the words *vitarâma chattha dâṇi* prove that it must have stood in the first person plural or in the absolutive. The first verb was probably *âṇaveti* or some equivalent. The second may either have been a word expressing command, or, what I consider more likely, some expression implying greeting, such as are found in many other inscriptions.

[10] *Vattha* would correspond to Sanskrit *vâstva* or *vâstra*, the sense of which does not fit. Possibly it may be a mistake for *vaṭṭha* or *bandha*, which both are explained in Hemachandra's *Deśikosha* by *bhṛitya*, 'servant'.

[11] I consider the correction *mâṇḍabika* as certain and take the word *maṇḍaba* or *maṇḍapa*, from which it has been derived in the sense of the modern *mâṇḍavî*, 'custom house'—see Molesworth, *Marâṭhî Dictionary*, sub voce. The *śaulkikas* are frequently mentioned in Sanskrit inscriptions.

[12] That *bhojaka* does not mean 'temple priest,' but 'inâmdâr,' or 'freeholder,' seems to follow from its use in line 8, where the donees are called *Chillarekakoḍuṁkabhojakas*, who lived in Âpiṭṭî, and in line 50, where the privy councillor Bhaṭṭisamma receives the title *Kolivâlabhojake*. Such a despised personage as a temple priest could hardly become a minister. Professor Fausböll points out to me that *gâmâgâmabhojaka* may be rendered as above, as repetitions of the same word with a lengthening of the final vowel of the first are commonly used in Pâli in order to indicate the *vîpsâ*.

neyikas,[13] and all others employed in our service, to roaming (*spies*) and warriors,[14] and we grant here an immunity (*viz.*) the garden in Chillarekakoḍuṁka, which was formerly given by the great king, the lord Bappa,[15] a giver of many *krors* of gold and of one hundred thousand ox-ploughs,[16]—while he made (*the gift*) a means of the increase of the merit, longevity, power and fame of (*his*) own family and race—to the Brâhmans, free-holders of Chillarekakoḍuṁka (*and*) inhabitants of Âpiṭṭî, (*viz.*) to Golasamaja (Golaśarmârya) one share of the produce,[17] to Agisamaja (Agniśarmârya) of the Âtteya (Âtreya) gotra four shares of the produce, to Mâḍhara (Mâṭhara) two shares of the produce, to (*his*) son-in-law (?) Agilla (Agnila) one share of the produce, to Kâla-sama (Kâlaśarman) of the Hârita gotra two (?) shares of the produce, to Kumâra-sama (Kumâraśarman) of the Bhâradâya (Bhâradvâja) gotra two shares of the produce, to the four brothers Kumâranaṁdi, (Kumâranandin), Kumârasama, (Kumâraśarman), Koṭṭasama (Koṭṭaśarman) and Satti (Śakti) of the Kosika (Kauśika) gotra four (4) shares of the produce, to Bhaṭi (Bhaṭṭi) of the Kassava (Kâśyapa) gotra one share of the produce, to Khaṁdakoṁḍi (Skandakoṭi ?) the Bhâradâya (Bhâradvâja) two shares of the produce, to Khaṁdaḍha (Skanda-ṛiddha) one share of the produce, to Bappa one share of the produce, to Dattaja (Dattârya) two shares of the produce,[17] to Naṁdija (Nandyârya) three shares of the produce, to Rudasama (Rudraśarman) of the Vâtsya gotra one share of the produce, to Dâmaja (Dâmârya one share of the produce, to Sâlasama (Śyâlaśarman ?) one share of the produce, to Parimita[18] (?) one share of the produce, to Nâganaṁdi one share of the produce, to Goli (?) one share of the produce, to Khaṁdasama (Skandaśarman) one share of the produce; to Sâmija (Svâmyârya) one share of the produce.

"By Us also the formerly-given (*garden*)[19] (situated), on the southern *sîn*, in the village of Chillarekakoḍuṁka (*and*) in the province (*raṭṭha*) of Sâtâhani, has been granted to the above-mentioned Brâhmans, chief among whom is Agisamaja (Agniśarmârya), (*the gift*) being confirmed by a libation of water and being made (*valid*) as long as the moon and stars endure.

This garden in Chillarekakoḍuṁka, which belongs to the Brâhmans, (*is to be*) free from taxes ...., free from the taking of sweet and sour milk,[20] .... [21] free

[13] The first of the three words left untranslated corresponds to Sanskrit *gaulmika*. As *gulma* means both 'a thicket' and 'a picket of soldiers,' the derivative may denote either a kind of forest-official or the leader of a gulma of warriors. *Tûthika* may be connected with Prâkrit *tûha* 'a Tîrtha,' and mean 'overseers of fords' or 'of bathing places.' With *neyika* compare *naiyokâḥ* in Mr. Fleet and Elliot's grant, *Indian Antiquary*, vol. V, p. 52, line 28 of the text. Mr. Fleet changes it to *niyuktâḥ*, which now seems a rather doubtful emendation. I suspect that *naiyokâḥ* is a mistake for *naiyikâḥ*, which would exactly correspond to *neyika*, and that both words are corruptions of Sanskrit *nâyaka*, commonly pronounced *nâiek*. If this is correct, the term denotes a military officer of the rank of a corporal or a sergeant.

[14] *Saṁcharantaka* occurs also in Mr. Fleet's grant, *loc. cit.*, line 29 of the text. and Mr. Fleet has translated it by 'travellers.' I believe that royal servants are meant, and that the word refers to the spies whom the Indian kings sent into the provinces to explore the behaviour of their officials,—see *Manu*, VII, 122.

[15] The great king Bappa is probably the donor's father,—see Mr. Fleet's article, *Indian Antiquary*, vol. XV, p. 272ff.

[16] This *may*, of course, mean also 'one hundred thousand cows and (the same number) of ploughs (*of land*).' Regarding the various kinds of the measure of land, called 'a plough,' see Kullûka on *Manu*, VII, 119.

[17] *Patti, patti, pati*, and *pati* I take to be the representatives of Sanskrit *prâpti*, which means *âya*, 'produce,' or 'income.' It is, of course, possible that the garden was let and the rent divided among the donees.

[18] This name does not seem to be correct; perhaps it should be *Harimita*, i.e.; *Harimitra*.

[19] The word *vâṭakaṁ* has been left out by mistake.

[20] Milk, grass, firewood, vegetables, and so forth had to be furnished gratis by the villagers to royal officers and their servants. The custom still prevails in many native states.

[21] I do not venture to translate *araṭṭhasaṁvinayikaṁ*. The phrase is, of course, identical with that used in the Andhra inscriptions (*Archæological Report, West. Ind.*, vol. IV, pp. 104-106, Nos. 13, 14)—*araṭhasavinayika*, my former explanation of which cannot stand.

from troubles about salt and sugar,[22] free from taxes, forced labour ...., free from the taking of the oxen in succession,[23] free from the taking of grass and wood, free from the taking of vegetables and flowers; with these and other immunities of the eighteen kinds it must be exempted and caused to be exempted by the inhabitants of the province, by the inhabitants of Âpiṭṭi and by the inhabitants of Chillerekakodumka.

"Moreover, in Âpiṭṭi (*one*) *nivartana* (*has been given*) to the Brâhmans, chief among whom is Agisamaja (Agniśarmârya), for a threshing-floor, (*one*) *nivartana* for a house, four labourers[24] receiving half the produce (*addhikâ*), two Kolikas.[25]

"Now (*if*) anybody, knowing this, proud of (*being*) a favourite (*of the king*), should cause or cause to be caused a small obstacle (*to the donees*), him, forsooth, we shall restrain by punishment. And further I pray both the future great warriors of our Pallava race, (*who may rule*) within a period exceeding one hundred thousand years, as well as kings, differing from us (*in descent*), saying (*unto them*): 'To him among you blessings, who in his time makes (*the people*) act according to the rule, written above.[26] But he who acts contrary to it shall be the lowest of men, loaded with (*the guilt of*) the five mortal sins.' A charter (*valid*) for one hundred thousand years has been given on the fifth day, in the sixth (*fortnight*) of the rainy season, in the year eight. (*My*) own order. The charter has been prepared in his own handwriting by the privy councillor Bhaṭṭisama (Bhaṭṭiśarman), the Kolivâla freeholder.' 'Welfare to cows, Brâhmans, the writer, the readers and the hearers.'"

POSTSCRIPT.

After writing the article printed above, I have received from Dr. J. Burgess the original plates of the grant for inspection and am now able to give the following additions.

The plates are still held together by a single ring to which a nearly circular, somewhat battered, seal about an inch in diameter is attached. This seal shows as emblem an animal, facing the proper right, which may be intended for a deer or a horse. Below there stands the word Śivaskandavarmaṇaḥ, the last three *aksharas* of which are much defaced and doubtful. The first four *aksharas* are perfectly plain and leave no doubt that this part of the grant was in Sanskrit, just like the *maṅgala* at the end.

On the otherwise blank outside of the first plate the word *diṭhaṁ* is inscribed in very large letters. It is obviously the equivalent of Sanskṛit *dṛishṭam*, which according to Dr. Bhagvânlâl and Mr. Fleet occurs in the beginning of the Chammak and Sivani grants of the Vâkâṭaka king Pravarasena II. I have formerly tried to show that, though the resemblance of the letters in the latter two documents to *dṛishṭam* is indisputable, they must be read *oṁ oṁ* or *o oṁ*. In face of the plain reading on our plate, it is no longer possible to uphold the latter view. The existence of the word *dṛishṭam* must be acknowledged. As regards its meaning, I think that we may take it in its literal sense and translate it by 'SEEN,' the note indicating that the copy of the grant

[22] In Sanskrit *alavaṇaguḍakshobham*. Digging for salt was a royal monopoly.

[23] I suppose this refers to the obligation of furnishing by turns draught-cattle for the progress of the royal officers.

[24] The *addhikâ* i.e., *ardhikâḥ*, appear to have been slaves,—see also Âpastamba's *Dharmasûtra*, II, 28, 1.

[25] *Kolikâ* corresponds to Sanskrit *kaulikâḥ*, and may mean 'weavers.' But it is also possible to think of the well-known tribe of the Kolis, who were slaves.

[26] I transliterate and complete this,—"*yaḥ svakakâla uparilikhitamaryâdayâ (janân) anuvartayettaya vaḥ śarmeti.*

given to the donees had been *seen*, and was acknowledged to be correct by the minister or by the keeper of the records. This explanation is suggested by the position of *dịṭhaṁ* in our grant, where it occupies much the same place as the *Vide* or *Visum* in certain modern official documents. If *drishṭaṁ—diṭhaṁ* were to be taken as a *maṅgala*, as might be supposed on account of its position in the two Vâkâṭaka grants, it would be difficult to say how it came to be used in that sense.

II.—THE PRAŚASTI OF THE TEMPLE OF LAKKHÂ MAṆḌAL AT MAḌHÂ, IN JAUNSÂR BÂWAR,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined edition of the Praśasti of the temple of Lakkhâ Maṇḍal at Maḍhâ in the Jâunsâr Bâwar district on the Upper Jamnâ, has been prepared according to an impression supplied by Dr. J. Burgess.[1] The inscription seems to be incised with great skill and neatness and to be in an almost perfect state of preservation. The letters are very closely allied to the *Brâhma aksharas* of the Horiuzi palm-leaves and to the characters of Dr. Bhagvânlâl's Nepâl inscriptions Nos. 9-15, as well as of those of Kâmavana and Jhâlrâpâṭan.[2] With the latter it shares one striking peculiarity—the superscribed and often highly ornamental *kâṇḍs* and *mâtrâs*. Our document is, however, not quite regular in this respect. *Prishṭhamâtrâs* and *â*-strokes, marked by a horizontal line, occur likewise. Archaic is the form of *ṭa* which consists of a semi-circle, inclining towards the right or placed horizontally with the round back upwards. In two cases, l. 13 *Bhaṭṭa-Kshemaśiva* and l. 14 *Bhaṭṭa-Skanda*, the top of the upper *ṭa* is flattened. The subscribed palatal *ña* has also an archaic shape, differing only by the curves in the left-hand vertical from the form of the Gupta inscriptions. The older form of *ya* consisting of a loop and two verticals occurs l. 6 and 11, in *yena*.

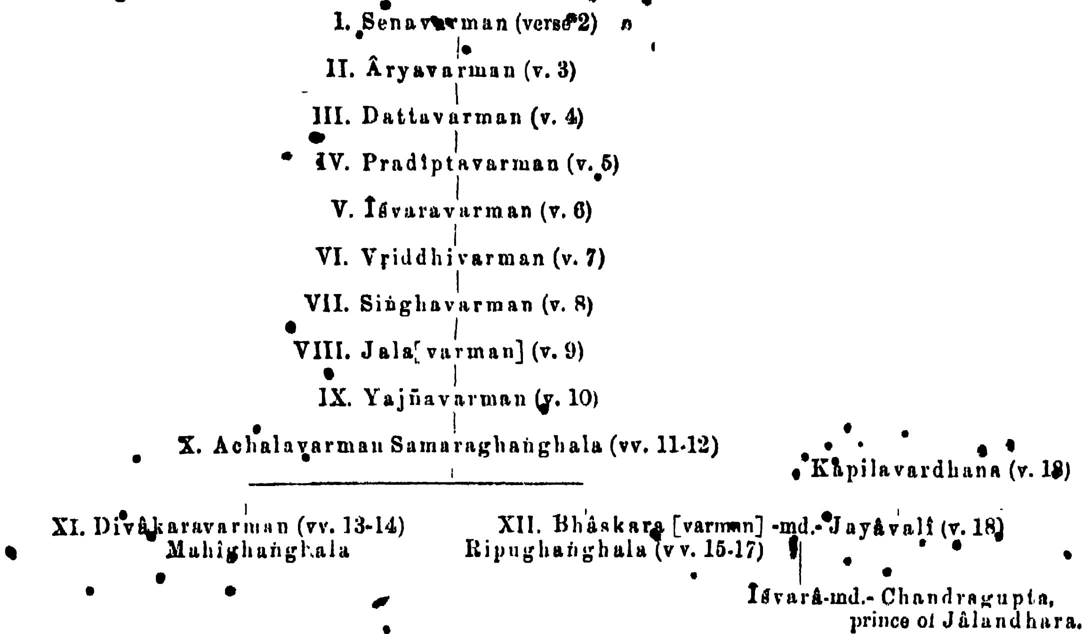
The language is good and pure Sanskrit, offering only a few irregularities in the spelling, which, however, are very common in the older inscriptions. Instead of the *anusvâra* we have invariably *ṅa* before *śa*, and also before *sa*, with one exception, where the dental *na* stands. For *kṛitavân* the inscription has, l. 4, *kritavân*; for *kṛitâś*, l. 7, *kritâś*; and for *siṁha*, l. 1 and 5, *siṅgha*. No distinction is made between *va* and *ba*, a certain indication that then as now the letter *va* was always pronounced *ba* in Northern India. Above the inscription there are in the centre some irregular letters of later date which seem to read *Śrî-Haṭṭâdhiśvarebhyaḥ*. Further towards the right stand five indistinct *aksharas* of the same alphabet in which the inscription is written, perhaps *nâratanâsyaḥ* || and finally nearly in the corner above a diagram [*râ*?] *jaśrîsâdhukenaḥ* ||.

As regards the contents of the inscription, it offers (verse 22) a so-called *Praśasti*, —a eulogy or panegyric, composed by Bhaṭṭa Vasudeva, son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshemaśiva, and incised in the stone (verse 23) by the mason Îśvaranâga, son of Nâgadatta.

[1] The stone is now in the modern temple of Lakkhâ Maṇḍal, where it has recently been placed for safe custody; another shorter and almost obliterated inscription is built into a wall. The Tahsildar of Kâlsi brought both to my notice.—J. B.

[2] *Ind. Ant.*, vol. IX, pp. 163 seqq.; vol. X, p. 34; and vol. V, p. 180. Compare also *Anecdota Oxoniensia*, vol. I, part 3, p. 72, note 2.

The Praśasti records the dedication of a temple of Śiva (verse 20) by a princess, Îśvarâ, who belonged to the royal race of Siṅghapura, for the spiritual welfare of her deceased husband. The latter, called Śrî-Chandragupta, was (verse 19) the son of a king of Jâlandhara,—apparently himself not a reigning king, but either a younger son or possibly an elder son who died during his father's lifetime. The greater part of the inscription (verses 2-18) is taken up by an account of the ancestors of the *dedicatrix*, and gives us the following pedigree of the kings of Siṅghapura,[3] who, according to verse 2, belonged to the line of Yadu,—the Yâdavas of the lunar race,—which had ruled over the country "since the beginning of the Yuga."



Though one or even several verses are devoted to each royal personage, not a single historical fact is mentioned regarding them. Only with respect to Jayâvalî the statement that "she obtained the title *devî* through her virtues," permits us to infer that she was of comparatively speaking low extraction. As her father Kapilavardhana receives only the epithet *Śrî* 'the illustrious,' he probably was nothing more than a common Rajput. The fact that Îśvarâ was married to a scion of the royal family of Jâlandhara, the modern Jallandhar in the Panjâb, makes it very probable that the district over which her ancestors ruled lay in the same province. Hence the *Saiṅghapura râjya* of our inscription may be safely identified with the kingdom of Sang-ho-pu-lo, *i.e.*, Siṁhapura,[4] described by Hiuen Tsiang.[5] This identification gives us perhaps a clue to the probable date of the inscription and to the period during which the twelve kings of Siṅghapura ruled. If the palæographical facts mentioned above are alone taken into consideration, the inscription will have to be placed between about 600 and 800 A.D. For the earliest of the dated cognate inscriptions was written in Śrîharshasaṁvat 48 or 654-55 A.D., and the latest in Śrîharshasaṁvat 153 or 759-60 A.D. It would, of course, be unsafe to assume that these dates are exactly the beginning and the end of the

[3] A not quite correct analysis of the contents of this inscription has been given in Prinsep's *Essays*, vol. II, *Useful Tables*, p. 245, note 2. According to Mr. Fleet's letter in *The Academy* of January 7, 1888, it was also discussed or translated many years ago by Bâbu Śivaprasâda in the *Simla Akbar*, a publication not accessible to me.

[4] This is the usual way of rendering the Chinese syllables. The latter agree, however, more closely with the form of our inscription, Siṅghapura, and I believe that this was the one known to Hiuen Tsiang.

[5] *Si-yu-ki*, vol. I, pp. 143-147 (Beal).

period during which the alphabet of our inscription was in use, and it is only reasonable to allow a margin of about fifty years either way. Hiuen Tsiang's remarks concerning the government of Singhapura make it, I think, likely that it was written near the remoter limit of this period. He says (*loc. cit.*, p. 143) that, at the time of his visit, "the country had no king or rulers, but was in dependence on Kaśmîr." As our inscription distinctly asserts that kings of the Yadu race ruled the realm of Singhapura since the beginning of the Yuga and enumerates those of eleven generations by name, its date probably falls before the Kaśmîrian conquest. For even if we assumed, though there is no foundation for such an assumption, that Singhapura again became free shortly after Hiuen Tsiang's visit in 631 A.D., and if we assigned the inscription to the remotest limit, the end of the eighth century, its contents would clash with Hiuen Tsiang's statement. For the eleven generations of kings enumerated we require at least 275 years, which we can in no way get, if we suppose the inscription to have been written after Hiuen Tsiang's visit and after the hypothetical liberation of Singhapura from the Kaśmîrian yoke, say between 650 and 1700 A.D. If we assume that it was incised before those two events, say about 600, the assertion that the Yâdavas ruled Singhapura since the beginning of the Yuga, *i.e.*, since time immemorial, and that eleven princes ruled it in a direct line of succession, offers no difficulties. The accession of Sonavarman will thus have to be placed in the beginning of the fourth century A.D.

In conclusion I may add that this inscription very forcibly inculcates the necessity of our abstaining from identifying every Chandragupta who may turn up in literary or epigraphic documents with the Maurya or the Gupta king of that name.

TRANSCRIPT.

Line 1. ओ[6]
सर्गस्थितिलयहेतोर्व्विश्वस्य [ब्रह्म]विष्णुरुद्राणां ।
मूर्त्तित्रयं प्रदधते संसारभिदे नमो विभवे ॥ [१]
यदुवङ्शप्रभुवां राज्ञां सैङ्घपुरं राज्यमा युगादधताम् ।
L. 2. श्रीसेनवर्म्मनामा राजर्षि॓ प्रक्रमेणासीत् ॥ [२][7]
तनयस्तस्य श्रीमान्नृपतिरभूदार्यवर्म्मनाम्नैव ।
आर्यव्रतता प्रथमं व्याप‍ितवाङ्स्तदनु यश्चरितै: ॥ [३]
श्री[दत्त]वर्म्म-[8]
L. 3. नामा दत्ताभयविभवविजयविध्व[ङ्]स: [।]
भीतार्थिकुलारिभ्यो वभूव तस्यात्मजो नृपति: ॥ [४]
सूनुरभूत्तस्य महान्भूपालश् श्रीप्रदीप्तवर्म्मेति ।
दर्प्पान्धशत्रुपृतना-
L. 4. पतङ्गपटलोप्रदीप्ताग्नि: ॥ [५]
श्रीश्वरवर्म्मेति सुतस्तस्याभूद्भूपति॓ प्रदानेन ।
ऐश्वर्यं य×क्षितवान्भव इव निचये [भवा]र्त्थानां ॥ [६][9]
श्रीवृद्धिवर्म्मसंज्ञस्तस्य वभूवात्मज:

[6] L 1. Read ओं .—The word *Brahma* is indistinct.

[7] Metre of verses 1-22, Âryâ.

[8] L. 2. The syllable द in श्री [दत्त]वर्म्म is faintly visible. The restoration is certain, on account of the word दत्ताभय° in line 3.

[9] L 4. Read क्षतवान्.—The first two syllables of भवार्त्थानां are indistinct.

L. 5. प्रवृद्धश्री: ।
चन्द्र इव तापहारी जयनामा नन्दनो राजा ॥ [७]
स्वभुजार्ज्जितशौर्य्ययशा दानवतामुपरि दृष्टसामर्थ्य: [।]
श्रीसिंहवर्म्मनामा तत्तनयो राजसिंहोभूत् ॥ [८]

L. 6. तस्य सुतोभूदाशापूरणकर्म्मा जनस्य तापच्छित् ।
श्रीजलनामा नृपति: कलियुगदावाग्निजलवर्ष: ॥ [९]
श्रीयज्ञवर्म्मनामा तदङ्गजोभूत्महीपतिर्येन ।
यज्ञाज्य-

L. 7. धूमजलदैर्नित्योत्केका × क्रिताग्र शिखिन: ॥ [१०]
पुत्रस्तस्य बभूव श्रीमान्राजर्षिरचलवर्म्मेति ।
कृतयुगचरितेष्वचलो यश्च स्थैर्यादिगुणसाम्यात् ॥ [११]
यस्सम-

L. 8. रघल्लाख्यामन्वर्थवतोन्दधार रणरौद्र: [।]
अपराङ्मुखगणितसङ्गरकरिरदनाग्राङ्कितोरस्क: ॥ [१२]
तस्य दिवाकरवर्म्मा श्रीमान्स्तनयो बभूव नृपतीश: [।]
यस्य दिवाकरता-

L. 9. भूत्परतेजोभिभवधर्म्मेण ॥ [१३]
वारणविषाणसङ्कटसङ्गरचलचारिणश्श्रुत्वा यस्य ।
अक्षरीदरीनशस्त्रान्मपदि महीघल्लभटाख्या ॥ [१४]
तस्य कनीयान्भ्राता

L. 10. श्रीभास्कर इत्यभून्नृपतिपाल: ।
रिपुघल्लाभिधानं योवहदाजौ विजयमन्त्रं ॥ [१५]
स्वभुजार्ज्जितपरराज्यद्रविणसदादानकर्म्मण: पाणे: [।]
यस्यासीद्विश्रामो नत-

L. 11. रिपुपृष्ठव्रणस्थितिषु ॥ [१६]
येनाभिकष्य पञ्चाम्यतविगमगानि शैलदुर्ग्गाणि ।
आक्रम्य युद्धशौण्डा हस्तिकरं दापिता: क्षितिपा: ॥ [१७]
तस्य गुणार्ज्जितदेवीशब्दा श्रीकपिलवर्द्धन-

L. 12. सुताभूत् ।
राज्ञी प्राणेशा श्रीजयावलीत्येकपत्नी च ॥ [१८]
तस्यास्तनया साध्वी सावित्रीवश्वरेति नाम्नासीत् ।
जालन्धरनृपसूनोर्ज्जाया श्रीचन्द्रगुप्तस्य ॥ [१९]
भर्त्तरि गतवति नाकं करि-

L. 13. णस्कन्धाङ्गवास्पदमिदं सा ।[11]
तत्पुण्यायाकारयदार्चायानुगतसत्येन ॥ [२०]

[10] L. 7. Read कृताग्र-. | [11] L. 13. Read करिण:स्कन्धा.

यावन्महीमहीधरजलनिधयो यावदिन्दुरवितारा: ।
तावदिदमस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥ [२१]
भट्टक्षेम-

L. 14. शिवात्मजभट्टस्कन्दादवाप्तभूजन्मा ।
भट्टवसुदेव एताम्प्रशस्तिमकरोदयो[ध्ये]श: [॥ २२][12]
अश्मनीश्वरणागेन नागदत्तस्य सूनुना ।
उत्कीर्णा सूत्रधारेण रोहीतकनिवासिना ॥ छ ॥ [२३][13]

TRANSLATION.

Om.

1. Obeisance to the supreme Lord,[14] who destroys the circle of births and assumes the three forms of Brahman, Vishṇu, and Rudra for the sake of the creation, continuance, and dissolution of the universe!

2. Among the kings, sprung from the race of Yadu, who govern the kingdom of Singhapura since (*the beginning of*) the (*Kali*) Yuga, arose in the course (*of time*) a royal sage, named the illustrious Senavarman.

3. His son was an illustrious king with the name Âryavarman, who first after him (*his father*) proclaimed by his deeds the fact that he kept the vow of an Ârya.

4. The king, named the illustrious Dattavarman, who secured safety, riches, victory, and destruction (*respectively*) to the fearful, to beggars, to his race and to his enemies, was his son.

5. His son was a great protector of the earth, called the illustrious Pradîptavarman, a blazing fire for (*that*) multitude of moths, the armies of his foes, who were blinded by pride.

6. His son, called the illustrious Îśvaravarman, became king through his great liberality, he who ruled, like Bhava, over a multitude of objects of existence (*bhava*).

7. His son was he who was denominated the illustrious Vṛiddhivarman, a king whose good fortune was much increased, who, like the moon, removed torments[15] and gladdened the eyes (*of men*).

8. His son was the illustrious Singhavarman, a lion-like king who earned by (*the strength of*) his arms a reputation for bravery and whose power was seen (*to be*) above (*that of*) those having *dâna* (*i.e.*, of merely liberal not heroic princes and of rutting elephants).[16]

9. His son was he who is named the illustrious Jala, a prince whose peculiar action was the filling of the regions (*with his fame*), who removed the torments of his people, and who rained water (*as it were*) for (*quenching*) the forest-fire of the Kaliyuga.[17]

10. His son was the king named the illustrious Yajñavarman, by whom the peacocks were ever made to cry aloud on account of the smoke-clouds (*arising*) from the sacrificial butter.

[12] L. 14. ध्ये in दयोध्येश: is not quite distinct.

[13] Metre of verse 23 Anushṭubh.

[14] The deity meant is Śiva.

The moon removes the torments of the heat of the day, and the king those inflicted by wicked men.

[16] Here we have the time-honoured pun on *dâna* 'liberality' and 'the ichor of the rutting elephant.'

[17] *i.e.*, who by his virtues counteracted the wickedness of the Kali-yuga, which on account of its destructiveness may be compared to a forest-fire. The other epithets, too, have a double sense, one applicable to water, *jala*, and the other to the king called *Jala*.

11. His son was the illustrious royal sage called Achalavarman, who was constant in (*following*) the holy practices of the Kṛitayuga, because (*his*) virtues, firmness, and so forth, (*were*) the same (*as those prevailing in the golden age*);

12. Who bore the second name Samaraghaṅghala,[18] suitable (*for him*) on account of its meaning, (*because he was*) terrible in battle and his chest had been marked in countless fights by the points of elephants' tusks.

13. His son was the illustrious lord of kings, Divâkaravarman, whose sun-like nature (*divâkaratâ*) was shown by a characteristic (*of his*), the humbling of his enemies'[19] fiery courage (*paratejobhibhava*), *just as the sun causes to pale all other lights* (*paratejobhibhava*);

14. Whose famed appellation 'the Mahîghaṅghala' warrior made his foes weaponless, when he nimbly strode over the battle(-*field*) that was impassable on account of the elephants' tusks.

15. His younger brother was the protector of kings, called the illustrious Bhâskara, who (*also*) bore the name Ripughaṅghala, a charm ensuring victory in battle;

16. Whose hand that was constantly occupied in giving away the wealth of hostile kingdoms won by (*the strength of*) his arms, (*found*) repose by resting for a moment on the backs of bending foes;

17. By whom, scaling on foot mountain-fortresses, accessible (*only*) to birds, kings expert in fighting were attacked and made to pay a tribute of elephants.

18. His queen, mistress of his life and his sole consort, was the illustrious Jayâvalî, the daughter of the illustrious Kapilavardhana, (*a lady*) who won the title of queen (*devî*) through her virtues.

19. Her daughter was (*a lady*) faithful like Sâvitrî,[19] Îśvarâ by name, the wife of the illustrious Chandragupta, son of the king of Jâlandhara.

20. When her husband had ascended to heaven from the shoulder of his elephant,[20] she caused to be built for his spiritual merit this temple of Bhava in consequence of a vow which was (*made*) in accordance with (*the instructions of*) her spiritual teacher.

21. As long as the mountains, the oceans, the moon, the sun and the stars exist, so long may this location of the fame of illustrious Chandragupta endure.[21]

22. Bhaṭṭa Vasudeva, the lord of Ayodhyâ,[22] who owed his happy birth to Bhaṭṭa Skanda, the son of Bhaṭṭa Kshemaśiva, composed this panegyric.

23. By the mason Îśvaranâga, an inhabitant of Rauhîtaka[23] (*and*) son of Nâgadatta, has it been incised in the stone.

[18] I am unable to find in the *Koshas* and dictionaries accessible to me the word *ghaṅghala*, which occurs here and below in verses 14 and 15. A comparison of the three compounds, *samaraghaṅghala*, *mahîghaṅghala*, and *ripughaṅghala*, makes it probable that its meaning is 'the conqueror:' very likely it is a Deśî word, allied to *ghaṅghola*.

[19] Of course the heroine of the *Sâvitryupâkhyâna*, *Mahâbhârata*, III, 293-299, is meant.

[20] This may either mean that he fell from his elephant and broke his neck, or merely that he exchanged his princely pomp for a residence in heaven.

[21] In case *kîrttisthânam* might be taken as a synonym of *kîrtanam*, 'temple' (*Indian Antiquary*, vol. XII, pp. 228-229), the latter portion of the verse might be translated, "so long may this temple (*sacred to the memory*) of the illustrious Chandragupta endure."

[22] *Ayodhyeśaḥ*, 'the lord of Ayodhyâ,' means, I suppose, only that Vasudeva was the owner of some village called Ayodhyâ.

[23] Rauhîtaka is the name of a town and district in Northern India, as may be gathered from *Râjataraṅgiṇî*, IV, 11-12. It probably corresponds, as Dr. Burgess suggests to me, to the modern town or district of Rohtak, or its homonymous capital, 43 miles north-east of Dehli.

III.—AŚOKA'S TWELFTH ROCK-EDICT ACCORDING TO THE SHÂHBÂZGARHÎ VERSION,

BY G. BÜHLER, PhD., LL.D., C.I.E.

The subjoined edition of the lately discovered twelfth edict of the Shâhbâzgarhi series is based on (1) a heliotype facsimile taken from an impression; (2) a slightly mutilated paper impression taken by Captain Deane, Assistant Commissioner of Yusafzai, and (3) a direct photograph of the right half of the inscription, taken from the rock.

The inscription is incised in 9¼ unequal lines on a granitic boulder, and is about 2 feet 6 inches broad and 9 feet 8 inches long. The rock appears to be full of large and small fissures, exfoliations, and holes. Some of these seem to have existed before the inscription was engraved, as the mason has avoided them in cutting the letters. Thus the last two syllables of the word *dhramamahamatra* in l. 9, stand more than an inch apart from the preceding ones, and the impression clearly shows the traces of flaws in the intervening portion of the stone. But in most cases the fissures and holes are of later origin and have destroyed smaller or larger portions of the letters. This circumstance makes a certain proportion of the vowel signs, *anusvâras* and subscribed *ra-kâras* doubtful. In a very few cases the consonants too are not clearly distinguishable.

The alphabet of the inscription is the so-called Baktro-Pâli or North-Indian, which according to Sir A. Cunningham was current in Indian Kâbul and in the Panjâb from the beginning of the historical period to the third century A.D. The letters are mostly 1½ to 2 inches high. Owing to the want of perfectly readable impressions and trustworthy facsimiles of the inscriptions in this character, and specially of the edicts of Aśoka, a good many minor details in the reading of these characters have still to be settled. Though this is not the place for the discussion of all the doubtful or disputed points, I must refer to a few of them in explanation of my transcript.

1. I have in general adopted the new interpretations of some signs, *e.g.*, of + and ᄀ which Dr. Bhagvânlâl Indrâji and Dr. Hoernle have given in their articles on the first rock-edict of the Shâhbâzgarhî version, and of the Suibihârâ inscription, *Indian Antiquary*, vol. X, pp. 105 & 324, and vol. XI, p. 128.

2. I am however not able to agree as yet with Dr. Bhagvânlâl's remark in the last article, that the short line slanting upwards, which is sometimes found on the left side of the lower end of consonants and *a*, denotes the long *â*. In our edict it occurs distinctly in the first sign of *bahuvidha*, l. 2, where the reading *bâhuvidha* is impossible. It is further found in the *va* of *devanaṁ*, l. 1, where the reading *devânaṁ* is required. In a third word, *ataprashaḍavaḍhi*, l. 8, it perhaps occurs in the initial letter, and the reading *âta* is possible. But I do not dare to put these two lengths in the transcript, as none of the numerous other letters after which *â* must have been read, such as *ḍa* in *°prashaṁḍani*, *ṭha* in *grahaṭhani*, show a similar contrivance. Moreover, neither Dr. Bhagvânlâl's facsimile of the rock-edict nor the photograph of the Shâhbâzgarhî version which I owe to the kindness of Sir A. Cunningham, nor the facsimile and photograph of the Mânsahra version, which I have likewise received from him, confirm the assertion that the distinction between *a* and *â* is clearly marked in the Aśoka inscriptions. Hence I have noticed these slight peculiarities of the letters merely in the notes to the transcript.

8. With respect to the spelling I have scrupulously adhered to the position of the letters in the original. I transliterate *priyadraśi, dhramo, savra,* though I have not the slightest doubt that the words were pronounced in the Panjâb, as elsewhere, *priyadarśi, dharmo,* and *sarva.* To everybody who is acquainted with manuscripts of works in the modern Prâkrits of India, or who has had to do with official correspondence in these Prâkrits, the carelessness which the old inscriptions show with respect to the position of the letter *ra* will be nothing new or wonderful. A Hindu who is neither a Paṇḍit nor a pupil of the Government schools, will write for *sovarṇd, sovraṇ* or *srovaṇ,* for *sarva* sometimes *srava* and sometimes *savra,* just as his fancy may direct.[1] As long as the *ra* appears in the word, he is quite contented. He, of course, pronounces invariably *dhar'm, sar'v, sovar'n,* and so forth. There is, I think, no reason to suppose that Aśoka's Rajukas were better scholars than the Karkuns of the British Government offices before the introduction of the European system of education, and I therefore believe that the abnormities in their spelling may be attributed to the same causes which operated in the case of the modern office writers. Still, in a transcript, it is as well to render the peculiarities of the text as accurately as possible.

TRANSCRIPT.

L. 1—De(va)naṁ (p)riyo (P)riyadraśi raya[2] savrapraṣhaṁḍani graha[tha]ṁi cha puje(ti) danena vividhaye cha pujay(e) [.] N[o][3] chu (tatha) [da]na[ṁ][4] va puja va.

L. 2—devanaṁ[5] priyo m(a)ñati yatha kiti [?] sa(la)vaḍhi siy(a) savraprashaṁḍana[ṁ][6] [.] Salavaḍhi tu bahuvidha[7] [.] Tasa tu iyo mula ya(ṁ)[8] vach(a) guti [;]

L. 3—kiti [?] ataprashaṁḍapuja (va) pa[rapa]sha[ṁ]ḍagarana[9] va no s(i)ya [apra]karaṇasi[10] [,] lahuka va siya ta(si ta)si prakara[ṇ]e[11] [.] Puje[ta]v[a][12] [e]va[13] (chu) parapra(shaṁ)(.)

L. 4—[ḍa tena tena prakaraṇena [.] Ev]aṁ[14] karaṁtaṁ [ata]prashaṁḍaṁ vaḍheti

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[1] See *e.g.* Mr. Narmadâshankar's remarks on this point in the preface to his edition of Premânand's *Daśamskandha* of the *Bhâgavatapurâṇa,* p. 8.I.C.

The sign ( ) used in the transcript indicates that the letters are slightly injured, the sign [ ] that they are very much defaced but just recognisable.

[2] There is a straight line on the right side of the lower end of *ra* and a slanting one on the right of *ya,* faintly visible on the facsimile. I believe that both are accidental.

[3] The vowel *o* is very faint on the facsimile, but plain, though shallow, on the impression.

[4] The *anusvâra* is doubtful.

[5] The *va* of *devanaṁ* shows a short upward stroke at the lower end of *va.* The little semicircle on the right of *ma* which on the facsimile is connected with the letter, appears detached from it on the impression.

[6] The last *anusvâra* is doubtful.

[7] A short line, slanting upwards, is attached to the lower end of *ba.*

[8] Only one half of the *anusvâra* is visible on the impression to the right of *ya.* The other, which was attached to the left limb, has disappeared in a great rent.

[9] The *anusvâra* is doubtful. *Garana* is probably a mistake for *garaha.* The *ra* of this word shows below on the right horizontal line, which I believe to be accidental.

[10] *Pra* is tolerably plain on the impression.

[11] *Ṇa* is better recognisable on the impression.

[12] The vertical line above *va* seems to be accidental, just as that below.

[13] On the facsimile the first letter looks like *ya* with a wrongly placed *o*-stroke. According to the impression *eva* is probable.

[14] The first twelve letters are with difficulty recognisable. Only the last two are almost entirely gone.

paraprashaṁḍasa[15] pi . cha upakaroti [.] Ta(da) aññatha ka[rata][16] [cha][17] a(ta)pra-[shaṁḍam]

L. 5—chhaṇati parap(ra)shaḍasa[18] cha apakaroti [·] Yo hi kochi[19] ataprash(a)ḍaṁ pujeti (para)p(ra)sh(a)ḍ(a)[20] [ga]rahati savr(a)[21] atap(ra)shaḍabhatiyeva[22] kiti [?]

L. 6—(a)taprashaṁḍaṁ dipaya(mi) ti [,] so cha puna tatha karaṁtaṁ so cha puna tatha kar(aṁtaṁ)[23] ba(dha)tara(ṁ)[24] upahaṁti atapra(sha)ḍaṁ [.] So saṁyamo vo[25] s(a)dhu [,] kiti [?] aññaṁ(a)ñasa dhramo[26]

L. 7—ś(r)uṇeyu[27] cha su(ś)rus(e)yu[28] cha ti [.] Evaṁ (hi) d(e)vanaṁ priyasa ichh [,] kiti [?] savraprashaṁḍa bahuśruta cha kala[ṇa]gama[29] cha siy(a)su (.) Ye cha tatra tatra[30]

L. 8—prasana tesham[31] vatavo[32] [:] de(va)naṁ[33] pri[yo] n(a tatha da)naṁ va (pu)ja va m(a)ñati ya(tha) ki [?] salavaḍhi siya ti savraprashaḍanaṁ bahuka cha[.] . Etaye a * *[34]

L. 9—vapaṭa [dhra]mamahamatra[35] (i) * * yachhama(hamá)tra[36] v(a)chabhumika aññe cha nikay(a)[37] [.] Ima(ṁ)[38] cha etisa (pha)laṁ yaṁ atapraśhaḍavaḍhi[39]

L. 10—dhrama(sa) cha dipana[40][.]

In Devanâgarî.

1. देवनं प्रियो प्रियद्रशि रय सव्रप्रषंडनि प्रवजितनि च ग्रहठनि च पुजेति दनेन विविधये च पुजये। नो तु तथ दनं व पुज व

2. देवनं प्रियो मञति यथ किति। सलवढि सिय सव्रप्रषंडनं। सलवढि तु बहुविध। तस तु इयो मुल यं वचगुति।

[15] The *ra* of *para* shows a small slanting line attached below to the right of the letter. The apparent anusvâra under *ḍa* is shown by the impression to be an accidental scratch.

[16] The last sign of *karata* is almost entirely gone. The reading may have been *karaṁtaṁ*.

[17] The letter is very doubtful. One would expect *cha* or *tu*. In the following word the two *anusvâras* are doubtful.

[18] Possibly °*pashaḍasa*.

[19] The *o* of *kochi* is visible on the reverse of the impression.

[20] Possibly °*pashaṁḍaṁ*.

[21] Possibly *savre*.

[22] The *e*-stroke to the left of *ya*, where its proper position is, seems a little abnormal, and may be an accidental scratch.

[23] The participial phrase has been repeated by mistake. The first anusvâra of the second *karaṁtaṁ* is doubtful.

[24] The *anusvâra* seems certain from the impression.

[25] This seems plain on the impression, but is a mistake for *va*. It looks as if a *ra*-stroke were attached to *sa* of *sadhu*.

[26] *Dhra* is perfectly distinct on the impression.

[27] This might be read also *sruniyu*. But there are some other cases where a diagonal stroke passes through the inside of the semicircle at the top of *ṇa*.

[28] The top line of *śru* is not distinct owing to a large fissure.

[29] As the top of *ṇa* has been destroyed, it may have been dental.

[30] The last three syllables are not visible on the impression.

[31] The *anusvâra* is distinct on the impression.

[32] The final vowel is distinct on the impression.

[33] *Va* looks on the facsimile like *vya*. The impression shows that the lower lines are scratches.

[34] Read *athaye*. The last three letters on the facsimile are not visible on the impression.

[35] *Dhra* is mutilated. *Ha* is perfectly distinct on the photograph; *tra* on the same and on the impression.

[36] Probably *ithidhiyachha* to be restored.

[37] The apparent *e*-stroke to the left of *ya* is, I think, an accidental scratch.

[38] Possibly *imo*.

[39] A line slanting upwards seems to be attached to the left of the lower end of the initial *a*. But it may be due to a fissure, the prolongation of which is plain on the impression.

[40] This line is not on the impression.

3. किति। अतप्रषंडपुज व परप्रषंडगरन व नो सिय अप्रकरणसि लहुक व सिय तसि तसि प्रकरणे। पुजेतव एव तु परप्रषं -

4. ड तेन तेन प्रकरणेन। एवं करंतं अतप्रषंडं वढेति परप्रषंडस पि च उपकरोति। तद अञथ करत च अतप्रषंडं

5. छणति परप्रषंडस च अपकरोति। यो हि कोचि अतप्रषडं पुजेति परप्रषड गरहति सव्र अतप्रषडभतियेव। किति।

6. अतप्रषंडं दिपयमि ति। सो च पुन तथ करंतं सो च पुन तथ करंतं बढतरं उपहंति अतप्रषडं। सो संयमो वो सधु। किति। अञमञस ध्रमो

7. सुणेयु च सुश्रुषेयु च ति। एवं हि देवनं प्रियस इछ। किति। सव्रप्रषंड बहुश्रुत च कलणगम च सियसु। ये च तत्र तत्र

8. प्रसन तेषं वतवो। देवनं प्रियो न तथ दनं व पुज व मञति यथ किति। सलवढि सिय ति सव्रप्रषडनं बहुक च। एतये अ — —

9. वपट ध्रममहमत इ — — यछमहमत वचभुमिक अञे च निकय। इमं च एतिसि फलं यं अतप्रषडवढि

10. ध्रमस च दिपना॥

TRANSLATION.

The Beloved of the gods, king Priyadraśi, honours men of all creeds[41] both [*ascetics*] and householders,[42] by (*showing them*) liberality and by honouring them in various ways. But the Beloved of the gods thinks not so (*much*) of liberality and honour—as of what?—that an increase of essentials[43] may take place among men of all creeds. But the increase of essentials (*may happen*) in various ways. But this is its root, *viz.*, guarding one's speech—how so?—"honouring one's own creed and blaming other creeds shall not be in unimportant points, or, it shall be moderate with respect to this or that important point? But other creeds must even be honoured for this or that important point. Acting thus, one exalts one's own creed and benefits also the other creeds. Acting differently, one hurts one's own creed and injures the other creeds. For he who honours his own creed and blames all other creeds out of reverence for his own creed—how so?—(*thinking*) "I promote (*thereby the interests of*) my own

[41] The forms *prashada* and *prashamda*, which appear both here and in edicts VII and XII of the unpublished Mânsahra version instead of the *pâshaḍa*, *pâshamḍa*, *pâsaḍa*, or *pâsamḍa* of the Girnâr, Kâlsi, Jaugada, and Dhauli inscriptions, fully confirm Professor Kern's conjecture, who derives them from the Sanskrit *pârshada*, 'a member of a (*religious*) assembly or school. For as *ra* may be taken as equivalent to *ar*, *prashaḍa* may stand for *parshaḍa*, and this form differs from the Sanskrit original only by the shortening of the first *a* and by the lingualisation of the final *da*, both of which changes are required or sanctioned by the phonetic laws of the Prâkrit dialects. My rendering of the word by 'adherent of a creed, or creed' is based on the assumption that in Aśoka's times it was free from the *mala nota* which adheres to it later. Its import, I think, corresponded exactly to the English term 'denomination' and the German '*Glaubensgenossenschaft*.' Owing to its ponderous length 'denomination' is not fit to be used in the translation of a document where *prashaḍa* recurs more than a dozen times.

[42] I insert the word '*ascetics*' according to the Kâlsi version, where the text offers *pâshamḍâni pavajitâni gahathâni vâ*. The Girnar version has *pavajitâni* too, but places before it a superfluous *cha*. For it reads *savapâsamḍâni cha pravajitâni cha gharistâni châ*. The constitution of the Indian religious communities was in Aśoka's times, as the correct reading of this and several other passages shows, throughout the same as in the present day. The heads were ascetics or monks who taught, and in return were supported by, a number of laymen, here and elsewhere called 'the householders.'

[43] 'The essentials' are, of course, self-restraint and the purification of one's disposition, *sayamo* and *bhâvasudhi*, as the seventh edict says.

creed".—he, however, acting thus injures his own creed exceedingly. Hence self-restraint alone[44] (*is*) commendable—how so? "They shall hear each other's law and love to hear it.[45] For this is the desire of the Beloved of the gods—what?—"that men of all creeds shall have heard much and possess holy doctrines." And to those[46] who adhere to this or that (*faith*) it must be said:[47] The Beloved of the gods thinks not so (*much*) of liberality and honour as of what?—that an increase of essentials "may take place among men of all creeds; and a large one." For this end are working the superintendents of the law, the superintendents of women, the *vachabhumikas*[48], and other bodies (*of officials*). And this is its result (*viz.*) the exaltation of one's own creed and the promotion (*of the interests*) of the law.[49]

IV.—AN INSCRIPTION FROM DABHOI.

By G. Bühler, Ph.D., LL.D, C.I.E.

On a large stone slab, 3' broad and 2' 10" long, which is fixed in the inner side-wall of the Hîra Bhâgolâ gate at Dabhoi or Darbhavatî, are found the remnants of a very large metrical Sanskrit inscription, originally consisting of 59 lines of neatly-incised Nâgarî characters which closely resemble those of the ancient Jaina palm-leaf MSS. The lower portion of the stone is broken in several places. The breaks have destroyed lines 44–46, and have more or less seriously injured the centre portions of lines 47–59. Nevertheless the lower portion, especially lines 52–59, is in a better condition than the upper one, which has suffered from the effects of the weather or from rough treatment to such an extent that nowhere is an entire line readable. On the right hand, pieces containing from 20 to 35 letters have been almost entirely obliterated in each of the first 52 lines. The first five or six letters on the left are likewise gone nearly everywhere, and in the centre portions of lines 16–40 not much more can be made out with certainty than single words and letters here and there. Under these circumstances it would be a waste of time and paper to transcribe all the small fragments. I shall confine myself to a description of the contents of the document and to giving transcripts of those pieces where at least a whole *pâda* of a verse is readable. The materials on which I work, a photograph and a paper impression, have been furnished to me by Dr. J. Burgess.

[44] I translate in accordance with the emendation proposed in the notes to the transcript, *to sayamo va sadhu*, as *vo* 'for you' gives no good sense, and the Kâlsi version has distinctly *samâvâye va*, i.e., *samavâya eva*. The *varia lectio samavâye* 'concord, harmony,' found also in the Girnâr inscription, is better than *sayamo*.

[45] *Sufrusayu*, 'they shall love to hear it,' may possibly mean 'they shall obey' (*it, as far as it is worthy to be obeyed*). For both in Sanskrit and in the Prâkrits the desiderative *śuśrûsh* has almost lost its etymological meaning. In Aśoka's inscriptions, too, it is regularly used in the sense of 'to obey.' The nominative *dhramo* stands for *dhramaṁ*, as it is governed by the two verbs *śruṇeyu* and *suśruseyu*. The same interchange of the two cases occurs, as is well known, regularly in the modern Prâkrits, and occasionally in the Vedic dialects.

[46] The various reading *teshaṁ* confirms the explanation of the corresponding *tehi*, as a dative plural, which I have proposed in the notes to my German translation, *Zeitschrift der Deutsch-Morgenländischen Gesellschaft*, vol. XXXVIII, 586.

[47] If *vatavo* is not simply a clerical mistake for *vatava*, it must be considered as an instance of the utter loss of feeling for the distinction between the genders. The readings of Girnâr and Kâlsi, *vatayvaṁ* and *vataviye*, show that it represents the Sanskrit *vaktavyam*.

[48] I leave the word untranslated, as I do not believe that the *varchobhûmikâḥ*, the inspectors of the latrines, can be meant, and as I am unable to find any other explanation.

[49] The law to which Aśoka refers here is the body of those moral doctrines which he has fully particularised in the third rock-edict, and constantly inculcates as the one needful thing.

The inscription belongs to the class of the *Praśastis* or panegyrics, a large number of which have come to light during recent years. As has already been pointed out by Professor V. A. Kâṭhvâte,[1] it is the composition of Someśvaradeva, the well-known Purohita of the Râṇakas of Dholkâ, who wrote the *Kîrtikaumudî* in honour of his spiritual client and master Vîradhavala and of his friend the famous Jaina minister Vastupâla. The *Praśasti* is dated (l. 59) Vikrama Saṁvat 1311 Jyeshṭha Śudi 15, Vudhadine, or May 14, 1253,[2] and belongs therefore to a time when Vîradhavala and Vastupâla had passed away.[3] On the throne of the former sat his second son Vîsaladeva, who in Vikrama Saṁvat 1300 or 1302 extended his sway over the whole of Gujarât.[4] As might be expected, it is the latter to whom Someśvara devotes the greater portion of his poem. Vîradhavala and his ancestors occupy a secondary place, and Vastupâla is, it would seem, not even mentioned. The immediate cause which led to the composition of the *Praśasti*, was the building or restoration of a temple of Śiva-Vaidyanâtha at Dabhoi-Darbhavatî, ordered by Vîsaladeva.

Turning to the details, it would seem that the first three verses contained a *maṅgala* or invocation addressed to Śiva-Vaidyanâtha. A fragment of verse 2 says, "May glorious Vaidyanâtha himself with his eight bodies grant their desires to the creatures." In verse 4 the description of Vîsaladeva's ancestors begins; for the end of *pâda* 2 and *pâdas* 3-4 speak of "the line of the progeny of that (*man*), the good deeds of which (*line*) . . . (*cannot be described*—) even by eloquent men." As the name of the first ancestor is lost, and verse 5, too, is gone entirely, full certainty as to the point at which the genealogy begins is not obtainable. But verse 6 makes it probable that it included the name of the first Chaulukya of Gujarât. For the fragments of verse 6 point clearly to its identity with *Kîrtikaumudî*, II, 2—" Won over by the eminent qualities of this conqueror of his foes, the guardian goddess (Śrî) of the Gûrjara princes became of her own choice his bride, just as (the goddess Śrî became the bride) of (Vishṇu), the foe of Bâṇa (at the churning of the ocean)." In the *Kîrtikaumudî* these lines refer to Mûlarâja, the founder of the Chaulukya dynasty of Aṇhilvâḍ. I do not believe that they can refer here to anybody else. For if they had been applied to Dhavala, the first member of the Vyâghrapallîya or Vâghelâ branch of the Chaulukyas, known to us, Someśvara would be guilty of uttering a deliberate falsehood. Dhavala was according to all accounts not even a minor chief of any consequence. The next verse 7 begins with the word *yasmin* and hence refers likewise to Mûlarâja. Its sense seems to be that the wives of his enemies tremble or fly into the jungles, " when he, an embodied stream of the sentiment of heroism, stands on the back of . . . with the intention of fighting." In the lost verse 8 the poet seems to have turned to the Vâghelâs and, just as in the *Kîrtikaumudî*, to have begun with Arṇorâja. This is evident from verse 9, " By whom, even the son of Dhavala, an imitator of Krishṇa, this realm of famous Gûrjara land was made free from thorns." Here we have a new version of *Kîrtikau-*

[1] *Kîrtikaumudî*, pp. viii–x. Professor Kâṭhvâte has also correctly transcribed the passage containing the date, and has recognised that the Dabhoi *Praśasti* contains several verses from the *Kîrtikaumudî* and one from the *Praśasti* in Tejaḥpâla's temple at Âbu.

[2] This is according to Dr. Schram's calculation, who informs me that in V. S. 1311 (current), corresponding to 1253, the full moon of Jyaishṭha fell on May 14th, 10 P.M., a Wednesday, in V.S. 1311 elapsed, or 1254 A.D., on June 2nd, 10 P.M., a Tuesday.

[3] *Indian Antiquary*, vol. VI, p. 190.

[4] *Indian Antiquary*, vol. VI, p. 190; and Bhâṇḍârkar, *Report* for 1883-84, p. 12.

mudî, II, 63, "By that good warrior who imitated Krishṇa, even by the son of Dhavala, was begun the clearance of the kingdom from thorns." The fragment of verse 10 informs us further that Arṇorâja "slew on the battle-field Raṇasiṁha who resembled Râvaṇa"—a deed which is not mentioned elsewhere. Verse 11 finally confirms the statement of *Kîrtikaumudî*, II, 66, according to which he himself met his death in battle. It says, "Now when his son valiant Lavaṇaprasâda [*was able to sustain*] the load of Gûrjara land, he (Arṇorâja) offered, his heart being averse to the world, a battle-sacrifice at which he gave his life as fee."

Next follows the eulogy of Lavaṇaprasâda, verses 12–24, which besides known events contains some new historical facts. Verse 12 declares that owing to some deeds of his, the particulars of which are lost, "the kingdom of the Gûrjaras was even greater than that of Râma." Verse 13 mentions a fight near Vardhamâna, the modern town of Vaḍhvâṇ in north-eastern Kâṭhiâvâḍ, with some unnamed powerful foes, regarding which the chronicles are silent. Verse 14—"By whom the chief of Naḍûla was deeply wounded with his mighty sword; owing to this (*severe stroke*), yon kings quake even to-day, just as the mountains at a thunder-clap"—is identical with *Kîrtikaumudî*, II, 69, and reiterates the defeat of the Thâkur of Nâṇdol in southern Mârvâḍ. Verses 15–17 refer to a victory over a Muhammadan king, whose name is not given.

15. How many godlike kings are there not on earth? But even all of them became troubled by the mere mention of the king of the Turushkas. When that (*Turushka king*), excessively angry, approached in order to fight, [*it was Lavaṇaprasâda*] who placed only . . . .

16. By whom (*Lavaṇaprasâda*), the king of the Turushkas . . . . who had spattered the earth with the blood flowing from the cut-off heads of numerous kings—when he came in front, with dry lips, full of doubt,—was conquered at Stambha with his arm (*strong*) like a post (*stambha*) and terrible through the sword."

17. . . . . If he (Lavaṇaprasâda) is a mortal, how is it that he conquered the lord of the Mlechchhas?"

This encounter of Lavaṇaprasâda with a king of the Turushkas causes a difficulty, especially because Stambha[5] is named as the place where it happened. In Lavaṇaprasâda's time fall three attacks of the Muhammadans on Gujarât: (1) the unsuccessful expedition of Shâhabu'd-dîn Ghorî in 1178 A.D.; (2) the first expedition of Quṭbu'd-dîn in 1194 A.D., during which Aṇhilvâḍ was sacked; (3) the second expedition of Quṭbu'd-dîn in 1196, which was at first unsuccessful, but finally led to the temporary conquest of Gujarât and to the temporary occupation of Aṇhilvâḍ by a Muhammadan garrison.[6] It is very probable that he fought against the invaders on all three occasions. But I do not think that any of the engagements which then took

[5] The square brackets between which the syllable *Staṁ* has been placed in the transcript merely indicate that it is badly damaged. In my opinion it is not really doubtful. A portion of the left limb of *Sa*, the ends of the vertical strokes of *ta* and the *anusvâra* are distinguishable.

[6] K. Forbes, *Râs Mâlâ* (second edition), pp. 160, 180-181. Regarding the duration of Lavaṇaprasâda's career we only know that he was the *Râjyachintâkâri* or *major domus* of Bhîma II., who ruled over Gujarât from Vikrama Saṁvat 1235 or 1179 A.D., and that he was alive and took part in the war against Siṅghaṇa of Devagiri which happened after the appointment of Vastupâla to the post of prime minister in Vikrama Saṁvat 1276 or 1220 A.D. (*Kîrtikaumudî*, pp. xiv-xv; *Indian Antiquary*, vol. VI, p. 188), and ended with a treaty in Vikrama Saṁvat 1288 (Bhâṇḍârkar, *Early History of the Dekhan*, p. 84)

place can be referred to in our passage. Both according to the accounts of the Muhammadans and according to those of the Gujarâtî chronicles and bards, the decisive battles were fought in southern Râjputânâ. On the other hand Stambha, the scene of the battle mentioned in our inscription, can be, it seems to me, only Stambhapura or Stambhatîrtha, the modern Khambhâyat—Cambay,—which lies much further south. For Stambhâ is the regular abbreviation of these two names, made *bhîmavat*, and no other town has hitherto become known in Gujarât from the name of which it could be derived. If we have then to look out for some other period during which Lavaṇaprasâda may have gained his victory, the most probable conjecture seems to me that it happened after the occupation of Aṇhilvâḍ in 1196. Some time later the Muhammadans did suffer a defeat in Gujarât and the province shook their yoke off.[7] The details of these events are not given either by the Muhammadan or the Hindu authors; but our passage probably contains an allusion to them, and it may be that Lavaṇaprasâda was the liberator of his country.

The fragments of verse 18 inform us that Lavaṇaprasâda, "a repository of medicine-like valour, cured [*his country*.....] when the crowd of the princes of Dhârâ, of the Dekhan and of Maru, who resembled diseases [*attacked it*]."

His success against the kings of Mâlvâ and of the Dekhan are mentioned also in the *Kirtikaumudî*, II, 74-75. As I have pointed out in the *Indian Antiquary*, vol. VI, page 188, note, the first-mentioned foe is probably Subhaṭavarman and the second Singhaṇa (1209-10—1247-48 A.D.), whose inscriptions record several expeditions against Gujarât. The kings of Maru or Mârvâḍ, who are added here, may possibly be the four princes referred to, *Kirtikaumudî*, IV, 55-65, who attacked Gujarât at the same time as Singhaṇa's army.

Verse 19 is purely laudatory: "He (Lavaṇaprasâda) who raises his race, seems to me of greater fame than Yudhishṭhira, whose relatives were all destroyed, though their power to remove a Śalya is equal."[8] Verse 20 seems to have been of the same import. Verse 21 refers to the erection of a temple of Kumâra near Vaḍhvâṇ. "Who (Lavaṇaprasâda) caused to be erected in the neighbourhood of Vardhamâna, a (*temple of*) Kumâra rivalling the ocean (*in the possession of treasures*) and surpassing the moon (*in brilliancy*)." The sense of the next three verses I am unable to make out from the scanty remnants. With verse 25 begins the praise of Vîradhavala. Its complete restoration is easily possible, as it agrees literally with verse 27 of the *Praśasti* in Tejaḥpâla's temple at Âbu.[9] "From him sprang a son, who was the image of Daśaratha and Kakutstha (*spelt kakustha*), who swallowed like a mouthful the armies of hostile kings,—Vîradhavala. When the flood of his fame spread, the cleverness of faithless women,—whose minds are distressed with the longing after enjoyments,—in the art of approaching (*their lovers*) was destroyed."

Of the remaining verses referring to Vîradhavala, 26-51, little more than single letters or words are legible, except in verse 45, where an unsuccessful combined attack of the lord of Dhârâ and of the ruler of the Dekhan is mentioned. The portion of the *Praśasti* which celebrates Vîsaladeva's great deeds and virtues, verses 52-108, is likewise in a very bad condition. The only political events traceable are fights with the kings

[7] K. Forbes, *Râs Mâlâ*, p. 181.

[8] In the case of Yudhishṭhira *Salya* must be taken as the name of the well-known hero; in the case of Lavaṇaprasâda it means simply 'thorn,' *i.e.*, foe.

[9] *Kirtikaumudî*, App. A, p. 4.

of Mâlvâ and of the Dekhan (L. 29, verse 58?) which his grant of V.S. 1317 mentions too, and a hitherto unknown expedition on which "Vîsaladeva kept the hero's vow on the shore of the Sindhu," *i.e.*, either of the ocean or of the Indus (L. 30, verse 59). In verse 77 and in those immediately preceding the manner in which Vîsaladeva gained the throne of Gujarât seems to have been described. But the name of the opponent whom he overcame has been lost. All that remains is: 77. "Vîsala [*made* . . . . . . *undergo*] the fate of a moth in the fire of his valour."

78. "Then that moon among princes, Vîsaladeva, after obtaining sway over the world," . . . .

A little further on, with verse 80, begins apparently the account of Vîsaladeva's building operations. We hear of the erection of one or several temples of Śiva, (verses 81 and 91), of the restoration of a temple of the sun, called Mûlasthâna (verse 92), of another "temple which resembled a peak of the mountain of Hara," *i.e.*, of Kailâsa (verse 93), and that "he who in form resembled Cupid renovated the *prâkâra*," *i.e.*, the enclosure, probably of some other temple. Verses 99—108 praise the king's liberality. According to verse 100 he gave annually "a kalpalatâ of always increasing value, the cause of the wealth of the Brâhmaṇas." Verse 102 says that "in his country the sound of the *Vedas*, uttered by untired Brâhmaṇas who were gladdened by fees given at great sacrifices, [ever] meets one's ears." The other verses are of a more general import. In the concluding portion of the poem, which opens with the words *itaś cha*, Someśvara speaks of the official and architects connected with the building of the temple, of himself, of the writer and the engraver of the *Praśasti*.

109. In the Prâgvâṭa race[10] was ..ga, the son of illustrious Chaṇḍasiṁha, who was appointed by the king on account of his confidence (*in him*) to the post (*of guardian*) of the fort of Vaidyeśitṛi.

110. What description shall (*I*) give of that minister the flood of whose pure fame filled the earth, erected by whom, the excellent line of ramparts, free from interstices, dived into the abode of the gods."

111. There was a mason, called Sâdeva, a store of all good qualities; from him sprang Vâmadeva, famous for having built the temple of the Sun, called Mûlasthâna. As his son was born he who is called Madana, a scion of (*the race of*) Viśvakarman, the builder of the wall of (*glorious*) Vaidyeśa, of the extensive temple, of the gates, of the wings and of the foundations.[11]

112. The son of Âhlâdana, called Devâditya, who (*became*) the firm architect of Vaidyeśitṛi, is famous in the first rank of masons.

113. Glorious Vaidyanâtha, worshipful sole protector of the world, I address a prayer to thee—"May God, through thy favour, that Vîsaladeva, free from cares caused by foes, and united with his sons, be victorious during ten thousand Kalpas!"

114. The chief domestic priest of the kings, born . . . . , who is called Someśvaradeva, made this panegyric, producing the great composition in half a watch of the night.

[10] This is the same tribe to which Vastupâla and Tejaḥpâla, the ministers of Vîradhavala, belonged. At present it bears the name Porvâl. The Porvâl Vâṇiâs are well known in Northern Gujarât and in Râjputânâ. In an analysis of this inscription prepared from another facsimile by Mr. Cousens, Dr. Bhagvânlâl Indrâji gave the first name as Sâṁga.

[11] The last *pâda* of this verse may also be taken very differently, "the builder of the wall of glorious Vaidyeśa, of the gate-posts of the extensive temple and of the foundations." The translation of *âdhi* by 'foundations' is purely conjectural. Dr. Bhagvânlâl read the second name here as Râmadeva.

115. And the excellent Brâhman Prahlâdana, the son of Śriyâmanda (?), born in the *gotra* of famous Nandipura, wrote this panegyric.[12]

116. By skilful Padmasiṁha, foremost among masons,[13] the son of the mason Sajjana, was this panegyric incised.—Saṁvat 1311, on the 15th day of the bright half of Jyeshṭha, a Wednesday. May it be well!

TRANSCRIPT.

L 2. माद

तम्राणि [मा]

मष्टाभिस्तनुभिस्तनोत्वभि[मतं] श्रीवैद्य[नाथः स्वयम् ॥ २] [14]

विधेर्व्वि [दधतु] किल के

प्रसिद्धा ॥ ३

भु

तैदपत्यपरंपरासौ ।

... निं वाक्यनिपुणैरपि — रि — —

— — ◡ [म]त्तसुहृदः सुकृतानि यस्याः ॥ [४] [15]

. . . .

. . . . [॥ ५]

[भाव-]

L 4. र्ज्जिता जितारा[तिगुणैर्वाण]रि[पोरिव]

गूर्ज्जरेश्वर[राज्य]श्रीर्यस्य जज्ञे स्वयंवरा ॥ ६[16]

यस्मिन् शरीरवति वीररस[प्रव]ाहे

[म]हें[द्र]पृष्ठमधितिष्ठति युद्धवुद्धया ।

अंतःपुराणि ◡ ◡ राणि क — ◡ — —

— — ◡ — ◡ ◡ ◡ — ◡ ◡ — ◡ — — [॥ ७[17]

. . . .

L 5. . . गुणरत्नराजि . . . . . गंभीरता जगति ॥ ८[18]

धवलस्य सुतेनापि येन कृष्णानुकारिणा ।

[12] Dr. Bhagwânlal Indrâji read the second name as Śriyânanda.

[13] Regarding the use of *sûtra* for *sûtradhâra*, see *Vienna Oriental Journal*, vol. II, No. 4.

[14] Metre, Śârdûlavikrîḍita.

[15] Metre, Vasantatilakâ.

[16] Metre, Anushṭubh.

[17] Metre, Vasantatilakâ.

[18] Metre, Âryâ (?).

श्रीगूर्ज्जरधरारराज्यमितबिभ्कंटकीकृतं ॥ ९[19]
रावणमिव रण[सिं]हं संह[त्य] र[ण]ां[गणे] [।]

L 6.

अथात्मजो गूर्ज्जरभूमिभार
⏑ – ⏑ धो[रि-लवणप्र]सादे
न्यारं संसारविरक्तबुद्धि
युवकृतं जीवितदर्चितं स: ॥ ११
तस्मिन्विस्मयनीयविक्रमगुणे क्षोणीमिमां रक्षति
क्षोणा – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ ⏑ ।
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – –

L 7. ⏑ – – पि ते -
मासीद्गूर्ज्जरराज्यमेतदधिकं श्री[राम]राज्यादपि ॥ १२[22]
दोर्द्दर्पदुर्द्धरविरोधिशिरोधिरक्त:
श्रीवर्द्धमानसविधे वसुधां विलिप्य ।
मुक्ताफलैर्दलितकुंजरकुंभमुक्तै -
र्यो वर्द्धमानमभिमानमधि ⏑ – – ॥ [१३[23]
[जघ्ने येनासिदंडेन गाढं नड्डुल]नायक [: ।] [नि]

L 8. र्घातेनेव तेनामी कंपंतेद्यापि भूभृत: ॥ १४[24]
राजान: कति नाम नामरसमा: संति क्षमायां परं
ते सर्व्वेपि तुरुष्कराजक[थ]याप्यस्वस्थतां बिभ्रति ।
तस्मिन्योद्धुमुपागते ऽतिकुपिते धत्ते स्म य: के[व]लं
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – कवां ॥ १५
– – –

L 9. द्विरदो मदोत्कट ⏑ – – – ह – – ⏑ ज:
क्रांतानेकनरेंद्रमौलिविगलद्रत्नाभिषिक्तावनि: ।
सोपि प्राप्य पुरस्तुरुष्कनृपति: शुष्काधर: शंकया
सार्कं येन कृपाणभीषणभुजस्तंभेन [स्तं]भे जि[त: ॥ १]६
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –
– – – ⏑ पृथक्क – ⏑

[1] Metre, Anushṭubh.
[20] Metre, Âryâ.
[1] Metre, Upajâti.
[22] Metre, Śârdûlavikrîḍita.
[23] Metre, Vasantatilakâ.
[24] Metre, Anushṭubh.

L 10. ⏑ ⏑ — — — ⏑ — — ⏑ —।

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ दयामासीत्तदित्थं कथं
मर्त्त्येष्वेषनुजैरजेयमज[य]न् स्वेच्छाधिनाथं कथं ॥ १७
धाराधीश्वरदर्पिणोश्वरमवन्तीशोश्वराणां गणे
रोगाणामि[व] संनिष ⏑ ⏑ ल — — — ⏑ — — ⏑ —
— — — ⏑ ⏑ विक्रमौषध [नि]-

L 11. . . . . . . धिषग्भे चिकित्सामग्नी
— — — ⏑ ⏑ — ⏑ — ज्वरं ⏑ — — — धन्वंतरिः ।
तुल्येपि शल्योद्धरणप्रध्रुवे
युधिंष्ठिराद्भूस्तसमस्तबंधोः ।
समुन्नयन्नेष कुलं स्वकीय-
मुत्कृष्टकीर्त्तिः प्रतिभासते मे ॥ १८[26]
हि वि — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — —
— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — —

L 12. ⏑ — — ⏑ —
पाणि — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ पार्थस्य या
चारित्रं च तदत्र याद[व]पतेश्चौलुक्यचंद्र — ⏑ — ॥ २०[27]
सविधे वर्द्धमान[स्य] स्पर्द्धमानं पयोधिना ।
अधःकृतसुधासारं यः कुमारमकारयत् ॥ २१[28]

. . . . . .

. . . . .

L 13. राजस्य ॥ २२
— — : परि ⏑ ⏑ ⏑ — ⏑ ⏑ — पवित्रमते ऽ र्जनस्य
— — र्थमर्थिजनजं ⏑ ⏑ — ⏑ — —
— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —
— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — प्रयत्नः ॥ २३[29]
नर्म्मदातटनिविष्टविष्टपा
नंदिनं ⏑ ⏑ ⏑ — ⏑ — ⏑ — [।]
— ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —
— ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ — ॥ २४[30]
सु [त-]

L 14. [स्तस्यादासी]द्दशरथककुत्स्थप्रतिकृतिः
[प्र]तिक्ष्मापालानां कवलितबलो वीरधवलः
यशःपूरे यस्य [प्रसरति रतिक्लांतमनसा-]

[25] Metre of verses 15–18, Śârdûlavikriḍita.
[26] Metre, Upajâti.
[27] Metre, Śârdûlavikriḍita.
[28] Metre, Anushṭubh.
[29] Metre, Vasantatilakâ.
[30] Metre, Rathoddhatâ.

[मसाध्वीनां भग्नाभिसरणक]लायां कुशलता ॥ २५[31]

ते — — — किमपि . . . . . .

. . . .

. . . .

L 23. . . . . ॥ [४

धारापतिर्दक्षिण ⏑ — —

⏑ — ⏑ — — युगप[त्स]मेतौ ।

धीरस्तयोरेव समाक्रम्य

निका ⏑ — — ⏑ ⏑ धसकार ॥ [४५][32]

. . . .

. . . .

L 25. . . . .

. . . .

. . . ॥ ५१ — — — — वीरेश्वरेण श्रीवीसलो . . . .

. . . .

. . . .

L 29. . . . .

. . . .

श्रीधीसलः क्ष्मापतिर्धाराधीश्वरदक्षिणेश्वरा . . . . . .

. . . .

. . . .

L 30. . . . .

— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — —

— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — [।]

— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ सिंधुतीरे

वीरव्रतं चरति वीसलदेव एव ॥ ५८[33] . . .

. . . .

L 39. . . . .

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — प्रजानां च तत् ।

सा येन स्थितिरध्यगामि — ि— तः पूर्व्वं ययातिर्यया

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ — [॥ ७६][34]

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —

L 40. — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ — ।

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —

— — — ⏑ ⏑ वीसलः शलभता[मात्म]प्रतापानले ॥ ७७

आधिपत्यमधि[ग]त्य जगत्याः

पार्थिवेंदुरथ वीसलदेवः ।

[31] Metre, Śikhariṇî.

[32] Metre, Upajâti.

[33] Metre, Vasantatilakâ.

[34] Metre of verses 76–77, Śârdûlavikrîḍita. Read सा येन स्थिति

स ◡ कार [सु]जनं ि– – – –
– ◡ – ◡ ◡ ◡ – ◡ ◡ – – [॥ ७९ ॥][35]
. . . .
L 41. . . . .
मिंद्र इक किर्खमन – – – ॥ ७८
श्रीमूलराजकुलजेषु मृगांकमौलि-
भक्तेषु भूपतिषु तेषु दिवं गतेषु ।
यस्ये ◡ संप्रति सुमं ◡ तिपवर्षवित्त-
चित्ते ◡ वेश्मभिरि – ◡ ◡ – ◡ – ◡ [॥ ८०][36]
– – ◡ – ◡ ◡ ◡ – ◡ ◡ – ◡ – ◡
– – ◡ – ◡ ◡ ◡ – ◡ ◡ – ◡ – ◡ ।
L 42. – – ◡ – ◡ ◡ ◡ – ◡ ◡ – ◡ – ◡
दु – ◡ मंधकरिपुः सुरभीकरोति ॥ ८१
हे रत्नाकर रत्नसंपदमिमामुच्चैः क्वचि – ◡ –
[त्वं] नीचैर्भव कांचनाचल [यथा] केनापि नालोक्यसे ।
– – स्थ्यं जगतोऽ [पि] निर्दलयितुं – – ◡ – –
– – – ◡ ◡ – ◡ – ◡ ◡ ◡ – – – – ◡ – – ◡ – [॥ ८२][37]
◡ – ◡ – – ◡ ◡ – ◡ – –
L 43. ◡ – ◡ – – तिविजृंभितानि ।
करोति व – रधिकाधिकैर्यः
पूर्वाणि पूर्वाख्यधराधराणि ॥ ८३[38]
भ्रांत्या यत्करवालः पी[त्वा] मातंगकुंभकीलालं ।
अनुतापीव व्रतयति रिपुनृपतीनां ◡ – – – [॥ ८४][39]
. . . .
. . . .
. . . .
L 47. . . . . . . त्वोत्क – स्तं त – दाख्यायव यः प्राकारं कारयति
– – – ॥ ९ [०] . . . .
. . . .
. . . .
L 48. – – – – – – – – – – श्रीमूलस्थानमंदिरं ।
– – – – पुरुषां – न पुराणं पुनरुद्धृतं ॥ ९[२][40]
हरादिशिखराकारं प्रासादं कारय – ◡ – ।
. . . . . ◡ – – – ⏓ . . . . . ⏑ – ◡ ⏓ [॥ ९३]
. . . .
– – – – – ◡ – – ⏓

[35] Metre, Rathoddhatâ.
[36] Metre of verses 80–81, Vasantatilakâ.
[37] Metre, Śârdûlavikrîḍita.
[38] Metre, Upajâti.
[39] Metre, Âryâ.
[40] Metre of verses 92–96, Anushṭubh.

L 49. — — — — ◡ — ◡ ⏑ [।]

स्य वसुधावंधुरुद्दधार कुलद्वयं ॥ ९५

यः प्राकारं अराकारः कारयामासिवाश्वं ।

. . . . ◡ — — ⏑ . . . . . ◡ — ◡ ⏑ ॥ ९६

धातुश्च[तरूप]सिद्धि: — — — — संधिः स्वरो वितन्य . . . [।]

— — महाभाष्यगुणः . . . . [॥ ९७]

L 50. — — — — — — — — — — धन्वंतरैर्यदि ।

तथाप्येष विशेषश्चैरतुलः परिकीर्त्यते ॥ ९८[41]

नूनं दास्यर्ति दानदुर्व्वरं ◡ — — — ◡ — — ◡ —

— — — क्कनकाचलं तदधुना किं धाम — मो वयं ।

एवं पल्लवयंति यार्थद ◡ — — — ◡ — — ◡ —

— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡

L 51. — — ◡ धि ॥ ९९[42]

येन [कल्प]लतादानं निदानं विप्रसंपदां ।

दीयते धर्म्मलुब्धेन प्रत्यब्दमधिकाधिकं ॥ १००[43]

दानानि . . . . . प्रदत्तानां ।

अलमस्मि नास्य यस्माद्गणयितुमेकं गुणग्रामं ॥ १०१[44]

अन्येषां f ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ —

— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡

L 52. — — य — ।

अश्रांतक्रतुदक्षिणाप्रमुदितब्रह्मप्रयुक्ताः पुन -

र्व्वेदानां ध्वनिरध्वनि श्रवणयोरस्यैव देशेऽपि — [॥ १०२][45]

[कनक]वितरणप्रसिद्धिमस्य

क्षितिरमणस्य निशम्य लज्जमानः ।

वलिरपि मलिनं विभर्त्ति वक्त्रं

किमपि न ज ◡ ◡ — ◡ — ◡ — — [॥ १०३][46]

— — — —

L 53. — — — — — — — मे तावतीः समाः ।

तद्दाता येन पात्राणां लुप्तं दारिद्र्यशासनं ॥ १०४[47]

वराकानुर्व्वराकांतान्कस्तुल्यां — — — — ते ।

सुधामवंतमंशुं वा हिमांशुं वा ब्रुवे समं ॥ १०५

अमुख्यः काकुत्स्थः क्षतकुलहतिः कौरवपति -

र्व्वधादे — — मो ◡ ◡ ◡ ◡ काल श्रीवपु ◡ — ।

L 54. ◡ — पेतः खेतः भुमिषु पुरुषः सोपि मद्दु व-

स्ततः श्लाघ्यं लोके तमहमवलोके नृपवरं ॥ १०६[48]

[41] Metre, Anushṭubh.
[42] Metre, Śârdûlavikrîḍita.
[43] Metre, Anushṭubh.
[44] Metre, Âryâ.
[45] Metre, Śârdûlavikrîḍita.
[46] Metre, Pushpitâgrâ.
[47] Metre of verses 104-105, Anushṭubh.
[48] Metre Śikhariṇî.

वरोचने र[चितवत्य]मरेश्वरैवी -
मेकत्र नागनगरं च गते द्वितीये
दीनागनं भुवनमूर्द्धमधश्च पश्य -
दाश्चासितं पुलकदारकरेण येन ॥ १०७[49]
धर्मस्थानं विधिना विधा — — —

L 55. — — — तिलको यः ।
धर्मस्थानैः सकृतैः सुकृती सोयं चिरं जयतु ॥ १०८[50] कश्च
प्राग्वाटवंशे ⏑ ⏑ — गनामा
श्रीचंडसिंहस्य सुतो बभूव ।
यः चोणिपालेन निजप्रतीत्या
वैद्येश्वितुर्दुर्गपदेऽधिचक्रे ॥ १०९[51]
किं वर्णनीयमधुना सचिवस्य तस्य
सत्कीर्त्ति[पू]

L 56. रपरिपूरितभूतलस्य ।
यत्कारितोड्डमरनिर्विवरप्रकार -
प्राकारपङ्क्तिरगाहत नाकिलोकं ॥ ११०[52]
[आ]सीत्सादेवनामा सकलगुणनिधिः सूत्रभृत्ततोऽभूत्
मूलस्थानाख्यभानोर्भवनविरचनाख्यातिभृ[द्वा]मदेवः ।
तस्योत्पन्नस्तनूजो मदनसमभिधो वि[श्वक]

L 57. र्मा]प्रसूनः
श्रीमद्वैद्येश्वरप्रविततसदनद्वारशाखाधिकर्त्ता ॥ १११[53]
आह्लादनस्य तन[यो भूतो] वैद्येश्वितुः स्थिरः स्थपतिः ।
देवादित्यसमाख्यः ख्यातो धुरि सूत्रधाराणां ॥ ११२[54]
श्रीवैद्यनाथ भगवन् भुवनैकनाथ
त्वामर्थये किमपि देव तव प्रसादात् ।
नि[त्यं प-]

L 58. राधिरहितः सहितश्च पुत्रैः
कल्पायुतं जयतु वीसलदेव एषः ॥ ११३[55]
प्रशस्तिमेता[म] ⏑ — ⏑ — —
संभूतभूपालपुरोहितेंद्रः ।
चकार सोमेश्वरदेवनामा
यामार्द्धनिष्पन्नमहाप्रबंधः । ११४[56]
श्रियामंदस्य तनयः श्रीनंदिपुरगो[त्र]जः ।

[49] Metre, Sârdûlavikrîḍita.
[50] Metre, Âryâ.
[51] Metre, Indravajrâ.
[52] Metre, Vasantatilakâ.
[53] Metre, Sârdûlavikrîḍita
[54] Metre, Âryâ.
[55] Metre, Vasantatilakâ.
[56] Metre, Upajâti.

L 59. प्रह्लादनो ऽलिख[त्तां च] प्रशस्तिं द्विजपुंगवः ॥ ११५[57]
सूत्रसज्जनपुत्रेण पद्मसिंहेन शिल्पिना ।
सूत्रधारधुरीणेन [प्रशस्तिरद]कीर्यत ॥ ११६
संवत् १२११ वर्षे ज्येष्ठ शुदि १५ बुधदिने ॥ छ ॥ — ॥
शु [भं] भवतु ॥ छ ॥ * ॥

V.—RATNAPUR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 866.

BY PROF. F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

This inscription is on a reddish-brown stone which was found at Ratnapur, in the Central Provinces, and is now in the Nâgpur Museum.

The inscription consists of 31 lines. The writing originally covered a space of about 2′ 2½″ broad by 2′ 2″ high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines, and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines. Small portions of the stone appear to have broken away also at the upper right and lower left corners, and by the peeling off of the surface some *aksharas* have become illegible, especially in the last three lines of the inscription, as will appear from my transcript of the text.—The size of the letters generally varies from ½″ to ⅝″, and is somewhat less in the five or six bottom lines. The characters are Dêvanâgarî. The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 34. The names of the composer, of the writer, and of the engraver appear to have been given in the concluding verses, but they are now illegible.—In respect of orthography we have to note the very frequent employment of the dental for the palatal sibilant (in *sapharî*, line 1; *sirasi*, line 2; *vaṁsê*, line 4; *visva*, lines 4 and 16; *satru*, line 6; *kôsam*, line 7; *sôbhaṁ*, line 9; *srutâ*, line 13; *saurya*, lines 14 twice, 23, and 25; *sîtâṁsu*, line 19; *sôchiḥ*, line 19; *Sômêsvarô*, line 20; *sirô*, line 23; *asêsham*, line 24; *sâsanaṁ*, line 28; *sâsvataṁ*, line 28; *sâstra*, line 29; *prasasti*, lines 30 twice, and 31); the employment of the palatal for the dental sibilant in *tamiśra*, line 9, *śitaṁ*, line 19, and *śarasaḥ*, line 26; and the non-observance of the rules of Saṁdhi in *samabhavat śrî-*, line 3, *âsît śêshâṁś=cha*, line 6, and *mitravat=śriyâ*, line 20. The consonant *b* is denoted by the sign for *v* everywhere except in *abdhi*, line 18, where the proper sign for *b* has been employed.

The inscription refers itself to the reign of a prince Jâjalladêva of Ratnapura, a distant descendant of the Chêdi ruler Kôkalla; and it is dated in the year 866, expressed by decimal figures only, on the 9th day of the bright half of Mârgaśîrsha, on Ravi or Sunday. And the inscription records (verses 27-31) certain religious benefactions,—the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of, or the establishment of a temple at, Jâjallapura, and the grant of the village of Sirulî, and of Arjunakôṇasaraṇa (?), &c., by the prince Jâjalladêva. Elsewhere I have tried to show that the epoch of the Chêdi era is A.D. 248-49, and assuming the date of the present inscription to be recorded in that era, I

[57] Metre of verses 115-116, Anushṭubh.

have found by Professor Jacobi's tables that the 9th day of the bright fortnight of the month Mârgaśirsha, 866, corresponds to the 8th November, A.D. 1114, which *was* a Sunday, as required. On that day, at sunrise, the 9th *tithi* of the bright half of the month was current, and it ended 19 h. 54 m. after mean sunrise.[1]

By way of introduction, the inscription gives the following account of the prince Jâjalladêva and his ancestors:—

In the lunar race there was Kârtavîrya (v. 2), the ancestor of Haihaya, from whom were born the Haihayas (v. 3). In the race of these princes was born the Chêdi ruler Kôkalla, whose residence or country appears to be called Tritasaurya (v. 4). Kôkalla had eighteen sons, of whom the first-born was ruler of Tripurî, while the others became lords of *maṇḍalas* (v. 5). A descendant of one of these younger sons was Kaliṅgarâja, who left Tritasaurya and acquired Dakshiṇakôśala (v. 6), where he settled at Tuṁmâṇa (v. 7). His son was Kamalarâja (v. 8), and his son again, Ratnarâja (v. 9) or Ratnêśa, who ornamented Tuṁmâṇa with temples, gardens, &c. (v. 10), and founded Ratnapura (v. 11-12). He married Nônallâ, a daughter of Vajjûka, the prince of the Kômâ *maṇḍala* (v. 13), who bore to him a son, Prithvîdêva or Prithvîśa, who succeeded Ratnarâja (v. 14-16), and built temples at Tuṁmâṇa and a tank at Ratnapura (v. 17). He married Râjallâ (v. 18), who bore to him Jâjalladêva (v. 19). Jâjalla was allied with the ruler of Chêdi (v. 20), and honoured by the princes of Kanyakubja and Jêjâbhuktika (v. 21); he defeated and captured in battle one Sômêśvara (v. 22); and he had either annual tribute paid or presents given to him by the chiefs of the *maṇḍalas* of...[Dakshiṇa]-kôśala, Andhra, Khimiḍî, Vairâgara, Lañjikâ, Bhâṇâra, Tâlahâri, Daṇḍakapura, Nandâvalî, and Kukkuṭa (v. 23).

I am not at present able to give a satisfactory account of the countries and places mentioned in the preceding. The name Tuṁmâṇa we shall meet again in the two following inscriptions, where it denotes a country or district, not a town. Perhaps it may have been the original name of the "Junâ Shahar," which is mentioned as being close to Ratnapur in *Archæological Survey of India Reports*, vol. VII, p. 216. Vairâgara and Lañjikâ may be readily identified with Wairagarh and Lânji on the map, plate I, appended to vol. XVII of the *Archæological Survey of India*. The Talahâri *maṇḍala* is mentioned in lines 6 and 20 of a Ratnapur inscription of [Chêdi-] Saṁvat 915, which has suffered in the most deplorable manner, since it was first drawn attention to by Sir R. Jenkins in the *Asiatic Researches*, vol. XV, p. 504. Both

[1] With Sir A. Cunningham's epoch of A.D. 249-50, the corresponding date would be *Saturday*, November 27, A.D. 1115. On the other hand, with the epoch A.D. 248-49, and a year beginning with either the month Bhâdrapada or Âśvina, the week-days of the ten inscriptions mentioned in the *Book of Indian Eras*, page 61, come out as follows :—

Chêdi 793, Phâlguna ba-di 9, Sômê,=Monday, January 18, A.D. 1042.
" 866, Mârga śu-di 9, Ravau=Sunday, November 8, A.D. 1114.
" 896, Mâgha śukla 8, Budha=Wednesday, January 3, A.D. 1145.
" 898, Âśvina śu-di 2, Sômê=Monday, September 9, A.D. 1146.
" 902, Âshâḍha śu-di 1, Sunday=Sunday, June 17, A.D. 1151.
" 907, Mârga śu-di 10, Ravau=Sunday, November 6, A D. 1155.
" 909, Śrâvaṇa śu-di 5, Budhê=Wednesday, July 2, A.D. 1158.
" 928, Mâgha ba-di 10, Sômê=Monday, December 27, A.D. 1176.
" 928, Śrâvaṇa śu-di 6, Ravau=Sunday, July 3, A.D. 1177.
" 934, Kârttika śu-di 15, Budhê=Wednesday, October 13, A.D. 1182.

For a full account of the epoch of the Chêdi era, see *Nachrichten d. Ges. d. Wissenschaften*, Göttingen, 1888, pp. 31-41, and especially a paper in the *Indian Antiquary*.

Talahâri and Kômô occur in the inscription from Râjim which has been edited in the same volume of the *Asiatic Researches*; and the name Komo is found, in 'Komo Pass' and 'Komo Choki,' on the maps, about 30 miles to the north of Ratnapur. A place, Kimoḍi or Khimiḍe in Ganjâm, is mentioned in the *Indian Antiquary*, vol. XVI, p. 131; and as we there have the name Parlâ-Kimeḍi, we may possibly have to read in the present inscription Andhra-Khimiḍî, not Andhra *and* Khimiḍî.

The prince of Kanyakubja alluded to in our inscription probably was Gôvindachandra (*Indian Antiquary*, vol. XV, p. 6); the prince of Jêjâbhuktika (or Bundelkhand,—see Hultzsch in *Zeitsch. Deutsch. Morg. Ges.*, vol. XL, p. 49, note), the Chandêlla king Kîrtivarmadêva (*Indian Antiquary*, vol. XVI, p. 202; and *Archæological Survey of India*, vol. XXI, page 85); and the ruler of Chêdi, Yaśaḥkarṇa or Gayakarṇa of Tripurî. Sômêśvara I had thought of identifying with the prince of that name, the father of the Châhumâna prince Prithvîrâja (*Archæological Survey of India*, vol. XXI, p. 174); but as that Sômêśvara appears to have died in A.D. 1169 (*Journal As. Soc. of Bengal*, vol. LV, pt. I, p. 15), he could hardly have been defeated by Jâjalladêva before A.D. 1114.

TEXT.[2]

1. [Ôṁ . . . . || Śaśi ?]-śakala-kalâ [k]i[ṁ – ⏑ – p]-âmṛit-âmbhaḥ-plava-va(ba)halita-nîra-svarṇṇa[dî-tîra]-vṛittiḥ | kim=u va(ba)ta sa(śa)phar=îti svaḥ-śri- [tâ ?] – ⏑ – ⏓ ⏑ ⏑ ⏑

2. si(śi)raśi yasya syât sa Îśaḥ śivâya || 1[3] || Êtad=yat=paramaṁ vihaṁtṛi timiraṁ trailôkya-nêtra-dyuti jyôtis=tat=purushaṁ(shâḥ)[4] sudh-âkara iti prâhus=tam=antar⏑⏓ | – – – ⏑⏑ – ⏑

3. [jô] na charamaḥ sâmrâjya-sû[tra]ṁ yataḥ [kshâ]trasy=âdi-tad-anvayô samabhavat śrî-Kârttavîryaḥ kshitau || 2[5] || Tad-vaṁśyô Haihaya âsîd=yatô=jâyanta Haihayâḥ | . . . .

4. tyasênapriyâ satî || 3[6] || Têshâṁ Haihaya-bhûbhujâṁ sa[mabha]vad = vaṁsô(śê) sa Chêd-îśvaraḥ śrî-Kô[ka]lla[7] iti Smara-pratikṛitir=vvisva(śva)-pramôdô yataḥ | yên=âyaṁ Tritasau[rya ?] – ⏑⏑⏑ – –

5. mêna mâtuṁ yaśaḥ svîyaṁ prêshi[ta u][8]chchakaiḥ kiyad=iti vṛa(bra)hmâṁḍam=antaḥ-kshiti || 4[9] || Ashṭâdaś=âsya ripu-kumbhi-vibhaṁga-siṁhâḥ putrâ va(ba)bhûvur=abhivarddhita – ⏑ – ⏓

6. ḥ | têshâm=ath=âgraja-sutas=Tripur-îśa âsît śêshaṁś = cha maṁḍala-patîn=sa chakâra va(ba)ṁdhûn || 5[10] || Prâpat=têshu Kaliṁgarâjam = asamaṁ vaṁśaḥ kramâd = ânujaḥ putraṁ sa(śa)tru-kalatra-nêtra-salila-sphî-

7. ta[ṁ] pratâpa-drumaḥ(m)[11] | yôn=âyaṁ Tritasaurya-kôsa(śa)m = akṛiśîkarttuṁ vihây=ânvaya-kshôṇîṁ Dakshiṇa-kôśalô janapadô vâ(bâ)hu-dvayên=ârjjitaḥ || 6[12] || Râjadhânî sa Tuṁmâṇaḥ pûrvvajaiḥ kṛita ity = a-

[2] From an impression supplied to me by Dr. Burgess, Director of the Archæological Survey of India.
[3] Metre, Mâlinî.
[4] I believe that this correction has been made already in the original.
[5] Metre, Śârdûlavikrîḍita.
[6] Metre, Ślôka (Anushṭubh.
[7] The *akshara* in brackets might possibly be *kka*.
[8] The *aksharas* in brackets may be *ta u*, or *tamu*.
[9] Metre, Śârdûlavikrîḍita.
[10] Metre, Vasantatilakâ.
[11] Possibly this correction has been made already in the original.
[12] Metre, Śârdûlavikrîḍita.

8. taḥ | tatra-sthô 'ri-kshayaṁ kurvvan = varddhayâm-âsa sa śriyam || 7 [13] || Jâtas= tataḥ pratata-nirmmala-kîrtti-kântaḥ śîtâṁśu-vat = Kamalarâja' it = iha siṁdhôḥ | nṛiṇâṁ manaḥ-kumudashaṁḍam = adhiśri-

9. sô(śô)bhaṁ yasmâd=abhûd=arijan-âṁdhatamiśra(śra)-nâśaḥ || 8 [14] || Mahîbharttṛi-vibhûsh-ârthaṁ payôdhir = iva kaustubham | jitâ-śûra-pratâpaṁ hi Ratnarâjam=asûta saḥ || 9 [15] || Śrî-Vaṁkêśa-surâlaya-prabhṛitayô [Ra ?]-

10. [tnê ?]śvar-âdyâs = tathâ yatr = ôdyânam = asaṁkhya-pushpa-suphalaṁ châr= ûchcham = âmvraṁ [16] vanam | Ratnêśêna [sa]-saudha-sadma-nichitaś = châru-śriyâ bhûshitâs=Tummâṇaḥ samakâri lôchana-sukhaḥ saṁvîkshyamâ-

11. [ṇô] janaiḥ || 10 [17] || Êtad = yad = vipulaṁ Dhanêśvara-pura-prakhyaṁ mahêś-ânvitaṁ nânâvarṇṇa-vichitra-ratna-nichitaṁ ratnâlay-âbhaṁ yataḥ | nânâ-dêvakulaiś= cha bhûshitam=iti svarg-âbham = âlakshyatô śrîma-

12. [d=Ra]tnapuraṁ diśi śruta-yaśô Ratnêśvarô yad=vyadhât || 11 || Vyadhâ-payan=mâṁ bhuvi Ratnarâjaḥ śrêshṭhî yaśaś=chêd=adhitishṭhati sma | vakt= îty=adô Ratnapuraṁ samantân = mattô 'nayôr = yâtu ya[śa]-

13. s = trilôkam || 12 [18] || Kômô-maṁḍala-bhûbharttur=Vvajjûkasya [sru(śru)]tâ sutâ | Nônallâ Ratnarâjêna pariṇîtâ nṛipa-śriyâ ||13|| Tasyâm = ajani Pṛithvîśaṁ(śô) [19] dharmma-śaurya-guṇ-ânvitam(ḥ) [19] | svar.= nninyô

14. [dha]rmmatô vaṁśyân sau(śau)ryâch = cha yudhi vidvishaḥ || 14 [20] || Sau(śau)[ry-âdyai ?] Ratnarâjê yudhi ripu-jayini svar-ggatê svargga-kṛityât = Pṛithvîdêvaḥ, kshitîśas = tad=anu samabhavat = tat-sutaḥ kshâtra-śûraḥ |

15. aiśya-śrîdatva-śaurya-pramukha-guṇa-bharair=llôka-pâlaḥ sa ê[va] ṁkshâtraṁ trastaṁ hi tasmai kuruta iti namô yêna pṛithvyâḥ sa dêvaḥ || 15 [21] || Pṛithvîdêva-samâ-śritâ bhavati cha sva-

16. rggô hi [lô]ka-sthitiś = chitraṁ ch=aitad=ataḥ sphuṭaṁ sphurati yat=sarvvatra śûr-âśritâ | bhûri-śrî-vitatâ śata-kratu-vṛitâ bhâsvan-mahêś=âchyutâ visv(śv)-ânaṁdi-vu-(bu)dhâ prasarppita-sudhâsadm-âśritâ

17. [ni]r-dvidhâ || 16 [22] || Tummâṇê dharmma-kîrtty-arthaṁ Pṛithvîdêvêśvar-âdayaḥ | Ratnapurê samudr-âbhas=tên=âkâri cha sâgaraḥ||17 [23]||Upayêmê sa Râjallâṁ yâ kânty=êv=êṁdu-saprabhâ | Lakshmîr - iv = âchyuta-

18. prîtiḥ saubhâgyên=êva Pârvvatî || 18 || Aiṁdrir=Aiṁdryâm=iv=Êṁdrêṇa svaḥ-śriyâm=abdhin=êṁdu-vat | Pṛithvîdêvêna tasyâṁ tu Jâjallô 'jani kîrttimân||19|| Chi-traṁ yasya yaśô vyadhâd = anu-

19. [diśa ?]ṁ śî(śî)tâṁśu-sô(śô)chiḥ-prabhaṁ raktaṁ straiṇa-śataṁ śi(si)taṁ jagad= idaṁ kurvvach=cha kṛishṇân=arîn | śrî-Jâjalla udêti yaḥ prati-dinaṁ śûraḥ pratâpa-rddhi-taś = Chêd-îśêna sa aina-saṁ[gra ?] [24]ha-kṛitâ maitrya-

20. ⏑ – – ⏑ [ta]ḥ || 20 [25] || Kanyakuv(b)ja-mahîpêna Jêjâbhuktika-bhûbhujâ | śûra iti pratâpitvâd = arhitô mitravat = śriyâ || 21 [26] || Lakshmîḥ saptavidh=âpi yasya jagṛihê yuddhê cha Sômêsva(śva)râ

[13] Metre, Śloka (Anushṭubh).

[14] Metre, Vasantatilakâ.

[15] Metre, Ślôka (Anushṭubh).

[16] Read *âmraṁ*.

[17] Metre, Śârdûlavikrîḍita; and of the next verse.

[18] Metre, Upajâti.

[19] I am almost certain that these two corrections have been made already in the original.

[20] Metre, Ślôka (Anushṭubh); and of the next verse.

[21] Metre, Sragdharâ.

[22] Metre, Śârdûlavikrîḍita.

[23] Metre, Ślôka (Anushṭubh); and of the next two verses.

[24] I am very doubtful about this *akshara*; it looks rather like *sgra*, or perhaps *ggra*.

[25] Metre, Śârdûlavikrîḍita.

[26] Metre, Ślôka (Anushṭubh).

21. – – – ⏑ ⏑ – ⏑ [da]gva(gdha)ṁ=amitaṁ sainyaṁ nihaty=âmunâ | va(ba)ddhaṁ maṁtri-kalatra-sârthâm=anu ṭan=mâtur=ggirâ môchitaṁ yêna v(b)rûta sa îdṛiśaḥ kshitipatir=dṛishṭaḥ kshitau vâ śrutaḥ

22. [|| 22[27]] – – – ⏑ [ṇa]kô[śa]l-Âṁdhra-Khimiḍî-Vai[râga]raṁ Laṁjikâ Bhâṇâras=Talahâri Daṁḍakapuraṁ Naṁdâvalî Kukkuṭaḥ | yasy=aishâṁ hi mahîpa-maṁḍala-bhṛitô maitrêṇa kêchin=muṁdê kêchi-

23. – ⏑⏑ – ⏑ – ⏑⏑⏑ kâny=aṇvav(b)da-k[l]ṛiptaṁ daduḥ || 23 || Yatrâ pratâpini chchhat[t*]ram=êkam=êva, si(śi)rô-dhṛitam | chitraṁ kurvvaj= janê śaityaṁ kuryât=tâpaṁ hṛidi dvishâm || 24[28] || Udâratâ-sau(śau)rya-gabhîrimâ-

24. ⏑ – ⏑ – ⏑ – ⏑⏑ ê 'sya vartatê | bhuv=êty=abhâshi pratataṁ śaṁuchchritair=yaśaḥ su-śubhraiḥ surasadma-sadbhujaiḥ || 25[29] || Kiṁ Kâmô=yam=asây=asê(śê)-[shâṁ=a]tanus=Tryaksh-âkshi-dṛishṭô na yaḥ kiṁ Vaikuṁta(ṭha)-

25. ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – śriyâ | śûraḥ sau(śau)ryyuta iṁdur=iṁdita-ruchâ Śrîdaḥ kiṁ=arthi-priya êvaṁ ma[rshayat ?]â janêna viditô Jâjalladêvaś=chirât.|| 26[30] || Śrî-Jâjallapuraṁ

26. ⏑ – ⏑⏑⏑ – – – ⏑ – ⏑ – – – ⏑ [śivaś=cha ?] tâpasa-maṭhaḥ s-ôdyânam=âṁvraṁ[31] vanaṁ | tulyaṁ svaḥ-śa(sa)rasaḥ sarô=pi ruchiraṁ yat=kâritaṁ śrîmatâ Jâjallêna tad=astu kîrtti-ruchira[ṁ]

27. – – ⏑ – – ⏑ – [|| 27 ||] . . . . [pa-Dignâ ?]g-âdi-pramâṇa-vit | [sv-â]-nya-siddhânta-vich=ch=âsya śrîmân Rudraśivô guruḥ || 28[32] || Saṁdhivigrahikô=py=asya Vigra[ha]râja ity=abhût |

28. . . . . [||29] || Dadau dêvâya Jâjallaḥ, Sirulîgrâmam=u[tta]maṁ | maṭhâya pâṭalâ-sârthaṁ sâ(śâ)sana[ṁ] sâ(śâ)sva(śva)[ta]ṁ nṛipaḥ || 30 || Arjunakônasara[ṇa]ṁ sa dê-

29. . . . . . . | . . . . vê || 31 || Śrî[ma]–r ⏑⏑ – ⏑ – r ⏑ ⏑ guru-praspardddhi-maṁtr-âgraṇîḥ kâyasthô 'sama-sâ(śâ)stra-sâra-[suma]tiḥ śrîmâ[n=sa Sauḍ-ânvayê] | śrî-

30. – – ⏑ ⏑ – ⏑ – ⏑⏑⏑ – – – ⏑ – – ⏑ – – – – ⏑ ⏑ –[prasa(śa)stim=a]samâṁ Jâja[lladê]vê vyadhât || 32[33] || Chakrê prasa(śa)stisât=tasya—rbhêśô vimalân=guṇân | uttamaṁ hala[dî]-

31. . . . . [|| 33[34] ||] . . . . dharô vu(bu)-dhaḥ | prasa(śa)stiṁ prâpta-[svarvvâ]sâṁ vâsta . . [nu]jô='likhat || 34 || [Sa]ṁvat 866 Mârga su di 9 Ravau | [Jâja(?)[35]-ê—?]

TRANSLATION.

Ôm!

(Verse 1.)—May that Îśa grant prosperity!—he on whose head . . . . . is it the crescent portion [of the moon], abiding by the shore of the celestial river, the waters of which are augmented by the flood of the nectar fluid . . . . . . ? or is it, oh, a carp, ... thus gone to heaven . . . . !

(V. 2.)—This highest light dispelling darkness, having the lustre of the eye of the three worlds, which men call 'the mine of nectar,' . . . . not the last, whence (*there is*)

[27] Metre, Śârdûlavikrîḍita; and of the next verse.

[28] Metre, Ślôka (Anushṭubh).

[29] Metre, Vaṁśastha.

[30] Metre, Śârdûlavikrîḍita; and of the next verse.

[31] Read *âmraṁ*.

[32] Metre, Ślôka (Anushṭubh); and of the next three verses.

[33] Metre, Śârdûlavikrîḍita.

[34] Metre, Ślôka (Anushṭubh); and of the next verse.

[35] Originally *jê*, corrected to *ja* (?).

the line of universal sovereignty of the regal order,—in his (*the moon's*) primeval race there was born on earth the illustrious Kârtavîrya.

(V. 3.)—Of his race was Haihaya, from whom were born the Haihayas ...... (?).

(V. 4.)—In the race of these Haihaya princes was born that ruler of Chêdi, the illustrious Kôkalla, an image of the god of love, whence all derived delight; by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this ..... of (?) Tritasaurya was sent up high into the universe.

(V. 5.)—He had eighteen sons, who destroyed the enemies as lions do elephants, (*and*) who increased ..... The first-born son among them afterwards was ruler of Tripurî, and he made the remaining brothers lords of *maṇḍalas*.

(V. 6.)—The race of one among these younger brothers in the course of time obtained an unequalled son, Kaliṅgarâja, a tree of prowess grown large by the water of the eyes of the wives of enemies; who, in order not to impoverish the treasury of Tritasaurya, abandoned the ancestral land and acquired by his two arms this country Dakshiṇakôśala.

(V. 7.)—Since Tuṁmâṇa had been made a royal residence by his ancestors, therefore residing there, he increased his fortune, causing the destruction of his enemies.

(V. 8.)—As the cool-rayed (*moon*) from the ocean, so was born here from him Kamalarâja, lovely by his expanding spotless fame; through whom the lotus-group of the minds of men received exceeding lustre, (*and*) who dispelled, like blinding darkness, the hostile people.

(V. 9.)—As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth (Vishṇu), so he begat Ratnarâja, who verily conquered the prowess of heroes, to be an ornament of princes.

(V. 10.)—Tuṁmâṇa with its temples of the holy Vaṅkêśa and other (*gods*) and also (*of*) Ratnêśvara and the rest, with a garden containing innumerable flowers and beautiful fruit, (*and*) a charming high mango grove, (*and*) crowded with palatial dwellings, decorated with charming beauty, was made by Ratnêśa pleasant to the eyes, when viewed by the people.

(V. 11.)—This extensive glorious Ratnapura, which Ratnêśvara built, has its fame listened to in (*every*) quarter; held by a great lord, it is like the city of (Kuvêra) the lord of riches; it is full of many-coloured sparkling jewels and hence like (the ocean) the abode of jewels; and since it is decorated with many temples, it looks like heaven, (*with the many families of gods*).

(V. 12.)—On all sides Ratnapura there says: If Ratnarâja ordered me to be built on the earth, (*and*) if the foreman of the guild acquired fame, may the fame of these two proceed from me to the three worlds! (?).

(V. 13.)—Nônallâ, the famous daughter of Vajjûka, the prince of the Kômô *maṇḍala*, was married by Ratnarâja, together with the majesty of princes.

(V. 14.)—From her was born Pṛithvîśa, endowed with the qualities of righteousness and bravery. He led to heaven his kinsmen through his righteousness, and his enemies through his bravery in battle.

(V. 15.)—When Ratnarâja, who by his bravery and other (*qualities*) conquered the enemies in battle, had gone to heaven through his action (*worthy*) of heaven, his son Pṛithvîdêva, the royal hero, became ruler of the earth after him. He was (*really*) a

god on earth (*Prithvî-dêva*), inasmuch as the frightened tribe of kings verily offered adoration to him, regarding him to be a guardian of the world in consequence of his many excellent qualities, among which lordly nature, bestowing of prosperity, and bravery were foremost.

(V. 16.)—And ruled over by Prithvîdêva, the earth verily was heaven (*itself*). And this marvel was strikingly manifest from the fact, that (*the earth*) everywhere was dwelled on by heroes, spread over with abundant fortune, (*and*) covered with hundred sacrifices; that it had a splendid great lord, and was (*in consequence*) unshaken; that the learned on it caused joy to everybody; that it was built over with extensive stuccoed buildings, (*and*) was without a second.[36]

(V. 17.)—For the glory of religion (*shrines of*) Prithvîdêvêśvara and others (*were established*) at Tummâṇa, and a tank resembling the ocean was built by him at Ratnapura.

(V. 18.)—He married Râjallâ, who by her loveliness shone like the moon, who was like Lakshmî (the beloved of Achyuta) inasmuch as her love was unshaken, (*and*) like Pârvatî by her beauty.

(V. 19.)—As Indra (*begat*) Jayanta on Aindrî, (*and*) the ocean the moon in the beauty of heaven, so Prithvîdêva on her begat the famous Jâjalla.

(V. 20.)—Strange (*to relate*), his fame, shining like the lustre of the cool-rayed (moon) in every direction, rendered a hundred women red (with affection), while it made this world white, and the enemies black. The illustrious Jâjalla, who rises up a hero day by day on account of the abundance of his prowess, was by the ruler of Chêdi, forming an alliance of princes (?)[37] . . . . friendship.

(V. 21.)—By the ruler of Kanyâkubja (*and*) the prince of Jêjâbhuktika, considering him a hero on account of his prowess, he was like a friend honoured with fortune.

(V. 22.)—He who is possessed of even sevenfold fortune; and (*by whom?*) was seized in battle Sômêśvara . . . . . having slain an immense army; (*and*) by whom was captured, and afterwards at his mother's request released, the group[38] of counsellors and wives;—tell me, have you seen or heard of such (*another*) prince on earth?

(V. 23.)—To whom verily the princely rulers of these *maṇḍalas*, (*viz.*) . . . . [Dakshi]ṇakôśala, Andhra, Khimiḍî, Vairâgara, Lañjikâ, Bhâṇâra, Talahâri, Daṇḍakapura, Nandâvalî, Kukkuṭa,—some out of friendship, some to delight (*him*), gave . . . . fixed year by year.

(V. 24).—Of whom, endowed with majesty, the unique umbrella held over his head, while causing coolness to (*his*) people, strange (*to relate*), may well cause heart-burning of enemies.

(V. 25.)—Nobility, bravery, depth . . . . . he possesses; thus (*his*) expanding fame was proclaimed by the earth with the uplifted very splendid excellent arms—the habitations of the gods.

(V. 26.)—Is this that entirely bodiless god of love, who has not been seen by the eye of the three-eyed (Śiva)? Is it Vaikuṇṭha . . . . . with fortune? Is he, a hero on

[36] I have taken the word *nirdvidha* in the sense of *advaya* or *advitîya*, but am unable to quote another passage in support of this meaning. When applied to heaven, some of the adjectives of the text have to be translated differently, thus: chosen by Indra (*Satakratu*); containing the splendid great lord (Śiva) and Achyuta (Vishṇu); containing the planet Mercury (Budha) which causes joy to the universe, and the moon, the habitation of nectar, which moves about in heaven.

[37] I have taken *aina*, as an adjective, derived from *ina*, 'a lord, master, king,' &c.; but am doubtful about this passage

[38] The word *sârtha* is ordinarily masculine, not neuter.

account of his heroism, the moon by his mighty splendour, the bestower of fortune (Kuvêra), dear to supplicants? By the people, thus deliberating,[39] was he at last found out to be Jâjalladêva.

(V. 27.)—The glorious Jâjallapura . . . . . . [and an auspicious] monastery (*maṭha*) for ascetics; a mango grove with a garden; a pleasant lake, too, equal to the lake of heaven, which was caused to be made by the illustrious Jâjalla, may that be, shining like fame, ...

(V. 28.)—His religious adviser (*was*) the illustrious Rudraśiva, who knew the authoritative doctrines of . . . . . pa, Dignâga (?), and others, and knew his own and others' established truths.

(V. 29.)—His minister for peace and war also was Vigraharâja, ...

(V. 30.)—The prince Jâjalla gave to the god the excellent village of Sirulî, to the monastery a group of *pâṭalâ* trees, as a perpetual grant.

(V. 31.)—Arjunakônasaraṇa (?) he . . . .

(V. 32.)—The *Kâyastha*, the illustrious . . . . in the Sauḍa family . . . . . the leader of those whose counsel rivals the preceptor . . . . . illustrious . . . . who is an unequalled proficient in the essence of the Śâstras . . . . , has composed the unequalled eulogy on Jâjalladêva.

(V. 33.)—. . rbhêśa has brought his spotless qualities into the eulogy, the excellent

(V. 34.)— . . . . . the learned . . . dhara, the younger brother. . . . . , has written the eulogy which has obtained a dwelling in heaven.

The year 866; the 9th day of the bright half of Mârga[śîrsha]; on a Sunday. Jâja . . . . (?).

VI.—MALHAR STONE INSCRIPTION OF JAJALLADEVA, OF THE (CHEDI) YEAR 919.

By Prof. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, now in the Nâgpur Museum, where it appears to have been brought from Malhâr in the Central Provinces.

The inscription consists of 28 lines. The writing covers a space of from 2′ 3½″ to 2′ 4½″ broad by 1′ 6½″ high. At the upper proper right corner a small piece of the stone appears to have broken away, so that the first four *aksharas* of the first line are missing; otherwise the inscription is complete, and well preserved almost throughout. The size of the letters is ½″.—The characters are Dêvanâgarî.—The language is Sanskrit, and, except for the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 26. They were composed by Ratnasiṁha, son of Mâmê, of the Vâstavya race; and the inscription was written by the Kshatriya Kumârapâla, of the Sahasrârjuna race, and engraved by the sculptor Sâmpûla (verses 23-26). In respect of orthography we have to note the employment of the dental for the palatal sibilant and *vice versâ* in *saurya*, line 8, and *vyâśakta*, line 25; the use of the dental *n* instead of the *anusvâra* in *mîmânsâ*, line 16, and *anhri*, line 26; the exceptional denotation of *ñcha* by the sign for *ncha* in *bhûtin=cha*,

[39] I take *mṛish*, *marshayati*, to be used in the sense of *mṛiś*, *mṛiśati*.

line 13; and the non-observance of the rules of Saṁdhi in *âvahan Śubhra-*, line 4. The consonant *b* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Jâjalladêva, a ruler of Tummâṇa, of the Chêdi family; and it is dated, in figures only, in the year 919, which, taken as a year of the Chêdi era, would correspond to A.D. 1167-1168. And it records the erection, at the town of Mallâla, of a temple of the god Kêdâra (*i.e.*, Śiva) by the Brâhman Sômarâja, a younger son of Gaṅgâdhara, who in turn was the son of Prithvîdhara. In the introductory portion we are told that the prince Jâjalladêva was preceded by his father Prithvîdêva, who again was the son of the prince Ratnadêva, the vanquisher of Chôḍa and Gaṅga princes, of the lunar race (verses 4-7). And we are further informed that the Brâhman Prithvîdhara had been settled at the village Kumbhaṭî in Madhyadêśa; and that his son Gaṅgâdhara had come from there to the country Tummâṇa, and had been honoured by the prince Ratnadêva with the gift of the village Kôsambî. (Verses 9-13.)

Mallâla most probably is the modern Malhâr (or Malar), where the inscription is stated to have been found. The other places I am unable to identify.

TEXT.[1]

1. [Ôṁ ôṁ nama* [2]][h Śi]vâya || Mûrddha-nyasta-jaṭ-âmv(b)upallava-chayô bhâla-sthalî-mallikâ-târttîy-êkshaṇa-havyavâha-visaraj-jvâlâ-pradîpa-dyutiḥ| saṁpûrṇṇaḥ surasindhu-tuṅga-laharî-vâri-pravâhair=asau Śambhu-

2. [r=ma]ṅgala-kumbha-vibhrama-padam-vi(bi)bhrat=sadâ pâtu vaḥ ||1 [3]|| Ûrddhvî-kritaḥ surasarit-salil-âvagâhâd=uddaṇḍa-chaṇḍatara-châru-karô vibhâti(tê)[4] | vra(bra)-hmâṇḍa-maṇḍala-mahôtpala-nâla-lîlâm=vi(bi)bhrat=sa vô Gaṇapa-

3. têr=avatâd=ajasram ||2 [5]|| Dêvaḥ pîyûsha-dhârâ-nikara-parigalad-vindu-sandôha-kîrṇṇa-vyôm-âśâ-chakravâlô Madana-nṛipa-chamû-darppaṇaḥ kairavâṇâm | va(ba)ndhuḥ sindhu-prasûtiḥ sa jayati bhu-

4. van-ânanda-sambhâra-kandô lôlâkshî-mâna-mudrâ-vighaṭana-paṭutâm =âvahan Śubhrabhânuḥ ||3 [6]|| Tad-vaṁśê nṛipa-Chôḍa-Gaṅga-visarat-prauḍha-pratâp-ânala-jvâlâ-santati-śânti-chaṇḍa-jala-

5. daḥ śrî-Ratnadêvô 'bhavat | bhûpâlô 'khila-vairi-vîra-vâsudhâ'dhîś-ôru-dôr-vallarî-darpp-aika-druma-dâha-dâva-dahanaḥ śrî-mandiraṁ sundaraḥ ||4 [7]|| Prithvîdêvas=tatô 'bhûd=va(ba)lavad-ari-dharâ-

6. nâtha-nâgêndra-Târkshyô [8] namrâṇâṁ mauli-ratna-dyuti-bhara-vilasan-mallikâ-mâlya-bhâraiḥ | pûjy-âṁhri-dvaṁdva-padmô nija-bhuja-vijaya-śrî-mahâ-kêli-śailaḥ putraḥ sat-kshâtra-kîrtti-

7. vratati-tarur=ilâ-maṇḍal-âbhôga-bharttâ ||5 [9]|| Tasmâch=Chêdi-kûl-âvalamv(b)a-na-yu(ju)[10]shâṁ = agrêsarô bhûbhujâṁ dôr-ddaṇḍa - dvaya-darppa-khaṇḍita - ripur=Jjâjalladêvô 'bhavat | Tummâṇ-âdhipatir=nnij-âmala-

[1] From an impression supplied to me by Dr. J. Burgess.

[2] The *aksharas* in these brackets are broken away.

[3] Metre, Śârdûlavikrîḍita.

[4] This correction appears to have been made already in the original.

[5] Metre, Vasantatilakâ.

[6] Metre, Sragdharâ.

[7] Metre, Śârdûlavikrîḍita.

[8] Originally—*târkshô*.

[9] Metre, Sragdharâ.

[10] This correction appears to have been made already in the original.

8. kulâ-pradyôta-dîp-ôpamaḥ sat-kshâtr-aika-nidhiḥ pratâpa-taraṇiḥ sau(śau)ry-ârjjita-śrîr=nṛipaḥ ||6[11]|| Manyê yad-dâna-śaṁkâ-janita-bhaya-vaśâd=vallabhô nimnagânâṁ dugdh-âv(b)dhir=bhîma-garbha-sphu-

9. rad-uru-salilê ratna-râśim=va(ba)bhâra | vâhân=Mârttaṇḍa-dêvas=tridaśa-parivṛiḍhaḥ [sva]rnnadî-tôya-durggê svarggê dân-âmv(b)u-dhâr-ôddhura-madhupa-vadhû-mâlam=Airâvaṇañ=cha ||7[12]|| Râjyê mahîbhujas=tasya

10. naya-vartm-ânusâriṇi | |kshîṇ-ôpasargga-saṁsarggê prâj-âananda-vidhâyini ||8[13]|| Âśich=chhrî-Madhyadêśê vitata-suranadî-vâri-pûr-ôrmmi-mâlâ'laṅkârê hâra-bhûtô nikhila-janapad-ô-

11. ddâma-bhû-maṇḍalasya | grâmô ramy-ôru-bhûmir=dvijavara-vasatiḥ Kumbha-[ṭî]-nâmadhêyô yatnât=svargg-aika-khaṇḍa-pratinidhir=amalô nirmmitô yô vidhâtrâ ||9[14]|| Âtrêyas=tâvad=â-

12. dyas=tad=anu cha viditô=pp(py)=Ârchchanânô dvitîyaḥ Sasyâvâsas[15]=tritîyaḥ pravara iha śubhais=tair=dvijô bhûshitô 'bhût | Krishṇâtrêyasya gôtrê praṇata-vasuma-tîpâla-mâl-ô-

13. ttamâṅga-tvaṅgad-ratn-âṅkura-śrî-khachita-pada-yugas=tatra Pṛithvîdhar-âkhyaḥ ||10|| Yaḥ prajñ-aika-viśâla-lôchana-puṭan=dhattê tṛitîyaṁ sadâ sad-bhûtin-(ñ)=cha tanôti yô nija-tanau durvvâra-mâr-â-

14. pahaḥ | durgg-âślêsha-karô=ri-vâdi-nivahê putras=tatô 'bhûd=asau vi(bi)-bhrâṇô dvijarâja-sundara-padaṁ maulau sa Gaṅgâdharaḥ ||11[16]|| Tataḥ kâla-kramêṇ=âsau dêśaṁ Tummâṇam=âgataḥ | guṇa-grâm-ârjji-

15. ta-prauḍha-lakshmîr=dvija-śirômaṇiḥ ||12[17]|| Prakshâlya charaṇ-âmbhôjê Ratnadêvô mahîpatiḥ | Kôsamv(b)î-grâmam=ôtasmâ udakîkṛitya dattavân || 13 || Śrî-Gaṅgâdharâtaḥ sutô 'jani jagad-vandy-aika-pâdô-

16. nujaḥ prauḍh-ânanda-karaḥ kalaṅka-rahitaḥ sphâyat-kalânâṁ nidhiḥ | vi(bi)-bhrâṇô dvijarâjatâṁ hata-jaḍa-ślêsh-ôru-bhûri-prabhô dhâtrî-maṇḍala-maṇḍanô vidhur=asau śrî-Sômarâjô 'paraḥ || 14[18]|| Mîmân(ṁ)sâ-

17. dvaya-pâragô gurur=asau yaḥ Kâśyapîyê nayê sâṁkhyê ch=âpratimallatâ-mada-nidhis=try-akshô 'kshapâd-ôkti-dṛik | yaś=Chârvvâka-viśâla-mâna-malanô durvvâra-vau(bau)ddh-âmv(b)udhêḥ pân-â-

18. ndita-Kumbhasambhava-munir=ddigvâsasâm=antakaḥ || 15 || A-śrântaṁ kratu-kuṇḍa-maṇḍala-chalad-dhûm-âvalî-dhyâmala-vyôm-âśâ-valayaṁ vilôkya vilasan-nîl-âmv(b)ud-âlî-bhramât | vipr-âsy-êri-

19. ta-vêda-râśi-vitat-ôdghôsh-ôddhuraṁ yad-grihô sat-paksha-prasarâ naṭanti paṭavô hṛishṭâ muhuḥ kêkinaḥ || 16 || Bhîtô durgga-padaṁ dadhâti śikharî rukmasya vârâṁ nidhô(dhi)ḥ pârô kaṇṭa-

20. ki-pâdap-âvṛita-vapur=bhîmaiś=cha siṁh-âdibhiḥ | yad-dânâd=iva tîkshṇa-daṁshṭra-vadana-prô[dgî]rṇṇa-chañchad-visha-jvâlâ-jâla-karâla-[bhô]ga-paṭalê ratnâni Śêshô=py-adhât ||17|| Rûpaṁ viśva-jay-aishi-

21. ṇô Rati-patô rukm-âchalâd=gauravaṁ gâmbhîryaṁ jaladhêḥ sahasra-kiraṇâd=aśrântam=ôjasvitâm | aiśvaryaṁ Smarasûdanasya paramaṁ grâmaṁ guṇâṇâm=iva grâhaṁ grâham=asau didṛi-

[11] Metre, Śârdûlavikrîḍita.

[12] Metre, Sragdharâ.

[13] Metre, Ślôka (Anushṭubh).

[14] Metre, Sragdharâ; and of the next verse.

[15] See note 29 on the translation below.

[16] Metre, Śârdûlavikrîḍita.

[17] Metre, Ślôka (Anushṭubh); and of the next verse.

[18] Metre, Śârdulavikrîḍita; and of the next five verses.

22. kshur=asṛijat=Padmôdbhavô yaṁ bhuvi ‖18‖ Sapt-âmbhônidhi-tîra-vâriṇi bhṛiśaṁ yat-kîrtti-haṁsî muhur=bhrâmtv=âśrântam=iyaṁ sur-âlayam=agân=Mandâkinî-kâṁkshi-

23. ṇî | bhuktvâ vâ(bâ)la-mṛiṇâla-nâla-śakalâny=uddâma-kâm-ôtsukâ vra(bra)hmâṇḍ-ôdara-bhâṇḍa-vârija-bhuvô rantuṁ ma[dât=saṁ]yayau ‖19‖ Vât-âhati-chalat-tûla-taralaṁ jîvitaṁ nṛiṇâm | Chañcha-

24. lâñ = cha śriyaṁ [ma]tvâ dharmmô 'matim = adhâd=vu(bu)dhaḥ ‖20[19]‖ Têna Kêdâra-dêvasya dhâma Mallâla-paṭṭanê | dhîmatâ kâritaṁ ramyaṁ svayaśô-râśi-bhâsuram. ‖21‖ Urvvîm=âliṁgya pûrvvaṁ guru-

25. jaghana-ghan-âślêsha-lav(b)dha-pramôdâm=êtat=kâshṭhâ-vadhûnâṁ dhvaja-bhuja-valanaiḥ ślêsha-dakshaṁ samantât | kâma-vyâśa(sa)kta-chêtâ iva vivu(bu)dha-purî-sundarîṇâṁ samakshê tyakta-vrîḍaṁ nikâmaṁ gagana-parisaraḥ Śrî-

26. mukhaṁ chumv(b)at=îva ‖22[20]‖ Kâśyapîy-âkshapâdîya-naya-siddhânta-vêdinâ | vipaksha-vâdi-siṁhêna Ratnasiṁhêna dhîmatâ ‖23[21]‖ Śrî-Râghav-ân(ṁ)hri-kamal-âmv(b)udhar-âbhishêka-lav(b)dh-ôdaya-pratata-śâ-

27. kha-mahîruhêṇa | Vâstavya-vaṁśa-kamal-âkara-bhânun=êyaṁ | Mâmê-sutêna rachitâ ruchirâ praśastiḥ ‖24[22]‖ Iyaṁ Sahasrârjjuna-vaṁśajêna kutûhalât-kshatriya-puṅgavêna | Kumârapâ-

28. lêna guṇ-âbhirâma-nâm=êva ramyâ likhitâ praśastiḥ ‖25[23]‖ Anêka-śilpa-nirmmâṇa-payôdhêḥ pâra-dṛiśvanâ | utkîrṇṇâ rûpakârêṇa Sâṁpulên=êyam=âdarât ‖26[24]‖ Samvat 919[‖*].

TRANSLATION.

'Ôm! Ôm!

Adoration to Śiva!

(Verse 1.)—May that Śambhu always protect you!—he who, wearing on his head, like water-lilies,[25] a mass of braided hair, (*and*) spreading around the lustre of a blazing lamp with the fire of his third eye which, as on a lamp-stand, is on his broad forehead, (*and*) covered with the streams of water of the high waves of the celestial river, possesses the beauty of an auspicious jar!

(V. 2.)—May that lovely trunk of Gaṇapati for ever guard you!—which at day-break, when lifted out of the waters of the celestial river into which it has been dipped, raised up and threatening, possesses a charm as if it were the stalk of the great lotus—the circle of the universe!

(V. 3.)—Triumphant is that god with white rays, (the moon), born from the ocean, (*who is*) the root of great joy to the world, (*and*) possesses skill in removing the haughty reserve that closes (*the hearts of*) tremulous-eyed women; who covers the circle of the regions of the sky with a mass of drops trickling down from a multitude of streams of nectar; (*who is*) the mirror of the army of the king Love, (*and*) the friend of the night-lotuses.

(V. 4.)—In his race there was, beautiful (*and*) an habitation of Fortune, the protector of the earth, the illustrious Ratnadêva; a fierce cloud to extinguish the

[19] Metre, Ślôka (Anushṭubh); and of the next verse.
[20] Metre, Sragdharâ.
[21] Metre, Ślôka (Anushṭubh).
[22] Metre, Vasantatilakâ.
[23] Metre, Upajâti.
[24] Metre, Ślôka (Anushṭubh).
[25] I cannot quote any other passage in which the word *ambu-pallava* is used in the sense assigned to it here.

continuously raging flames of the spreading mighty fire of the prowess of Chôḍa and Gaṅga princes,[26] (*and*) a blazing fire to consume the unique tree of the pride in their creeper-like long arms of all the hostile heroic rulers of the earth.

(V. 5.)—After him came his son Pṛithvîdêva, a master of the whole extent of the terrestrial globe; who to the mighty hostile lords of the earth was what Garuḍa is to the serpent-chiefs; whose two lotus-feet[27] were an object of worship for (*princes*) bent down with the weight of jasmine wreaths glittering with the great splendour of their crest-jewels; a high pleasure-mount for the glory of victory of his own arm; a tree for the creeping-plant fame of excellent royalty.

(V. 6.)—From him was born the prince Jâjalladêva, the leader of the princes who delight in keeping up the Chêdi family; who by the pride of his two massive arms annihilated the enemies; the ruler of Tummâṇa, illumining like a lamp his own spotless family, a unique treasury of excellent royalty, a sun of prowess, who has acquired fortune by his heroism.

(V. 7.)—I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him, the ocean of milk, the husband of the rivers, kept (*his*) mass of jewels in the deep water agitated by the fear-inspiring (*beasts*) within it, and the sun-god (*his*) horses, and the lord of the gods (Indra) his elephant, who enlivens rows of female bees with streams of rutting-juice, in the heavens rendered impassable by the waters of the celestial river.

(V. 8.)—In the reign of this prince, which follows the path of good government, is free from the contact of troubles, (*and*) causes joy to the people.[28]

(V. 9.)—There was in the glorious Madhyadêśa, ornamented by the garland of the waves of the streams of water of the extended river of the gods, (*and itself*) as it were the necklace of the whole orb of the earth crowded with countries, a village named Kumbhaṭî, with pleasant broad lands, a dwelling-place of the best of the twice-born, which the creator had exerted himself to make the spotless counterpart of a portion of heaven.

(V. 10.)—In that (*village*) there was a twice-born named Pṛithvîdhara, in the *gôtra* of Kṛishṇâtrêya, ornamented with the (*three*) auspicious *pravaras*, Âtrêya the first, and after him the famous Ârchanâna the second, (*and*) Sasyâvâsa[29] the third; whose pair of feet was covered with the lustre of the jewels which like sprouts were trembling on the heads of rows of protectors of the earth bowing down (*before him*).

(V. 11.)—From him there was born a son, that Gaṅgâdhara who, bearing on his head the beautiful title of 'king of the twice-born,' always had knowledge as a third unique large eye; (*and*) who, warding off the irresistible passion of love, secured for himself excellent welfare; (*who*) in a crowd of hostile disputants resorted to (*arguments*) difficult to be met; (resembling Śiva Gaṅgâdhara, who, having on his

[26] In the original one would have expected *Chôḍa-Gaṅga-nṛipa*, instead of *nṛipa-Chôḍa-Gaṅga*, but that would not have suited the metre.

[27] Here, too, one would have expected *pûjy-âṁhri-padma-dvaṁdvô*, instead of *pûjy-âṁhri-dvaṁdva-padmô*, but that again would have offended against the metre.

[28] This verse defines the time when the temple, mentioned in verse 21, was built, and it has no reference to the verse immediately following here.

[29] I leave these names as they are given in the original. According to the *Âśvalâyana-śrauta-sûtra*, Calc. Ed., p. 883, and the *Dharma-sindhu*, Bo. Ed., p. 371, they really are Âtrêya, Ârchanânasa, and Śyâvâśva. It is evident that the writer of the inscription, who undoubtedly took the second name to be Ârchanâna, understood the third name to be Sasyâvâsa, joining the syllable *sa*, which belongs to the second name, to the third.

crest a spot beautified by the moon, possesses a large third eye; who annihilated the irresistible god of love, spreads excellent ashes over his body, and embraces Durgâ).

(V. 12.)—Then that crest-jewel of the twice-born, who had acquired great fortune by the collection of his good qualities, in the course of time came to the country Tummâṇa.

(V. 13.)—To him the lord of the earth Ratnadêva gave, after he had washed his lotus-feet, the village of Kôsambî, (*confirming his gift by the*) pouring out (*of*) water.

(V. 14.)—From the illustrious Gaṅgâdharâ there was born, as a younger son, that illustrious Sômarâja whose unique feet are an object of adoration for the people, causing great joy, free from blemishes, a treasury-house of numerous arts; who holds the position of king of the twice-born, is possessed of wide and abundant splendour inasmuch as he avoids the company of the dull, (*and*) is an ornament of the orb of the earth; (*being*) freed from its spot, a second moon (whose rays are an object of adoration for the world, which causes great joy, is the receptacle of growing digits, bears the name of 'king of the twice-born;' which, united with miserable cold, is spreading its splendour far and wide, and is an ornament to the orb of the earth).

(V. 15.)—That venerable person, who is a treasury of the pride of having no rival in the doctrine of Kâśyapa and in the Sâṁkhya, has completely mastered the two Mîmâṁsâs; (*like Śiva*) he is possessed of three eyes inasmuch as he has for his eye the teaching of Akshapâda. He crushed the great conceit of Châr̥vâka, delighted the pitcher-born sage (*Agastya*) by drinking up the difficult-to-be-restrained Bauddha ocean, (*and is*) a god of death to the Digambaras.[30]

(V. 16.)—At his house dexterous peacocks, delighted when they see the circle of the regions of the sky incessantly blackened by lines of smoke rising from groups of sacrificial fire-pits, which they mistake to be lines of black clouds moving about, dance again and again with spread-out wings, enlivened by the long-drawn sound of Vedic texts recited by the mouths of Brâhmans (*which they mistake for thunder*).

(V. 17.)—Afraid as it were of having to give (*their precious stones*) to him, the mountain of gold keeps an impervious place, the ocean has itself guarded at the shores by thorny trees and by lions and other terrific beasts, (*and*) Śêsha even places his jewels in the multitude of his hoods, terrible with the sheets of flickering poison-flames ejected by the mouth with sharp fangs.

(V. 18.)—Him that lotus-born (*Brahman*) created, desirous as it were of seeing on the earth the most excellent collection of good qualities, after he had severally taken, beauty from the lord of Rati desiring to conquer the universe, gravity from the mountain of gold, depth from the ocean, never-ceasing[31] splendour from the thousand-rayed (*sun, and*) the lordly nature of (Śiva) the destroyer of the god of love.

(V. 19.)—The swan of his fame, having frequently again and again roamed about by the water on the shores of the seven oceans, unweariedly went to the abode of the gods, longing for the heavenly Ganges; (*and*) having eaten (*there*) tender lotus-fibres and pieces of lotus-stalks, it has, pining with excessive longing, rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.[32]

[30] On Kâśyapa, as another name of Kaṇâda, the founder of the Vaiśêshika school of philosophy,—see Cowell's Translation of *The Aphorisms of Śâṇḍilya*, Preface, p. v.—Akshapâda is Gôtama, the founder of the Nyâya system. The sage Agastya is fabled to have swallowed the ocean.

[31] In the original the adverb *aśrântam* is made to qualify the substantive *ôjasvitâm*, contrary to the rules of garmmar.

[32] In the original one would have expected *brahmâṇḍa-bhâṇḍ-ôdara*, instead of *brahmâṇḍ-ôdra-bhâṇḍa*.

(V. 20.)—Having reflected that the life of man is unsteady like a tuft of grass which moves when struck by the wind, and that fortune is fickle; he, the wise, set his mind on religion.

(V. 21.)—Possessed of intelligence, he caused to be built at the town of Mallâla a charming temple of the god Kêdâra, resplendent like the accumulation of his own fame.

(V. 22.)—Having first embraced the earth, which derived pleasure from the close embrace of his heavy thighs, the surrounding sky, having as it were the heart filled with love, void of bashfulness within sight of the beautiful damsels of the city of the gods eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions.

(Verses 23 and 24.)—This pleasing eulogy has been composed by the son of Mâmê, the intelligent Ratnasiṁha, who knows the established truths of the doctrines of Kâśyapa and of Akshapâda, (*and is*) a lion to opponent disputants; who owes his elevation, as a tree with wide-spread branches does its growth to showers from clouds, to the lotus-feet of the illustrious Râghava;[33] (*and who is*) to the Vâstavya race (*what*) the sun (*is*) to a group of lotuses.

(V. 25.)—This eulogy, charming like a woman who is pleasing by her good qualities, has been eagerly written by the excellent Kshatriya Kumârapâla, born in the Sahasrârjuna race.

(V. 26.)—Engraved it has been with care by the sculptor Sâmpula, who has seen the opposite bank of the ocean of various mechanical arts.

The year 919.

VII.—RATNAPUR INSCRIPTION OF PRITHVIDEVA, OF THE (VIKRAMA) YEAR 1247 (?).

BY PROF. F. KIELHORN, Ph.D., C.I.E., GÖTTINGEN.

This inscription is on a black stone, which was discovered within the fort of Ratnapur in the Central Provinces,[1] and is now in the Nâgpur Museum.

The inscription consists of 24 lines. The writing originally covered a space of about 2′ 5¼″ broad by 1′ 1″ high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone, are broken away, so that altogether about ninety *aksharas* are missing. The stone evidently was less injured when Dr. Râjêndralâl's rubbing was taken. What remains of the inscription is well preserved.—The size of the letters is about ⅜″.—The characters are Dêvanâgarî.—The language is Sanskṛit, and, excepting the introductory blessing and the date at the end, the inscription is in verse. The verses are numbered, and their total number is 30. They were composed by Dêvagaṇa, son of Ratnasiṁha; written by Kumârapâla, or, as he is called here, Kumârapâla; and engraved by Sâmpula (verses 26-28).—In respect of orthography, we have to note the employment of the dental for the palatal sibilant in *suṇḍâ*, line 2, *saurya*, line 6, *Sachî*, line 10, *sâśvatê*, line 18, and *sikhara*, line 19;

[33] It will appear from the next inscription, that Râghava was the younger brother of Mâmê, and therefore the paternal uncle of Ratnasiṁha.

[1] Cunningham's *Arch. Sur. Reports*, Vol. VII, p. 215. It has been edited before, by Dr. Rajendralâl Mitra, in the *Journal As. Soc. of Bengal*, Vol. XXXII, pp. 277-279, 280-287.

the use of the dental *n* instead of the *anusvâra* in *avatansah*, line 4; the employment of the *upadhmânîya* in *puhpavantau*, line 17; the exceptional denotation of *ñcha* by the sign for *ncha* in *chancharîkah*, line 11, *kincha*, line 13, and *chakran=cha*, line 23; and the non-observance of the rules of Saṁdhi in *dhavalam=vilôkya*, line 12, and *idam=vidagdhô*, line 20. The consonant *b* is throughout denoted by the sign for *v*.

The inscription refers itself to the reign of a prince Prithvîdêva, son and successor of the Chêdi prince [Ratnadêva], the vanquisher of Chôḍa and Gaṅga champions, who was the son and successor of a prince Jâjalladêva, of the lunar race (verses 4-6). And it records (in verse 24) the erection at the village of Sâmbâ, of a Śiva-temple by one Dêvagaṇa, the glorification of whom and whose ancestors, wives, and children fills just half the number of verses of the inscription (verses 8-22). The great-grandfather of Dêvagaṇa, Gôvinda, of the [Vâstavya] race, had come from the Chêdi *maṇḍala* to Tummâṇa, the country ruled over by the above-mentioned princes. Gôvinda had two sons, Mâmê and Râghava; and Mâmê's son again was Ratnasiṁha, the father of Dêvagaṇa. This Dêvagaṇa, the founder of the temple, himself composed, as we have seen above, this very inscription; and his father Ratnasiṁha is the author of the preceding Malhâr inscription, dated [Chêdi-] Saṁvat 919=A.D. 1167-1168.

According to Dr. Râjêndralâl Mitra, the inscription is dated in [Vikrama-] Saṁvat 1207=A. D. 1149-50. But, on the rubbing before me, the figures (scratched on the stone rather than properly engraved, and perhaps added some time after the inscription itself was engraved) look certainly more like 1247 than 1207. Besides, a comparison of the verses 3, 8, 12, 20, and 22 of the Malhâr inscription of [Chêdi-] Saṁvat 919=A.D. 1167-68 with the verses 3, 7, 8, 23, and 25 of the present Ratnapur inscription, as well as some minor resemblances, show that the author of this inscription, Dêvagaṇa, had his father's Malhâr inscription before him when he wrote his own composition. Taking further into consideration that this inscription eulogizes five of the grandchildren of Ratnasiṁha, the composer of the Malhâr inscription, I feel certain that it has been composed considerably later than A.D. 1167-68=Vikrama-Saṁvat 1225, and I think it probable that the figures at the end of it are really Vikrama-Saṁvat 1247=A.D. 1189-90, and that these figures, by whom and whensoever added, furnish a true date for the prince Prithvîdêva, in whose reign the inscription was composed. How well this date agrees with the other known dates of the earlier rulers of Ratnapur, may be seen from the following list of those rulers, which has been compiled from the three inscriptions here published, and from the Râjîm inscription of Jagapâla:—

(1.) Kaliṅgarâja.

(2.) Kamalarâja.

(3.) Ratnarâja (or Ratnêśa).

(4.) Prithvîśa (or Prithvîdêva).

(5.) Jâjalla (or Jâjalladêva); according to the first inscription here published, [Chêdi-] Saṁvat 866=A.D. 1114.

(6.) Ratnadêva.

(7.) Prithvîdêva; according to the Râjîm inscription, Kulachuri-saṁvatsarê 896=A.D. 1145; and, according to *Archæol. Survey of India*, Volume XVII, Plate xx, Kulachuri-saṁvatsara 910=A.D. 1158-59.

(8.) Jâjalladêva; according to the second inscription here published, [Chêdi-] Saṁvat 919=A.D. 1167-68.

(9.) Ratnadêva; according to *Archæol. Survey of India*, Volume XVII, page 43, line 4 from the bottom, and Plate XX, Chêdi-Saṁvat 933=A.D. 1181–82.

(10.) Prithvîdêva; according to the present inscription, [Vikrama-]Saṁvat 1247 (?)=A.D. 1189–90 (?).

TEXT.[2]

1. [Ôṁ[3]] ôṁ namaḥ Śivâya || Bhôg-îndrô nayana-śru[ti]ḥ katham=asau drashṭuṁ kshamô nau bhavêd=êshâ chândra-kalâ[=pi śaiśava-daśâṁ=âśâdya nau ?][4] — ⏑ ⏓ I — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ ⏓ —

2. vaṁ Śailasutâ-pravṛ(bô)dhana-parô Rudrô ratê pâtu vâḥ ||1[5]|| Sat-sindûra-viśâla-pâṁśu-paṭal-âbhyakt-aika-kumbha-sthalaḥ su(śu)ṇḍâ-tâṇḍava-maṇḍit-âkhila-nabhô-diṅ-maṇḍa[p-âḍamv(b)a]⏓ I — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ -

3. mîruha-vyûh-ônmûlana-kêlir=astu bhavatâṁ bhûtyai Gaṇagrâmaṇîḥ || 2 || Dêvaḥ pîyûsha-dhârâ-drava-kara-nikar-âkrânta-dik-chakravâlas=trailôky-âkrânti-niryan-Madana-nṛipa-chamû-darppaṇ-âbhôga-[lakshm⏓] I — — — — ⏑ — — ⏑

4. yati sûra-vaṁ(?)lhû-ratna-karṇṇ-âvatan(ṁ)saḥ Śubhrâṁśuḥ prauḍha-râmâ-hṛidaya-giriguhâ-mâna-sarvvaṁkasha-śrîḥ || 3[6] || Tad-vaṁśê bhuja-daṇḍa-maṇḍala-mad-âkrânta-trilôkî-talô vi(bi)[bhr]âṇaḥ sura-sârtha-nâtha-padavîm=uddâ[7] ⏑ — ⏑ — ⏑ ⏓ I — — —

5. nidhi-mêkhalâ-valayita-kshôṇî-vadhû-vallabhô bhûpâlô bhuvan-aika-bhûshaṇa-maṇir=Jjâjalladêvô 'bhavat || 4[8] || Tasmâch=Chêdi-narêndra-durddama-chamû-chakr-aika-vârâṁnidhês=tîvr-aurvva-jvalanô 'janishṭa tanayaḥ[9] — — ⏑ — — ⏑ ⏓ I —

6. rvv-âkharvvita-Chôḍa-Gaṅga-subhaṭa-sphâr-êndu-vi(bi)-mv(b) a-graha-grâsê Râhur=ananta-sau(śau)rya-mahim-âścharyô mahî-maṇḍalê ||5|| Sarppat-pûrṇṇa-śaśâṅka-dhâma-dhavala-sphâyad-yaśô-janmabhûr=udyat-tîvratara-pratâpa-taraṇiḥ sat-kshâ[tra]-[10] — — ⏑ ⏓ I — —

7. yâta-diganta-vandi-nivah-âbhîshṭârtha-chintâmaṇiḥ Prithvîdêva-narêśvarô 'sya tanayaḥ śrîmân=abhûd=bhû-talê || 6 || Râjyê bhûmibhujô 'sy=aiva naya-mârgg-ânusâriṇi I kshîṇ-ôpasargga-saṁsarggê praj-ânanda-vidhâyini || 7[11] || Vâ[12] . . . .

8. r=Ggôvindaś=Chêdi-maṇḍalât I kritî kâla-kramêṇ=âsau dêśan=Tummâṇam=âga-taḥ || 8 || Putras=tasya jan-ânurâga-jaladhir=bhûbhṛit-sabhâ-bhûshaṇô jyâyân=paṇḍita-puṇḍarîka-taraṇir=Mmâmê'bhidhânô 'bhavat I yô dhâtrî-tilakô [ni][13] — ⏑ ⏑ ⏑

9. l-âlaṅkâra-hâr-ôpamô vikhyâtas=Tripurântak-aika-charaṇ-âmbhôj-aika-bhṛiṅgô bhuvi || 9[14] || Bhrâtâ śrî-Râghavô 'mushya kanîyân=guṇa-sâgaraḥ I nâgarô bhuvan-âbhôga-bhûshâ Pûsh-ôpamô va(ba)bhau ||10[15]|| Śrî-Mâmê-tanayaḥ samasta-jaga[tî][16] — —

10. rṇṇa-kîrṇṇa-sphurat-kund-êndu-dyuti-kîrtti-santati-latâ-vyâsakta-diṅ-maṇḍa-paḥ I râjaty=unmada-vâdi-vṛinda-dalanô lîlâ-vihâraḥ śriyaḥ śîl-âchâra-vi[vê]ka-puṇya-nilayaḥ śrî-Ratnasiṁhaḥ kaviḥ ||11[17]|| Sa(śa)ch=îva Jishṇôr=Ggirij=ê[va]-[18]

[2] From an impression supplied to me by the Director of the Archæological Survey of India.

[3] This is expressed by a symbol.

[4] Of the *aksharas* in these brackets only the lower portions can be recognised in the impression.

[5] Metre, Śârdûlavikrîḍita; and of the next verse.

[6] Metre, Sragdharâ.

[7] Dr. Râjendralâl has read here *madhairyyâmbudhiḥ I sa*; and it is easy to conjecture that the following lost *aksharas* were *ptâmbhô*.

[8] Metre, Śârdûlavikrîḍita; and of the next two verses.

[9] Dr. Râjendralâl has read here *śrî-Ratnadêvô nṛipa(paḥ)*. The last syllable of the line I suppose to have been *ga*.

[10] Dr. Râjendralâl has read here *dharmmâmbudhiḥ I nâ-[nâ]*.

[11] Metre, Ślôka (Anushṭubh); and of the next verse.

[12] Dr. Râjendralâl has read here *stavyavaṁśaśubhrâṁ-[śu]*.

[13] Dr. Râjendralâl has read here *jâmala[ku]*.

[14] Metre, Śârdûlavikrîḍita.

[15] Metre, Ślôka (Anushṭubh).

[16] Dr. Râjendralâl has read here *vi[stî]*.

[17] Metre, Śârdûlavikrîḍita.

[18] The missing syllable is of course *Sa*.

11. mbhôr=Dugdhâv(b)dhi-putr=îva cha Chakrapâṇêḥ I sâdhvî sadâ va(ba)ndhu-jan-âbhipûjyâ Rambh=êti nâmâ'bhavad=asya patnî ||12 [19]|| Tâbhyâm=ajâyata jagat-traya-ghushṭa-kîrttir = âkhaṇḍit-âri-vu(bu)dha-maṇḍala-chaṇḍa-darppaḥ I Chaṇḍîśa-châru-charaṇ-âmv(b)uja-chan(ñ)charîkaḥ pra[jñâ]-pa—⏑

12. r=iha Dêvagaṇas=tanûjaḥ || 13 [20]|| Êtad=yaśya jagad=yaśôbhir=abhitô ḍiṇḍîra-piṇḍa-prabhair=âkrântan=dhavalam(ṁ)=vilôkya nikhilaṁ gôp-âṅganâ-vîkshitaḥ I Kâlindî-hrada-Kâlanêmi-dálana-prârambha-vṛtâdaras=tîrê tâmyati Vârirâśi-tanayâ-[21]

13. ttô=pi jâta-bhramaḥ ||14 [22] || Pîyûsha-drava-sândra-vindu-vasatir=yasy=âsya vâk-chandrikâ vidvach-chakra-ckakôra-chañchu-puṭakair=âpîyamân=âniśam I kin(ñ)ch-âya[ṁ] kara-pañjarô 'khila-milan-nânâ-digant-ârthinâṁ bhûyô 'bhîshṭa-phala-pradâna-chatura[ḥ] svâdhî[na]- —[23]

14. lpadrumaḥ ||15||·Chaṁdrik=êva śiśir-âṁśu-mâlinô mañjar=îva sura-mêdinîru-haḥ I kânti-nirjjita-surâṅganâ-gaṇâ tasya sâdhu-charitâ vadhûḥ Prabhâ || 16 [24]|| Jâ[mh]ô-nâmnî dvitîy=âsya vilâsa-vasatiḥ priyâ I amita-prêma-vâ(bâ)hulyâ[d=dvi]-[25]

15. yaṁ prâṇa-mandiram || 17[26] || Lâvaṇy-âpratimallatâ-mada-bharâ Maulîṁdunâ krôdhatô dagdhasy=âpi Manôbhavasya bhuvanê vidy=êva sañjîvanî I sat-saubhâgya-guṇaika-garvvâ-vasatiḥ prâṇ-âdhikâ prêyasî yâṁ nirmmâya Sarôjabhûḥ pramudi-[27]

16. prâptaḥ parâṁ nirvṛitim||18 [28]|| Avô(bô)dha-dhvânta-santâna-kavi(ri)-kumbha-vidâraṇaḥ I Jagatsiṁhô 'sya tanayaḥ siṁhavad=bhuvi râjatê ||19 [29]|| Târak-ârir=asaû Śaila-sutâ-sûnur=ayaṁ punaḥ I sutô Râyarasiṁhô 'sya va(ba)ndhu-varggasya târakaḥ ||20 [||]

17. Bhôp=âsya duhitâ sâdhvî kali-kâla-vichêshṭitaiḥ I a-spṛishṭâ svar-ddhun=îv=êyaṁ bhuvana-traya-pâvanî || 21 || Vâlhû-śrî-Dêvadâs-âkhyau va(ba)ddha-sakhyau paras-param I jagad-ud[d*]yôtâkau bhâtaḥ puhpavantâv=iv=âmv (b) arê ||22|| Vât-ôddhûti-[vi]-

18. lôla-tûla-taralaṁ nṛiṇâm=idaṁ jîvitaṁ lakshmîṁ ghôra-ghan-ântarâla vilasad-vidyud-vilâs-ôpamâm I matv=aitad-durit-augha-dâru-dahana-prôddâma-dâv-ânalô śraddhâm=uddhata-dharmma-vu(bu)ddhir=akarôch=chhrêyaḥ-pathê sâ(śâ)śvatê ||23 [30]|| Chakrê Dêva[ga]-

19. ṇô dhâma Vi(bi)lvapâṇi-pinâkinaḥ I Sâṁv(b)â-grâmê tushâr-âdri-si(śi)khar-âbhôga-bhâsuram ||24 [31]|| Nânâ-bhûpâla-bhukta-kshiti-jaghana-ghan-âślêsha-tôshâd=iv=âdau dig-vâmâ-kâma-pîḍâ-tarala-tanu-guru-ślêsha-lipsaṁ samantâ[t I]

20. kâm=îv=êdam(ṁ)=vidagdhô virachita-parama-prêma-hâsaṁ tvarâvat=svarvvâ-mâṇâṁ samaksham gagana-parisara[ḥ] Śrî-mukhaṁ chumv(b)at=îva ||25 [32]|| Niḥśêsh-âgama-śuddha-vô(bô)dha-vibhavaḥ kâvyêshu yô bha[vya]-dhîḥ sat-tarkk-âmv(b)udhi-pâragô Bhṛigu-su-[33]

21. [yô] daṇḍa-nîtau mataḥ I chhandô'laṅkṛiti-śav(b)da-manmatha-kalâ-śâstr-âv-(b)ja-chaṇḍadyutiś=chakrô Dêvagaṇaḥ praśastim=amalâ[ṁ]śrî-Ratnasiṁh-âtmajaḥ||26 [34]|| Yaḥ kâvya-kairava-vikâśana-śîtaraśmir=uddâma-vu(bu)ddhi-nilayô' ⏑[35]

[19] Metre, Upajâti.

[20] Metre, Vasantatilakâ.

[21] The missing syllable I suppose to be *ya*.

[22] Metre, Śârdûlavikrîḍita; and of the next verse.

[23] The missing syllable is *ka*.

[24] Metre, Rathôddhatâ.

[25] The missing syllable is *li*.

[26] Metre, Ślôka (Anushṭubh).

[27] The missing syllable I take to be *taḥ*.

[28] Metre, Śârdûlavikrîḍita.

[29] Metre, Ślôka (Anushṭubh); and of the next three verses.

[30] Metre, Śârdûlavikrîḍita.

[31] Metre, Ślôka (Anushṭubh).

[32] Metre, Sragdharâ.

[33] The missing syllable is *tô*.

[34] Metre, Śârdûlavikrîḍita.

[35] Dr. Râjendralâl has read here the syllable *va*; and for the beginning of the next line he supplies *ni*.

22. ⏑pâla-sûnuḥ I vidyâ-vilâsa-vasatir=vvimalâṁ praśastiṁ śrîmân=imâṁ Kumara-pâla-vu(bu)dhô lilêkha ||27[36] || Praśastir=iyam=utkîrṇṇâ ruchir=âkshara-pâṁktibhiḥ I dhîmatâ sûtradhârêṇa Sâṁpulêna manôramâ ||[28[37]||][38]

23. . . . [D]êvâ[ga]ṇâv=ôtau rûpakâra-śirômaṇî I chakratur=ghaṭanân=dhâmnô Vi(bi)lvapâṇi-pinâkipaḥ ||29|| Chandr-ârkkau kiraṇ-âvalî-valayitaṁ yâvad=vidhattâñ[39]=jagad=diṅ-mâtaṅga-ghaṭ-ôpavṛiṁhita-dharâ-chakran(ñ)=cha kû-

24. ⏑ ⏓ I nakshatrâ-prakar-ôru-hâralatikâ'laṅkâra-sâraṁ nabhas=tvat-kîrttir=Mmadanâri-mandira-mishât=tâvach-chiraṁ nandatu ||30[40]||

[Saṁvat 1247]?[41]

TRANSLATION.

Ôm! Ôm!

Adoration to Śiva!

(Verse 1.)—May Rudra protect you!—he who at the sexual enjoyment eagerly [thus] speaks to (*Pârvatî*,) the daughter of the mountain: 'How should that lord of serpents, who uses his eyes as ears, be able to see us? And [how should] this crescent moon [too, reduced to a state of infancy] ....!'

(V. 2.)—May Gaṇapati grant you prosperity!—he who has the surface of his unique frontal globes anointed with broad sheets of the powder of excellent red-lead; who with the dance of his trunk beautifies the [immense] pavilion of all the regions of heaven,... play of uprooting groups of [trees] ......!

(V. 3.)—[Triumphant] is the god with white rays, (the Moon), who covers the circle of the regions with a mass of rays flowing with streams of nectar; is beauteous as if he were the extensive mirror of the army of the king Love marching out to conquer the three worlds;..... is the ear-ornament of the gems of celestial damsels; (*and*) whose loveliness completely takes away the proud reserve of the hearts, (*deep*) like mountain caves, of haughty women.

(V. 4.)—In his race there was the protector of the earth Jâjalladêva, who, having by the pride of the group of his massive arms taken possession of the extent of the three worlds, was holding the position of (Indra,) the lord of the host of the gods, ... the favourite husband of his wife, the earth, surrounded with the girdle of the ... oceans; a unique jewel to ornament the world.

(V. 5.)—From him there was born a son, [the illustrious prince Ratnadêva ?], who was the fierce submarine fire of the unique ocean of the array of the difficult-to-be-subdued armies of the Chêdi princes; who to the Chôḍa and Gaṅga champions elated

[36] Metre, Vasantatilakâ.

[37] Metre, Ślôka (Anushṭubh); and of the next verse.

[38] The figure in brackets is broken away.

[39] Read *vidhattô*.

[40] Metre, Śârdûlavikrîḍita.

[41] This date has not been written by the writer of the inscription, who forms his numeral figures differently; and it appears to be scratched on the stone rather than properly engraved. Of the four figures, the first, second, and last are quite distinct; the third figure is indistinct, but it decidedly looks more like 4 than 0. An examination of the stone may possibly show, that the inscription originally was dated in a year of the Chêdi era; for, in the impression, the first syllable of the word *saṁvat*, which precedes the figures 1247 (?), looks as if it had been put in the place of the figure 9, or as if that figure had been altered so as to assume the form of *saṁ*.

with [conceit] was, what Râhu is to the full orb of the moon, when he seizes and swallows it; (*and*) the marvellous might of whose heroism had no bounds on the orb of the earth.

(V. 6.)—Then there came on this earth his son, the ruler of men, the illustrious Prithvîdêva; the birth-place of increasing fame, white like the spreading lustre of the full moon, a sun from which is proceeding most intense brilliancy; .. of excellent royalty; a gem which yields the desired objects to crowds of panegyrists from the (*various*) quarters, come ....

(V. 7.)—In the reign of this very prince, which follows the path of good government, is free from the contact of troubles, (*and*) causes joy to the people.—[42]

(V. 8.)—In the course of time the learned Gôvinda, the [moon of the] Vâ[stavya race, ?] came from the Chêdi *maṇḍala* to the country Tummâṇa.

(V. 9.)—He had an elder son, named Mâmê, an ocean of the affection of the people, embellishing the assemblies of princes, to learned men what the sun is to lotuses; who, an ornament of the earth, as it were a pearl-string to decorate [his] .. . was famous the earth over as the unique bee of the unique lotus-feet of (Śiva,) the destroyer of Tripura.

(V. 10.)—His younger brother was the illustrious Râghava, an ocean of good qualities; clever, an ornament of the expanse of the earth, he was endowed with splendour like the sun.

(V. 11.)—Resplendent is the son of the illustrious Mâmê, the illustrious Ratnasiṁha, the poet; the creeper of whose brilliant expanding fame, shining like jasmine and like the moon, [spreading over] and covering the entire world, is entwined with the pavilion of the regions; who scattered crowds of crazed disputants, (*and was*) the pleasure garden of Fortune, (*and*) the home of virtuous conduct, discernment, and religious merit.

(V. 12.)—He had a virtuous wife, always an object of reverence for the kinsfolk, named Rambhâ; who was (*to him*) what Śachî is to Indra, what (Pârvatî) the daughter of the mountain is to Śambhu, and what (*Lakshmî*) the daughter of the ocean of milk is to (Vishṇu), who holds the discus in his hand.

(V. 13.)—From these two there was born here a son, Dêvagaṇa, whose fame has been proclaimed in the three worlds; who has broken the excessive conceit of crowds of learned opponents; a bee (*hovering*) round the dear lotus-feet of (*Śiva*) the husband of Chaṇḍî, (*and*) a .... of knowledge.

(V. 14.)—Having seen this whole world on all sides filled (*and*) whitened by *his* fame, shining like the foam of the sea, (Vishṇu) even, [the beloved] of the daughter of the ocean, watched by the milk-maids, becomes confused; (*and*) having his attention withdrawn from the undertaking of destroying Kâlanêmi[43] in the waters of the Kâlindî, he stands motionless by the shore.

(V. 15.)—*His* words are always (*eagerly received*) by crowds of learned men, as the moonlight, the habitation of abundant drops of the nectar-liquid, is drunk by the round beaks of Chakôra birds; and this cage-like hand of his, dexterous in giving plenti-

[42] Like verse 8 of the preceding inscription, this verse defines the time when the temple, mentioned in verse 24, was built, and it has no reference to the verse immediately following here.

[43] Compare *Raghuvaṁśa*, XV, 40, Bo. Ed., note.

fully the wished-for fruits to all the supplicants of the various quarters, crowding together, holds in subjection the tree of paradise.

(V. 16.)—What the moonlight is to the (*moon*) garlanded with cool rays, (*and*) the cluster of blossoms to the tree of the gods, that to him is his wife of virtuous conduct, Prabhâ, who by her loveliness has surpassed the crowd of celestial women.

(V. 17.)—A second dear wife he has, named Jâmhô, a habitation of graceful charms from the intensity of (*his*) boundless love a second home of (*his*) life.

(V. 18.)—Full of the pride of having no rival in loveliness; being as it were the science of reviving on earth the god of love, even though he was wrathfully burnt by (*Śiva*) who wears the moon on his crest;[44] a habitation of the unique pride of the excellencies of sterling beauty,—the dear one was more (*to him*) than life; she, having created whom the lotus-born (*Brahman*), filled with delight, obtained supreme happiness.

(V. 19.)—Resplendent on the earth is his son Jagatsiṁha, 'the lion of the world,' who dispels the expanding darkness of ignorance, as a lion cleaves the frontal globes of elephants.

(V. 20.)—That (*Skanda, the*) son of the daughter of the mountain, is the enemy of Târaka; but this son of *his*, Râyarasiṁh|a, is the preserver of the whole body of relations.[45]

(V. 21.)—This virtuous daughter of his, Bhôpâ, untouched by the doings of the Kali-age, like the river of heaven, is purifying the three worlds.

(V. 22.)—(*His*) two (*children*) named Vâlhû and the illustrious Dêvâdâsa, united in mutual friendship, are shining, illumining the world like sun and moon in the sky.

(V. 23.)—Having reflected that this life of man is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune resembles the play of lightning flashing in the midst of terrific clouds, the exceedingly virtuous-minded (*Dêvagaṇa*) put his faith in the eternal path of beatitude, which is a mighty blazing fire to burn the wood of this multitude of evils here.

(V. 24.)—At the village of Sâmbâ, Dêvagaṇa built (*to Śiva*), the bearer of the Pinâka, who has a Bilva-staff in his hand, a temple, resplendent like the extensive peaks of (*Himâlaya*) the mountain of snow.

(V. 25.)—First gratified, as it were, with the close embrace of the thighs of the earth, enjoyed by many princes, the surrounding sky, like a clever lover, accompanying his action with a smile of extreme love, eagerly within sight of the damsels of heaven kisses, as if it were the face of Fortune, this (*temple*) desirous of receiving[46] on all sides the heavy embrace of the bodies, trembling with the pangs of love, of the women of the regions.

(V. 26.)—The son of the illustrious Ratnasiṁha, Dêvagaṇa, whose wealth of learning is purified by every traditional knowledge, (*and*) who possesses an excellent turn of mind for poetry; who has gone to the further shore of the ocean of the science of reasoning, (*and*) is esteemed as Bhṛigu's son in the administration of justice; who to the sciences of metrics, rhetorics, grammar, of love, and of the arts, is what the sun is to lotuses,—he has composed (*this*) spotless eulogy.

[44] The usual form of the name is *Indu-mauli;* not, as in the text, *Maulîndu.*

[45] The play on the word *târaka* is lost in the translation.

[46] *Lipsa* in the original, I take to be used for *lipsu;* it is similarly used in a passage of the *Kathâsaritsagara,* quoted in B. & R.'s *Dictionary,* s.v. *lipsâ.*

(V. 27.)—The son of [Avani-?]pâla, the illustrious learned Kumarapâla,[47] (*who is*) a moon in causing the lotus of poetry to open, a home of unlimited intelligence, (*and*) a habitation of the play of learning, has written this stainless eulogy.

(V. 28.)—This pleasing eulogy, charming with its rows of letters, has been engraved by the intelligent artisan Sâmpula.

(V. 29.)— ......and Dêvagaṇa (?), these two crest-jewels of sculptors, have built the temple of (*Śiva*) the bearer of the Pinâka, who has a Bilva-staff in his hand.

(V. 30.)—As long as the moon and the sun keep the world enveloped in lines of rays; and the orb of the earth, supported by the array of the elephants of the regions, [is resting on the tortoise ?]; and the sky has for its excellent ornament the extended pearl-string of a mass of stars;—so long may thy fame prosper, in the guise of (*this*) home of the enemy of the god of love!

[The year 1247]?[48]

VIII.—A RÂSHṬRAKÛṬA GRANT OF KṚISHṆA II., DATED ŚAKA 832.

BY E. HULTZSCH, PH.D.

The original of the subjoined grant was found at Kâpaḍvaṇaj in Gujarât. The document is inscribed on three copperplates with slightly raised rims, and is in good preservation. Each plate measures about 11½ by 8½ inches. The three plates are strung on two rings. The right-hand ring is circular and about ½″ thick; it measures about 3¼″ in diameter. The left-hand ring is of irregular shape and carries the oval seal, which measures 2⅝ by 3 inches and bears, in high relief, on a countersunk surface, a well-cut figure of Garuḍa, who is sitting on a rising lotus-flower and surmounted by two *svastikas*. As Garuḍa, the vehicle of Vishṇu, is represented on the seal of the present grant, while all other Râshṭrakûṭa grants hitherto published bear a figure of Śiva, it may be concluded that Kṛishṇa II. who issued it was, unlike other members of his race, a Vaishṇava. The language of the inscription is very incorrect Sanskrit. The numerous mistakes are not only due to the engraver, but also to the author of the text. Thus in verses 17 and 18, the metre proves that the composer of the inscription used the word *yaśas* in its Prâkṛit form *yaśa*.

The inscription opens with a short *vaṁśâvali*, which has four verses in common with other Râshṭrakûṭa grants[1] and mentions the following princes:—Kṛishṇarâja I. or Śubhatuṅga (verses 2, 3); his son Dhruvarâja or Nirupama (verses 4, 5); his son Govindarâja III. (verses 6 to 8); his son *mahârâja* Shaṇḍa (verses 9, 10); his son Śubhatuṅga or Akâlavarsha, *i.e.*, Kṛishṇa II. (verses 11, 12). Of Govinda III. the grant says that, though his father had several sons, he left the kingdom to him, as to a second Râma, on account of his virtues (verse 7). From other inscriptions we know only one of Govinda's younger brothers, *viz.*, Indra III., the founder of the Gujarât branch of the Râshṭrakûṭas. The *mahârâja* Shaṇḍa of the present grant is identical with the *mahârâja* Śarva or Amoghavarsha of other inscriptions. He is

[47] *i.e.* Kumârapâla; in the original, the second syllable has been shortened, to make the name fit into the verse.

[48] See page 49, note 41.

[1] Verses 1, 3, 4, 8, correspond to verses 1, 12, 16, 18, of the grant of Dhruva III.—*Ind. Ant.*, vol. XII, page 179.

here said to have destroyed his enemies and to have reconquered his kingdom, which had fallen off (verse 9). As we know from other inscriptions,[2] the enemies alluded to were rebellious members of his own family, probably Govinda IV. and his followers, whom he conquered with the help of his cousin Karka II. of Gujarât.

After the pedigree of Kṛishṇa II. the inscription gives the *vaṁśâvali* of a vassal of his, the *mahâsâmanta* Prachaṇḍa, the son of Dhavalappa, who belonged to the race of Brahmavaka (verses 13 to 18). Further, the document records that Vallabharâja or Akâlavarsha (*i.e.*, Kṛishṇa II.) gave the village of Vyâghrâsa or Vallûrikâ to the *brâhmaṇa* Brahmabhaṭṭa. This village formed one of 750 villages, which were designated by their chief town Harshapura, and among which Kheṭaka[3] and Kâsadraha[4] are mentioned. To these 750 villages belonged the 84 villages of Karpaṭavâṇijya, and to the latter the 10 villages of Rûriddhâ, in which the village granted was included; the inscription also mentions the names of seven villages which formed its boundaries[5] (lines 38 to 40). In verse 20, the 750 villages are stated to have belonged to the king himself, while in the ensuing prose-passage it is said that in these 750 villages a certain Chandragupta was the *daṇḍanâyaka* of the *mahâsâmanta* Prachaṇḍa. It thus appears that Prachaṇḍa held them as a feoff from Kṛishṇa II. Perhaps Prachaṇḍa's father Dhavalappa had received them as a reward for his bravery and loyalty, which are praised in verse 17.

After the customary imprecatory verses there follows the signature of Akkukâ or, as he is called in verse 18, Akkuva, the son of Dhavalappa and brother of Prachaṇḍa. The date of the grant was the Śaka year 832 (910-11 A.D.), on the full moon of Vaiśâkha.[6] The writer was the *kulaputraka* Ammaiyaka, the son of Nemâditya.[7] The document ends with the signature of Chandragupta, who, as mentioned in line 34, was the *daṇḍanâyaka* of the *mahâsâmanta* Prachaṇḍa.

TEXT.

PLATE I.

1 ओं [॥] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं। हरश्च यस्य कान्तेंदुकलया कमलंकृतं। [१] आसीन्मु-
2 राति(त:)संकाश: कृष्णराज: क्षिते[:] पति:। अप्रमेयवसोर्द्धाता साक्षाधर्म्म[8] इवापर:। [२]
3 शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूद्ध[9]रुद्धरविकिरणं । ग्रीष्मेपि नभो निखिलं प्रावृट्का-
4 लायते स्पष्टं । [३] तस्यात्मज: श्रीध्रुवराजनामा महानुभाव: प्रथितप्रताप: [।] प्र-

[2] See *Ind. Ant.* vol. XIV, page 197.

[3] The modern Kheḍâ (Kaira); see *Ind. Ant.*, vol. X, page 278; vol. XIV, p. 198.

[4] This is probably the same as Kâśahraḍa, *Ind. Ant.*, vol. XIV, p. 202.

[5] Among the towns and villages named in the grant the following can be readily identified: Karpaṭavâṇijya, "Rag-fair," is the modern Kâpaḍvaṇaj. The village granted, Vyâghrâsa, is the Gaikavâḍî village Vaghâs, situated north-east of Kâpaḍvaṇaj in Lat. 23° 6' N. and Long. 73° 10' E. (*Trig. Survey Map, Guj. Sur.* No. 26). East of Vaghâs lies Panthora, called in the grant Panthoḍâ; in the south there is the Laruji Mûaḍuṁ, probably the Araluvaka of the grant. North-west we have Abuvel, the Apûvallî of the grant, and north Ambach, corresponding to Ambâuñcha.—G. Bühler.

Other inscriptions of Kṛishṇa II. are dated Śaka 822, 824, 826, and 831; see *Ind. Ant.*, vol. XII, p. 221 f.; and Mr. Fleet's *Kanarese Dynasties*, p. 36.

[7] This Nemâditya may have been a relation of Nemâditya, the son of the *kulaputraka* Dhurgabhaṭa, who wrote the grant of Karka II. dated Śaka 734; see *Ind. Ant.*, vol. XII, p. 165.

[8] Read साक्षाद्धर्मं.

[9] Read °रेणूर्द्ध°.

5 साधिताशेषनरेन्द्रचक्र: क्रमेण वालार्क्कवपुर्ब्बभूव । [४] शशधरकरनिकरनिभं यस्य य-
6 श: सुरन(ा)गाश्रसाणुन्थे:[10] [।] परिगीयते समन्ताद्विद्याधरसुन्दरीनिवहै: । [५] तस्याप्यभू-
7 द्भुवनभारभृते: समर्थ: .पार्थोपम: पृथुसमानगुणागुणज्ञ: [।] दुर्व्वारवद्दरि-[11]
8 वनितातुलतापहेतु: गोविन्दराज इति सु(प्र)थितप्रताप: । [६] यस्य प्रभोश्चतुर[12]चारुह-
9 दारकीर्त्तेः रामापरो[13] निरुपमस्य पितु: सकाशात् [।] संप्रेप्यनेक[14]तनयेषु गुणा-
10 तिरेकान्मूर्द्धाभिषिक्त(:)नृपसम्मतमाप्त[15]राज्यं । [७] रचितं येन नि[:]शेषं प्रतुरंभोधिसंयु-
11 तं । राज्यं धर्म्मेण लोकानां जाता तुष्टि[:] परा हृदि । [८] सूनुतस्या[16]तिवीर: सकलगुणग-
12 णाकारभूतो[ ] वभूव(:) भूपालात्कंटिकाभि[17] सपदि विघटित्त्व्वेष्टयित्वा[18] दशाई ।
13 राज्यं यस्याभिमानो रिजमपि[19] चलितं वाहुवीर्यादधाप[20] पृथ्वीमेकातपत्रांम-[21]
14 कुरुत वलवान् श्रीमहाराजषंड: । [९] यस्य विभो[:] कारायां रिपुरमणीचारु-
15 चरणलग्नानां [।] पक्षरवे[22] निगडानां अनवरतं श्रूयते लोके । [१०] तस्मादभुव[23]
16 राजा प्रथितयश[स]: (।) शुभतुङ्गनामाये[24] । योसावकालवर्षोपरनामा[25]
17 गीयते लोके । [११] कृष्णचरित: स एव हि हितकृतेये[26] योगी वि[भ]-
18 र्त्ति वर्षानां । राज्यं निहतारातिः (।) स्वभुजेन भुवं च (कृ)

PLATE IIa.

19 ष्ण इव । [१२] अस्य चरणप्रभावाद्ध्रुवकान्वयमगाद्भृशं लक्ष्मीं[27] [।]
20 पश्चाद्भूतकविन्द्रै[28]रनवरतं पट्ठ्यते प्रकटं ॥ [१३] तस्मादन्वयसागराल्ल-
21 मभव[त्] श्रीशुद्ध[29]स्तुङ्गाड: तस्माच्चापि वभूव दर्प्पदलन[:] श्रीदेगडिर्व्विद्विषां [।] येनानेकनरे-
22 न्द्रदन्तिदलनात्प्राप्तं यश: साश्वतं सिंघेनेव[30] रणाटवीर्व्विरचिताविभीक[31]मेकाकिना । [१४]
23 तस्माज्जात: प्रचण्ड: प्रचरखरकराक्रान्तनि[:]शेषभूभृन्नाम्ना श्रीराजहंस[:] प्रतिदि-
24 नमुदयी क(ा)श्यपाद्दा पिवस्वान्येनानीता[32] निजं श्री: पुनरपि भवनं चंचला क्वापि या-
25 न्ती पार्थेनोवारिचक्रे प्रमथन[33]पटुना शांभवं भव्यभावं । [१५] निर्जितसकल[ा]रिजन: श्री-
26 धवलप्प: प्रसिद्धतरनामा । धवलितभुवनो जयससी[34] संजात: पवनसूनुरिव । [१६]
27 सिंघीभूय[35] विपक्षेण गृह्यमानं[36] यशोऽसुना [।] दत्तं स्वसामिनो[37] येन तं निहत्याशु म-
28 ण्डलं । [१७] तस्मात्प्रचण्ड[:] संजात: समरे यश:लंपट: [।] अकुवशाग्नि खड्गेन विख्या-
29 तो निर्म्मलो भुवि । [१८] सेलविद्याधरेणापि सेलुक्षालित[38]पाणि(तपाणि)ना [।] निहत्य(ा)

[10] Read ०साणुथ्ये:.

[11] Read ०वैरि०.

[12] Read यस्य प्रभोश्चतुर०.

[13] Read रामोपरो or रामोपमो.

[14] Read सत्स्वप्यनेक०.

[15] Read ०माप ?.

[16] Read सूनुस्तस्या०,

[17] Read भूपालान्कण्टकाभान् ?.

[18] Read °न्वेष्टयित्वा.

[19] Read यस्याभिमानो निजमपि.

[20] Read ०दवाप.

[21] Read ०पत्राम०.

[22] Read ०रवो.

[23] Read तस्मादभूव.

[24] Read ०नामायम्.

[25] Read ०वर्षापरनामा.

[26] Read ०कृतये.

[27] Read लक्ष्मी:.

[28] Read ०कवीन्द्रै०.

[29] The metre requires an additional syllable after श्रीशुद्ध०.

[30] Read शाश्वतं सिंहेनेव.

[31] Read ०रचितं निर्भीक०.

[32] Read विवस्वान् । येनानीता.

[33] Read पार्थेनेवारिचक्रप्रमथन०.

[34] Read यशसा.

[35] Read सिंहीभूय.

[36] Read ०मानं.

[37] Read स्वस्वामिने.

[38] Read शैलुषलित०.

30 शत्रून् (।) समथे[39] यशसा कुल[40]मलंकृतं । [१९] श्रीमद्वल्लभराज्ञ:[41] श्रीहर्षपुरोप-
31 [ल]क्षितादृग्रामात्[42] । भुंजत्य[43]कालवर्ष: षर्द्धाष्टशतोपसंख्यानात्[44] । [२०] सर्व्वानागामि-
32 भद्रनृपतिमहासामन्तामात्यवलाधिकृतविषयकमहत्तरात्[45] (।) समनुबोध-
33 यत्यस्तु व: संविदितं यथा श्रीखेटकहर्षपुरकासद्रहणतत् (।) षर्द्धाष्टम-
34 यं[46] समधिगतपंचमहाशब्दमहासामन्तप्रचण्डदण्डनायकश्रीचन्द्रगु-
35 ते (।) मया श्रीहर्षपुरार्द्धाष्टमशतान्त[:]पाति[कि]प्पंटवाणिज्यचतुर(र)शीति-

PLATE II*b*.

36 काप्रतिवद्धहरिद्रादग्रकान्त[:]पातिव्याघ्रासग्राम: सवृक्षमालाकुल: सुदण्डदशाप-
37 राध: ससीमापर्यन्त[:] सकाष्ठतृणकूपतडागोपेत: सभोगभाग[:] सहिरण्य: चतुराघाटनो-
38 पलक्षित: घाणक[47]पलसमेत: (समभिलिख्यते)। आघाटनानि[48] अभिलिख्यन्ते। पूर्व्वत: पंथो-
39 डाग्रामो वित्थवल्ली च। दक्षिणत: करडवल्लीग्रामो(। अ)रलुवकग्रामश्च। पश्चिमत[:] नावा-
40 लिका अपूल्ली च । उत्तरत: अम्बाउग्राम: [।] एवं चतुराघाटनोपलक्षित: वलूरिका-
41 ग्राम: भट्टवास्तव्यवाजिमध्यन्दिनभरद्वाजसगोत्रसब्रह्मचारी[49] ब्राह्मणब्रह्मभट्ट[50] वव्व-
42 सुताय (।) स्नात्वोदकातिसर्ग्ग[51] वलिचरुकवैश्वदेवार्त्थं[52] प्रतिग्रहेण प्रतिपादित: [।] तदर्थम-
43 स्मत्प्र[53]दत्तधर्म्मदाय[:] सर्व्वैरेवा[54]गामिभोक्तृभि: असद्वुप[55]रोधात्पालनीयो(अ)नुमन्तव्य-
44 श्च [।] उक्तं च (।) रिषि[56]व्यासेन। षष्टिवर्षसहस्राणि स्वर्गे तिष्टति[57] भूमिद: [।] आच्छेत्ता चानुमता[58]
45 च तान्येव नरके वसेत्। विन्ध्याटवीष्वतोयासु शुष्क(:)कोटरवासिन: [।] महाहयो हि जाय-
46 न्ते भूमिदानं हरंति ये। स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप(:) [।] महीं महीभृतां श्रेष्ठ दा-
47 नातु[59] श्रेयोनुपालनं। यानिह[60] दत्तानि पुरा नरेन्द्रै: दानानि धर्म्मार्त्थयशस्कराणि । निर्म्मा-
48 ल्यवन्त:प्रति[61]मानि तानि को नाम साधु: पुनराददीत(:)। सर्व्वानिव[62] भाविन: पार्त्थिवेन्द्रात्[63] भू-
49 यो भूयो याचते रामभद्र: [।] सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भव-
50 द्भि:। वहुभिर्व्वसुधा भुक्ता राजभि: सगरादिभि: [।] यस्य यस्य यदा भूमि:

PLATE III.

51 तस्य तस्य तदा फलं । इति कमलदलाम्बु(:)वि-
52 न्दुलोला[64] श्रियमवलोक्य मनुष्यजीवितञ्च । सकलमिद-

[39] Read समरे.
[40] Read कुल॰.
[41] Read ॰राज:.
[42] Read ॰तान्ग्रामात्.
[43] Read भुजत्य॰.
[44] Read ॰ख्यातात्.
[45] Read ॰विषयिकमहत्तरान्.
[46] Read ॰अर्धाष्टमशतमध्ये ?.
[47] Read घाणक॰.
[48] Read आघाटनानि.
[49] Read ॰वास्तव्यभरद्वाजसगोत्रवाजिमाध्यंदिनसब्रह्मचारि॰.
[50] Read ॰भट्टाय.
[51] Read स्नात्वोदकातिसर्गेण.
[52] Read ॰देवार्थं.
[53] Read ॰स्मत्प्र॰.
[54] Read सर्वैरेवा॰.
[55] Read असद्नुप॰
[56] Read ऋषि॰.
[57] Read तिष्ठति.
[58] Read चानुमन्ता.
[59] Read ॰नात्.
[60] Read यानीह.
[61] Read ॰ल्यवान्तप्रति॰.
[62] Read सर्वानेव.
[63] Read ॰वेन्द्रान्.
[64] Read ॰लोलां.

53 मसाख्यतं[65] [च] पुत्रा[66] न पि मनुजैः पटवीर्तये[67] स्थितोप्याः । स्वदत्तां परदत्तां वा यो हरे-
54 त वसुन्धरां [।] स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते । भूमिं यः प्रतिगृह्णाति[68] य-
55 श्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ । अग्नेरपत्यं प्र-
56 थमं सुवर्णं भूर्वैष्णवी[69] सोमसुताश्च गावः । लोकत्रयं[70] तेन भवेत्तु[71] दत्तं यः काञ्चनं
57 गां च मही[72] च दद्यात् । वह्नि[73]. वंशिसुतं चाम्बु पंचपूतो[74] प्रजायते । दत्वा सर्वरत्नां चैव[75]
58 न मर्त्यो जायते पुनः । सर्वेषामेव[76] दानानां एकजन्मानुगं फलं । श्राटकं[77] क्षितिगौ-
59 रीणां सप्तजन्मानुगं फलं । स्वहस्तोयं श्रीमद्गुणकस्य श्रीधवलप्रभु-
60 नोः शकसंवत् ८१२ वैशाखशुद्धपौर्णमास्यां महावैशाख्यां पूर्व-
61 देवग्रहदायवर्ज्जो दत्तः [।] लिखितमिदं शासनं कुलपुत्रकवाल्मीक-
62 केन नेमादित्यसुतेनेति । यदत्रोनाक्षरमधिकाक्षरमा तत्सर्वं प्रमा-
63 णमिति व्यासतुल्योपि सुह्यति ॥ स्वहस्तोयं श्रीचन्द्रगुप्तस्य ॥

TRANSLATION.

Om. (Verse 1.) May he (*Vishṇu*) protect you, from whose navel (*rises*) the lotus-flower which Vedhas (*Brahman*) has made his abode, and may Hara (*Śiva*) protect you, whose head is adorned by the lovely crescent of the moon!

2. There was a lord of the earth (*called*) Kṛishṇarâja, who resembled Murâri (*Kṛishṇa*), and who, like another incarnation of the god of justice,[78] gave away immeasurable wealth.

3. Even in summer the whole firmament had exactly the same appearance as during the rainy season, because the rays of the sun were obstructed on the sky by the dust, which was raised by the tall chargers of Śubhatuṅga.

4. He was succeeded by his son, the illustrious Dhruvarâja, who conquered all kings and resembled the morning sun (*by*) his great majesty and his widespread prowess (*or heat*).

5. His fame, which resembles the rays of the moon, is sung in full by the Vidyâdhara women, who dwell on the uppermost ridge of the mountain of the gods (*Meru*).

6. He had (*a son*) called Govindarâja, who was able to bear the burden of the earth, who resembled Pârtha (*Arjuna*), who, like Pṛithu, knew (*how to distinguish between*) good and bad qualities, who was the cause of unequalled sorrow to the wives of irresistible foes, and whose prowess was very widely known.

7. Though there were several sons, this clever and handsome (*prince*),—like another Râma,—received on account of his superior virtues the kingdom, to which anointed kings paid homage, from the famous lord, his father Nirupama.

8. He ruled righteously his whole kingdom together with the four oceans (*and thus*) filled the hearts of men with the highest joy.

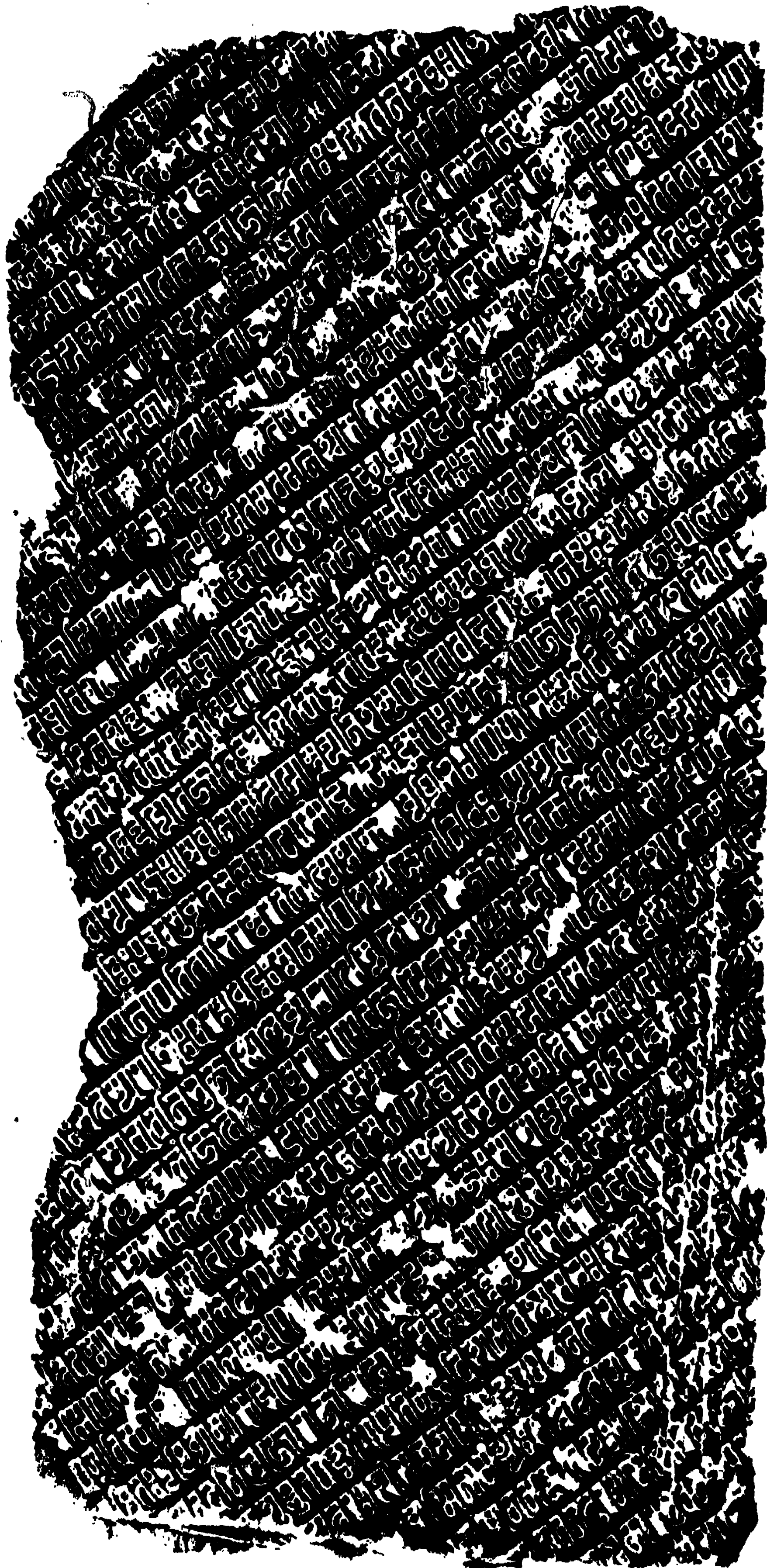
[65] Read ॰समाख्यातं
[66] Read पुत्रा.
[67] Read ॰कीर्तयो.
[68] Read ॰गृह्णाति.
[69] Read ॰ष्णवी.
[70] Read लोकत्रयं.
[71] Read भवेत्तु.
[72] Read महीं.
[73] Read वह्नि.
[74] Read पञ्चशत: ?.
[75] Read चैव.
[76] Read सर्वेषामेव.
[77] Read श्राटक॰.
[78] *i. e.*, like Yudhishṭhira, the son of Dharma or Yama.

PRASASTI FROM LAKKHA MANDAL TEMPLE AT MADH.

Photo-Lithographed at the Survey of India Offices Calcutta July 1888

A. Fuhrer, Ph. D.

JHĀNSI: CHANDEL INSCRIPTION OF SALLAKSHANAVARMAN.



Scale 0·3 of Original.

Photo Lithographed at the Survey of India Offices, Calcutta July 1886

9. His son was the illustrious *mahârâja* Shaṇḍa, who was very brave, a mine[79] of all virtues, proud and powerful. He quickly dispersed, surrounded and burnt the kings, like thorns, conquered by the strength of his arm his own kingdom which had fallen off, and made the earth subject to one (*royal*) parasol.

10. In the jail of this sovereign, people incessantly heard the harsh clinking of the chains which were attached to the tender feet of the wives of his enemies.

11. From this famous (*prince*) there sprang this (*present*) king called Subhatuṅga, the same whom people praise in song by his other name Akâlavarsha.

12. His deeds resemble those of Kṛishṇa; for, having killed his foes, he bears the kingdom for the welfare of the (*four*) castes and the earth with his arm, like Kṛishṇa.[80]

13. Through his favour[81] great fortune came to the face of Brahmavaka; (*this fortune*) is incessantly and openly proclaimed by the great poets of later times.

14. From this ocean-like race there arose the illustrious . . . Kûmbaḍi, and from him the illustrious Degaḍi, the destroyer of the pride of his enemies; the eternal fame which he, alone (*but*) without fear, obtained by destroying the elephants of many princes, pervaded the battle-fields, as that of a lion does the forests.

15. As the sun from Kaśyapa, there sprang from him the fierce and illustrious Râjahaṁsa, whose far-reaching and hard hands (*or hot rays*) overcame all kings (*or mountains*) and who was rising daily; he who, like Pârtha (*Arjuna*), knew how to destroy his foes, led fickle fortune, who was wandering somewhere else, again to his own beautiful temple of Śambhu (*Śiva*).[82]

16. Like (*Hanumat*) the son of the wind, there was born the illustrious Dhavalappa, who conquered all his enemies, whose name was well-known, and who whitened the world with his fame.

17. Becoming (*as it were*) a lion and being desirous of fame, he quickly killed the enemy and restored to his master the province, which (*this unnamed enemy*) had taken.

18. From him came Prachaṇḍa, who was eager for fame in war, and the spotless Akkuva, who is renowned on earth by his sword.

19. Sella-Vidyâdhara[83] also, whose hands were as graceful as the *śelu* (*plant*), adorned his race with fame by killing his enemies in battle.

20. The illustrious Vallabharâja Akâlavarsha possesses seven hundred and fifty villages, which are designated by (*their chief-town*) Śrî-Harshapura.

(Line 31.) He informs all who shall come (*to this village*):—gracious princes, great vassals, ministers, commanders of the army, heads of districts and great men,—

(L. 33.) "Be it known to you that, while in these seven hundred and fifty (*villages*) of ... Kheṭaka, Harshapura, and Kâsadraha, the illustrious Chandragupta was the *daṇḍanâyaka* of the *mahâsâmanta* Prachaṇḍa, who has obtained the five *mahâśabdas*, I gave as a donation the village of Vyâghrâsa, which is included in the ten (*villages*) of

[79] On account of the metre, *âkâra* is used for *ákara*.

[80] This verse alludes to the real name of the king, *viz.* Kṛishṇa.

[81] Literally: "through the power of his feet."

[82] The meaning of the second half of this verse seems to be, that Râjahaṁsa dedicated the booty of his warlike expeditions to a temple of Śiva which he himself had built.

[83] This person seems to have been a brother of Prachaṇḍa and Akkuva.

Rûriddhâ, which belong to the eighty-four (*villages*) of Karpaṭavâṇijya, which are included in the seven hundred and fifty (*villages*) of Śrî-Harshapura, together with its rows of trees, together with (*the right to*) punishment and (*the right of fining those who commit*) the ten offences, up to its boundaries, together with its timber, grass, wells and tanks, together with its enjoyments and shares, together with its gold, defined by its four boundaries, together with its pasture and straw ;— the boundaries are (*here*) written: on the east, the village of Pan·hoḍâ and Vitkhâvallî; on the south, the village of Keraḍavallî and the village of Araluvaka;[84] on the west, Nâvâlikâ and Apûvallî; on the north, the village of Ambâüñcha ;—the village of Vaḷḷûrikâ, thus defined by its four boundaries, to the *brâhmaṇa* Brahmabhaṭṭa, who is the son of Vavva, lives at Bhaṭṭa (!), belongs to the Bharadvâja-*gotra* and studies the Vâji-Mâdhyaṁdina (*śâkhâ*), after having bathed, with a libation of water, in order (*to enable the donee to perform*) the *bali*, *charuka* and *vaiśvadeva*. Therefore, all future rulers shall preserve and assent to the charitable gift which was given by us, without obstructing us."

(L. 44.) And the saint Vyâsa has said:— [Here follow twelve of the customary imprecatory verses which it is unnecessary to translate.]

(L. 59). This is the signature of the illustrious Akkuka, the son of the illustrious Dhavalappa. *Śaka-saṁvat* 832, on *Mahâ-vaiśâkhî*, (*i.e.*) on the full-moon in the bright half of *Vaiśâkha*, (*the above-mentioned village*) was given, with the exception of previous gifts to temples and to Brâhmaṇas. This edict was written by the noble (*kula-putraka*) Ammaiyaka, the son of Nemâditya. What syllable in this (*document*) is too few or too many, all that is valid; for even a man who resembles Vyâsa is liable to make mistakes. This is the signature of the illustrious Chandragupta.

IX.—TWO CAVE-INSCRIPTIONS FROM THE TRIŚIRAPALLI ROCK.

BY E. HULTZSCH, PH.D.,

EPIGRAPHIST TO THE ARCHÆOLOGICAL SURVEY, SOUTHERN INDIA.

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirâpaḷḷi (Trichinâpaḷḷi). They are both somewhat worn. The left pillar was covered by a modern wall, which the temple authorities temporarily removed at the request of the Collector, W. A. Willock, C.S. Each of the two pillars bears four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record that a king Guṇabhara, who bore the birudas—Purushottama, Śatrumalla and Satyasaṁdha, constructed a temple of Śiva on the top of the mountain and placed in it a *liṅga* and a statue of himself. Each of the two pillars mentions the river Kâvîrî, *i.e.* the Kâverî, on whose banks Triśirâpaḷḷi is situated,

[84] Compare the village of Araluüm in the Ilâo grant of Dadda II., *Ind. Ant.* vol. XIII, p. 117.

and refers to the Choḷa country. On the left pillar the Kâvîrî is called 'the beloved of the Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kâverî river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallâva inscriptions at Mâmallapuram and Kâñchîpuram, make it very probable that Guṇabhara was a Pallava prince who ruled over the Choḷa country..

A.—PILLAR TO THE LEFT.

TEXT.

[1] कावेरीन्नयनाभिरामसलिलामारा-
[2] ममालाधराम् देवो वीक्ष्य नदीप्रियः
[3] प्रिय[गु]णामप्येष[1] रज्येदिति [।*][2] स शं-
[4] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
[5] [रौ] नित्यन्तिष्ठति पल्लवस्य दयितामेतां ब्रु-
[6] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
[7] ङ्गेन लिङ्गिनि ज्ञानम् [।*] प्रथताञ्चिराय लोके वि-
[8] पक्षवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैलो
[9] मौलिरिवायं महामणिरिवास्य [।*] हरगृहमेतं-
[10] ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [३*] शिला[क्ष]रे-
[11] ण जनिता सत्यसन्धस्य भौतिकी [।*] मूर्त्तिः कीर्त्तिम-
[12] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्कृ[ष्य] चला [स]-
[13] मधायि [गुणभ]रे भक्तिः * *

TRANSLATION.

(Verse 1.) Being afraid that the god who is fond of rivers (*Śiva*), having perceived the Kâvîrî, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pârvatî*), has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).[3]

(2.) While the king called Guṇabhara is a worshipper of the liṅga, let the knowledge which has turned back from hostile (*vipaksha*) conduct, be spread for a long time in the world by this liṅga![4]

(3.) This mountain resembles the diadem of the Choḷa province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṁkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasaṁdhâ[5] was executed, and by the same an eternal body of his fame was produced.

[1] ष looks like प .

[2] In the transcripts, a small star × attached to a mark of punctuation, letter, or numeral in square brackets [ ], indicates that it did not exist in the original, but has been supplied.—Ed.

[3] Pârvatî calls Kâvîrî the wife of another, in order to prevent Śiva from coveting her.

[4] This whole verse has a double entendre. It contains allusions to the Indian logic (*tarkaśâstra*), in which *liṅgin* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipaksha* an instance on the opposite side.

[5] Satyasaṁdha must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse on the right pillar.

B.—PILLAR TO THE RIGHT.

TEXT.

[1] शैलेन्द्रमूर्द्धनि शिलाभवने विचित्रे
[2] शैलीन्तनुं गुणभरो नृपतिर्न्निधाय [।*]
[3] स्थाणुं व्यध[त्त] वि[धि]रेष यथार्थसंज्ञं
[4] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः [॥ १*]
[5] गृहमकृत शत्रुमल्लो गिरिन्द्र[6]कन्या-
[6] पतेर्ग्गिरावस्मिन् [।*] गिरिशस्य गिरिश-
[7] [सं]ज्ञामन्वर्थीकर्तुमर्थपतिः ॥ [२*]
[8] विभूतिश्चोळानां कथमहमवेक्षे-
[9] य विपुलां नदीं वा कावेरीमवनिभवनाव-
[10] स्थित इति [।*] हरेणोक्तः प्रीत्या विभुरदिश-
[11] दभ्रंलिहमिदम्मनुप्र[ख्यो राज्ये] गरिभवन-[7]
[12] मस्मै गुणभरः ॥ [३*] निर्म्मापिता[मिति मुदा]
[13] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
[14] मामनेन [।*] कृत्वा शिवं शिरसि [धा]रयतात्म-
[15] संस्थमुच्चैःशिरस्त्वमच[लस्य] कृतं कृता-
[16] र्थम् ॥ [४*]

TRANSLATION.

(Verse 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way[8] Sthâṇu (*Śiva*) stationary[9] and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make the name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Choḷas or the river Kâvîrî?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple which touches the clouds.

(4.) Thus having joyfully placed on the top (of the mountain) a matchless stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

[6] Read गिरीन्द्र.

[7] Read गिरिभवन.

[8] Literally: 'this was the way.'

[9] Literally: 'he made Sthâṇu (i. e., *the stationary one*) one whose name was true to its meaning.'

X.—BADÂUN STONE INSCRIPTION OF LAKHANAPALA.

By Professor F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This inscription was found in August 1887, in the ruins of the south gate of the old fort of Badâun,[1] the chief town of the Badâun District of the North-Western Provinces, whence it has been removed to the Lucknow Museum.

The writing covers a space of about 3 feet broad by 1 foot 6 inches high, but the inscription is not complete now. All along the top, on the proper left side all the way down, and at the left side of the bottom, portions of the stone are broken away. But the *aksharas* which in consequence are missing on the left side are few, and can in almost every case be easily supplied; and at the top probably only one or two lines are lost, containing little more than the customary blessings and verses in honour of some deity, in the present case, probably Śiva; and the introductory historical portion of the inscription, at any rate, appears to be complete. Nor does anything of importance seem to have been lost in the concluding lines, in the verses which either refer to the composer of the inscription or express the usual wish that the temple, the erection of which is recorded here, may last for ever. Excepting about half a dozen *aksharas* at the beginning of the last line, what remains of the inscription is well preserved, and may be read with certainty.

The average size of the letters varies from ⅝″ to ¾″, and is somewhat less in the four or five bottom lines. The characters are Devanâgarî of about the 12th or 13th century A.D., and the inscription was engraved by the two artizans Gôge and Jîlhe (line 23). The language is Sanskrit, and excepting what possibly is a date, at the beginning of line 23, the inscription is in verse throughout. The verses were, it appears, composed by the poet Govindachandra, who is described as the youngest of the five sons of Gaṅgâdhara (himself the son of the sage Sômêśvara, a resident of Âhâḍegaḍha) and his wife Sûlhâ, a daughter of the learned Paraśurâma (lines 21—22). The inscription is remarkably free from minor errors, and in respect of orthography I therefore have only to note that *ba* is represented by the sign for *va* everywhere except in the word *ârabdha* in line 23.

The inscription possibly, at the beginning of line 23, contains a date which at present, unfortunately, I am unable to make out from the impression submitted to me. Certain it is that it refers itself to the reign of a prince, Lakhaṇapâla, and that it records the erection of a Śiva-temple at the place, it may be presumed, where the inscription was discovered, and which is called here Vodâmayûtâ (lines 1 and 11). And from these two points of view the inscription may be conveniently divided into two portions, the first of which, extending to near the end of line 7, gives the genealogy of Lakhaṇapâla, while the second part, comprising about lines 8—20, has reference to the founder of the temple and his spiritual predecessors. Of this latter portion it is sufficient to give

[1] In the inscription, the place is called Vodâmayûtâ (lines 1 and 11) and described as "the town of Bharata" (line 20.) Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XI, p. 1, states that, according to the Brâhmans, its original name was either "Bedamau" or "Bedamâya." [Conf. *North-Western Provinces Gazetteer*, vol. V, pp. 157 to 160. It is also written Badâyûn.—J. B.]

an abstract of the contents; regarding the prince Lakhaṇapâla and his ancestors, the writer of the inscription expresses himself as follows:—

(L. 1). "[*Here* [2]] where the rising of the whole assemblage of evils is far removed by the floods of water of the river of heaven, [3] [*there is*] the town Vodâmayûtâ, ornamenting the land named Pañchâla, (*and*) protected by the arms of all the famous princes born in the Râshṭrakûṭa family. Radiant with prosperity, inasmuch as its enemies were feeble and the excellent well-disposed persons in it many, ornamented with the best of horses, (*and*) surrounded by trees resembling the trees of paradise, pleasing with its lofty spotless [temples] (*and*) a seat of law-abiding people, this beautiful (*town*) with its collections of excellencies shone like the city of Indra, radiant with the wealth of very many excellent flowers of *mandâra* [4] trees, ornamented with the best of Gandharvas, (*and*) surrounded by *saṁtâna* and *kalpa* trees, pleasing with its lofty pure [habitations] of the gods, (*and*) the seat of the assembly of the immortals."

(L. 2). "There, there was first, endowed with endless excellencies, the lord of men, Chandra, who by the terror of his sword terrified the host of the enemies; whose son Vigrahapâladêva protected the earth, well known among adversaries (*and*) munificent towards supplicants. His son, known by the name of Bhuvanapâla, (*was*) certainly, manifested as it were to the eyes, the law incarnate; when, after having protected the earth, he had gone to heaven, his son Gopâladeva guarded (*the earth*), and when he, the remover of the distress of the people, had assumed the reign, the castes, delighting in their several duties, attained to happiness."

(L. 3). "Afterwards his son Tribhuvana protected the earth, humbling the multitude of enemies (*and in consequence*) endowed with fame. When (*this*) his brother by the decree of fate had gone to heaven, then the same land was ruled over by the prince Madanapâla, in consequence of whose distinguished prowess there never was any talk of Hambîra's [5] coming to the banks of the river of the gods. Afterwards his younger brother, who destroyed hundred thousands of proud adversaries (*and who was*) munificent (*and*) compassionate, protected the earth, bearing on earth the excellent name of the illustrious Devapâla, a recital of whose deeds might secure victory even to-day."

(L. 5). "(*Then*) his son became king, installed in the place of his father as the illustrious Bhîmapâla, who defeated the difficult-to-be-conquered hostile heroes (*and*) whose excellent body was spotless like gold, a born ruler, causing welfare, devoted to the gods and to Brâhmans. Then there came, to protect the earth, his son, known the world over as the illustrious Sûrapâla, (*who among princes was*) what Indra is in the assembly of the gods, what the moon is in the assembly of the stars, what (*Indra's elephant*) Airâvaṇa is among the choicest of elephants, (*and*) what the lion is among the wild beasts. His son was Amṛitapâla, who, endowed with prowess, frightened all enemies by the sharp sword of his hand, who was devoted to the twice-born, the elders, and the gods, attached to every science, (*and*) the preceptor as it were of all whose weapons deal out stern punishment."

[2] The beginning of this verse, together with the verse or verses which must have preceded it, is broken away.

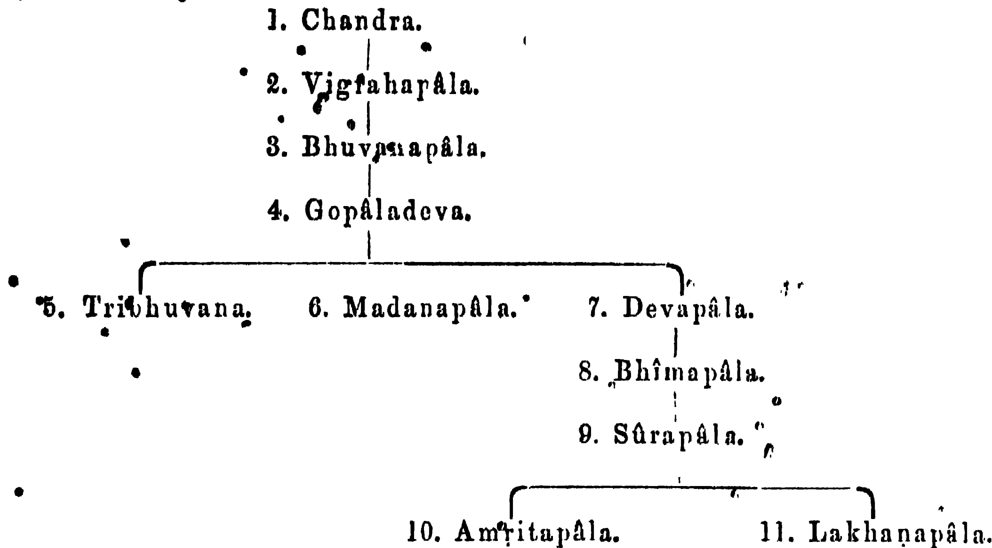
[3] *i. e.*, the Ganges.

[4] The *mandâra*, *saṁtâna*, and *kalpa* trees are trees of Indra's paradise.

[5] The usual spelling of this word is Hammîra; see, *e.g.*, the Royal Asiatic Society's Plate of Vijayachandra and Jayachchandra, line 8, in *Indian Antiquary*, vol. XV, p. 7. [For the application of *Hammîraḥ* as used on coins, see Thomas's *Chronicles of the Pathân Kings of Delhi*, pp. 50n. and 136n.—J. B.]

(L. 7). "May his younger brother, the prince Lakhaṇapâla, who has succeeded him, remain here billions of ages!—he, whose munificence is boundless, (*and*) the multitudes of whose missile weapons, resembling the scorching rays of the sun, drink streams of blood from the bodies of distinguished enemies!"

Put into the form of a tabular statement, the genealogy here furnished to us is as follows:—



1. Chandra.
2. Vigrahapâla.
3. Bhuvanapâla.
4. Gopâladeva.
5. Tribhuvana. 6. Madanapâla. 7. Devapâla.
8. Bhîmapâla.
9. Sûrapâla.
10. Amṛitapâla. 11. Lakhaṇapâla.

Beyond these names, and the statement that these princes belonged to the Râshṭrakûṭa clan (which appears to connect them with the Râṭhôr rulers of Kanauj), and that the town Vodâmayûtâ was ruled over by them, we learn nothing of historical importance from the inscription. Nor have I been able to gather any certain information about these rulers from other inscriptions, or from the historical works which I have consulted. Most of the names, of course, do occur elsewhere, but the only name ending in *pála*, distinctly connected with the town of Badâun, is that of Mahîpâla, "the Tomar Râja of Dehli, who," according to Sir A. Cunningham,[6] "is said to have built the great fort on which part of the city now stands," as well as a temple, on the site of which the Muhammadans built the present Jâmî' Masjid; and Mahîpâla's name does *not* occur here. The reference to Hambîra (or the Hambîras), in line 4, appears clearly to point to the invasions of the Muhammadans.

After the above historical introduction, the inscription goes on to relate that there was once a Śaiva ascetic, called Varmaśiva, whose home was Aṇahilapâṭaka, and who, after destroying by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakshiṇâpatha, and after giving other proofs of his piety and superhuman power in Kaśmîr, on his wanderings also came to Vodâmayûtâ, where, by Devapâla's minister Rulhâ, he was appointed head of a *maṭha* or monastery of the town (lines 8—12). In this office he appears to have been succeeded by another holy and renowned personage, named Mûrtigaṇa, who became the spiritual adviser of the prince Sûrapâladêva (lines 13—15). Mûrtigaṇa's place, again, was taken, during the reign of Amṛitapâla, by his pupil Îśânaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhârgava *gotra*, with the five *pravaras* Bhârgava, Chyavana, Âpnavâna, Aurva, and Jamadagni, and as the eldest son of the twice-born

[6] *Archæol. Survey of India*, vol. XI, p. 1.—A prince 'Depâl,' with the date A.D. 1256, and a prince 'Lâkhan Pal, with the date A.D. 1330, are mentioned, *ib.*, vol. XX, pp. 18 and 14.

Vasâvaṇa, a resident of Siṁhapallî in the Hariyâṇa country. This Îśânaśiva, persuaded of the vanity of worldly affairs, founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with (the revenues of) a place called Bhadâṇaulikâ (lines 16—21). This portion of the inscription closes with a verse (line 21) which appears to intimate that the minister Rulhâ, mentioned above, was succeeded in his office by Lakshmîdhara and Jagatpâla, who were as devout workshippers of Śiva as their predecessor.

Of the places and districts, which, besides Vodâmayûtâ, are mentioned in the inscription, Aṇahilapâṭaka is the well-known Aṇhilwâḍa in Western India, and Hariyâṇa the modern Harîâna, described in the *Imperial Gazetteer* as a tract of country in the Hissâr District of the Panjâb. The places Siṁhapallî (l. 16), Bhadaṇaulikâ, and Âhâḍegaḍha (l. 21) I am unable to identify.

TEXT.[1]

. . . .

L. 1. [svaḥsi]ndh[2]-ûdaka-pûra-dûra-gamit-âśêsh-âgha-saṁgh-ôdayê । prakhyât-âkhila-Râshṭrakûṭa-kulaja-kshmâpâla-dôḥ-pâlitâ Paṁchâl-âbhidha-dêśa-bhûshaṇa-karî Vôdâmayûtâ purî ॥[*] Maṁdârâtiva(ba)hu-prakṛishṭa-sumanaḥ-sampatti-saṁ-[ś]ôbhitâ gaṁdharvv-ôttama-bhûshitâ parivṛitâ saṁtânakalpadrumaiḥ । atyuchch-âmala-dêva-[maṁ ?] ⏑⏑⏑

2. nâ ramyâ sudharmm-âśrayô yâ rôjê guṇa-saṁchayair=iva purî Paurandarî sundarî ॥ Tatr[3]=âditô=bhavad=ananta-guṇô narêndraś=Chandraḥ sva-khaḍga-bhaya-bhîshita-vairi-[vṛi]ndaḥ । prathyarthishu prakaṭitô=rthishu yasya dâtâ kshôṇîṁ raraksha suta-Vigrahapâladêvaḥ ॥ Tasy=â[tma]—[4]

3. Bhuvanapâla iti prasiddhaḥ pratyaksha-lakshya iva mûrtti-dharô hi dharmaḥ । tasmin=prapâlya vasudhâṁ divi saṁprayâtê Gôpâladêva iti tat-tanayô jugôpa । (॥) Yatra prajâ-durita-hâriṇi lavdha(bdha)-râjyê varṇṇâḥ sva-karma-niratâḥ sukhitâm-avâpuḥ ॥ (।) tat-sûnur=ânamita-vairi-kadaṁva(ba)kô=taḥ kîrty[5]-a[nv]i—[6]

4. s-Tribhuvanô bhuvanaṁ raraksha ॥ Sva-bhrâtari svar=upayâtavati sva-daivât=s=aiv=âvanir=Madanapâla-nṛipêṇa bhuktâ । yat-paurushât=pravarataḥ surasindhu-tîra-Hamvî(mbî)ra-saṁgama-kathâ na kadâchid=âsît ॥ Tasy=ânujô dalita-dṛipta-vipaksha-lakshô dâtâ dayâlur=avanîm=avati sma paśchât [।*]

5. śrî-Dêvapâla-vara-nâma-dharô[dharâyâ]m=ady=âpi yach-charita-varṇṇanatô jayaḥ syât ॥ Tasy=âtmajô vijita-durjaya-vairi-vîro râj=âbhavat=kanaka-nirmala-sach-chharîraḥ । garbhêśvaraḥ śubha-karaḥ sura-vipra-bhaktaḥ śrî-Bhîmapâla iti tâta-padê=bhishiktaḥ ॥ Tat-sambhavô=bhavad=a—[7]

6. vani-pâlanâya śrî-Sûrapâla iti sarvva-jagat-prasiddhaḥ । Śakrô yathâ sura-gaṇê bha-gaṇê śaśâṁka Airâvaṇô gaja-varêshu mṛigêshu siṁhaḥ ॥ Abhavad[8]=Amṛitapâlas=tasya putraḥ pratâpî nija-kara-niśit=âsi-trâsit-âśêsha-śatruḥ । dvija-guru-sura-bhaktaḥ sarvva-[śâ]—[9]

[1] From an impression supplied to me by Dr. Burgess.—The first half of the line, preceding that here numbered 1, is entirely gone, and of the second half only the lower portions of the *aksharas* are left.

[2] Metre, Śârdûlavikrîḍita; and of the next verse.

[3] Metre, Vasantatilakâ; and of the next six verses.

[4] *i.e.*, *âtmajô*.

[5] Originally *kîrtyâ-*.

[6] *i.e.*, *anvitaa*.

[7] *i.e.*, *atô-*.

[8] Metre, Mâlinî; and of the next verse.

[9] *i.e.*, *-śâst-â-*.

7. nuraktô gurur=iva sakalânâm=ugra-damḍ-âyudhânâm ‖ Tad=anu tad-anujâtô âta-dân-âtirêkô nṛipati-Lakhaṇapâlaḥ kalpa-kôṭîr=ih=âstâm | tapa-tapana-kar-âbha-prâsa-vṛimdâni yasy=âri-vara-tanushu dhârâ raudhirîr=âpiva(ba)nti ‖ Aṇahilapâ-ṭaka[10]-vasatiḥ prâg=âsît=tâpa—[11]
8. mahâkula-jaḥ | Varmaśivaḥ śiva-mûrtiḥ kîrti-mati-kshâmti-dhṛiti-dhâma ‖ Yô[12] vâ(bâ)laḥ kila Dakshiṇâpatha-gatô yau(bau)ddha-pra[ti]ṣhṭh]âpitâm sampaśyan=pratimâm jahâra vidhinâ kên=âpi dûram rushâ | mamtr-ôchchâraṇa-vêlay=aiva paṭaha-dhvânât=tatô viśrutô vijñâtô guru-gauravân=nija-padê ninyê◡[13]-
9. tâm mamtra-vit ‖ Kaśmîrêshu ya îśvar-ârpita-manâ vidyadbhir=abhyarchchitaḥ svâm śaktim paridarśya Kaśyapa iva kshmâpâla-mâl-ârchitaḥ | digrudrân=vishamân=vidhâpya sa tatô Rudr-âlayam nirmalam vâmchh-âhâra-karam maṭham vyarachayad=bha-ṭṭârak-âbhîshṭa-dam ‖ Svairêṇ=ôpavanê kvachid=virachita-dhyânâsan-â-
10. dhyâsanô madhyâhnê=pi na tatyajê vara-ta[rô]ḥ[14] prâgvan=nijâ-chchhâyayâ | tad=dṛishṭvâ dvija-jâtin=âtiśayataḥ kên=âpi samsêvitas=tasmai tushṭa-manâ manushya-nikara-svâmitva-lâbham dadau ‖ Paśchâd=adbhuta-tarka-vô(bô)dha-va(ba)latas=tatr=aiva pa[t×]tram svayam dattv=ôpârjya yaśaḥ śaśâmka-ruchir[ā]m jitv=ô◡[15]
11. ṭân=vâdinaḥ | chêtaḥ-śuddhi-karêshu tîrtha-nikarêshv=â-vârddhi sisnâ(shṇâ)-sayâ prâdakshiṇyam=idam mahî-talam=aṭan=Vôdâmayûtâm gataḥ ‖ Tadâ[16] śrî-Dêva-pâlasya kula-krama-samudbhavaḥ | mamtrî Rulh-âbhidhânô=bhûd=Imdrasy=êva sva-yam guruḥ ‖ Tatô[17] bhâvi-kshmâbhṛit-sukṛita-[rachana]ḥ pâtra-nikara-pradhâ—
12. nên=ânêna prachura-guṇa-bhṛit=pûjya-charitaḥ | svayam Rulhâ-nâmnâ divira-kulajên=âpta-matinâ gurutvê vinyastô nija-pura-maṭha-svâmya-vishayê ‖ Anâdi[18] Ka-nhêśvaradêvam=âdau Rulhêśvaram kârayati sma paśchât | maṭham tapasvishv=anukûla-vastu-sampatti dêvâvani-tulyam=êtat ‖ Tad-bhaktimân
13. Mûrttigaṇô guṇ-imdrô va(ba)bhûva bhûpâla-hṛidavja(bja)-sûryaḥ | sad-dî-kshayâ yasya sa Sûrapâladêvô va(ba)bhûv=âpratima-prabhâvaḥ ‖ Vaśy[19]-âkṛishṭi-mahâ-vidhâna-nipuṇô mamtr-ôddhṛitau dakshiṇô vipram bhûmipatim tadîyam=athav=âmâtyam sa yam dîkshayêt | tam tam vô(bô)dha-nidhim [sa]masta-pṛithivî-nâtham pradhânam nṛiṇâm sthâṇum
14. pa[t×]triṇam=âtanôt=tarum=iva śrî-Yâjñavalkyô muniḥ ‖ Kâmaḥ[20] kumbhî tadupayamanam[21] tad-bhujastambha-yugmam krôdhô vyâdhir=vvachanam=amṛitan=tasya tach-chhâmti-hêtuḥ | lôbhaḥ śamkê śaśaka-śiśukaḥ kêsarî sa prasiddhaḥ sa trailôkyê kim=iha va(ba)hunâ Śambhu-sambhâvan-ârhaḥ ‖ Asyâm bhûmau malahara-[ma]-
15. hâtîr[tha]-yâtrâ-prayâtam śrâvam śrâvam vara-yatijanô=nugrahây=aitam=êva | ghrâyam-ghrâyam parimalam=ali-vrâta âsâdya sadyô yadvad=dûrâd=vrajati kusumam sêvatê ch=âpy=ajasram | Sva-[22]śishyavara-bhûpâla-bhakti-lavdhê(bdhê)na bhûriṇâ | bhûmi-dânêna yô viprân=pûjayâm-âsa bhûriṇâ ‖ Prakhyâtô[23] Hariyâṇa-dêśa-vasatiḥ śrî-
16. Simhapallyâm dvijô va(ba)hv-annô guṇavân=Vasâvaṇa iti khyâtaḥ pṛithi-vyâm=abhût ‖ tasya śrêshṭha-sutaḥ purâkṛita-mahâ-puṇya-prabhâvâd=asau tyaktvâ

[10] Metre, Âryâ.
[11] *i.e., tâpasô.*
[12] Metre, Śârdûlavikrîḍita; and of the next three verses.
[13] Perhaps *ninyê, gryatâm.*
[14] This certainly is the original reading; but a careful examination of the *akshara rô* shows that it has been altered, and I would suggest the reading *vara-tanuḥ*.
[15] *i.e., jitv-ôdbhaṭân=.*
[16] Metre, Śloka (Anushṭubh).
[17] Metre, Śikhariṇî.
[18] Metre, Upajâti; and of the next verse.
[19] Metre, Śârdûlavikrîḍita.
[20] Metre, Mandâkrântâ; and of the next verse.
[21] Here, in the original, follow the *aksharas thathathathathatha*.
[22] Metre, Śloka (Anushṭubh).
[23] Metre, Śârdûlavikrîḍita.

va(ba)ṁdhu-dhana-sprihâṁ para-pada-prâptyai sishêvê guruṁ ‖ Niyama-[24] sayama-dhyâna-vyagrô gurôḥ pariḍharyayâ pratidinam=abhûd=dêv-âbhyarchâ-kritê kusum-âkulaḥ ǀ . triṇaṃ=iva dhanaṁ matvâ-

17. sa[tˣ]tva-sthitau [ma]kar-âkaraḥ sva-guru-hṛidayê śishyô bhaktiṁ parâṁ samadarśayat ‖ Gauḍa-jaḥ[25] pravara-paṁchak-ânvitô Vatsabhârgava-sugôtra-maṁḍitaḥ ǀ Bhârgava-Chyavanak-Âpnavânakair=Aurvva-nâma-Jama[da][26]gnibhir=yutaḥ ‖ Âśêsha[27]-śishyêshu parîkshya dîkshitaḥ svayaṁ=ya Îśânaśiv=êti kîrttitaḥ ǀ tapasvi-râjyê sva-padê=bhishê-

18. chitô mahîbhujâṁ padmakarô bhavad=guruḥ ‖ Târyâṇâṁ[28] saṁninâdair=madhukara-madhurair=vallakî-sphîta-gîtair=ghaṁṭâ-saṁghaṭṭa-ghôshaiḥ kusuma-parimalair=nartanair=nartakîṇâṁ ǀ yasminn=atyaṁta-bhaktyâ mahati Girisutâ-vallabhaṁ nityarîtyâ bhrâṁtiḥ pâvitrakî syâd=ativa(ba)hala-mahâ-pûjayâ vismitânâṁ ‖ Amṛitapâla-[29] ni-[30]

19. tara-bhaktitô vasumatî gahan=âsya hî kîrttanaiḥ ǀ kim=aparaṁ grahaṇêshu na gaṇyatê katishu sarva-dhanaṁ dvijasât=kṛitaṁ ‖ N[31]=âmî sêvyâ vishama-vishayâ dushṭa-hâlâhal-âbhâ-va(ba)ddhaṁ kaṁṭhê chitam=api dhanaṁ prâṇinaṁ n=ânuyâti ǀ saṁsârô=yaṁ sarasa-kadalî-daṁḍa-vaḍh=ch=âpy=asâras=tasmâd=dhêyaṁ sakalam=aparaṁ dharma-tô=nyad=viditvâ ‖ Prâ[32] [33]

20. da êsha Bharatasya purê hy=akâri yô nâma tuṁgima-guṇêna jagaj=jigâya ǀ yad-râmaṇîyakam=anuttamam=âkalayya Kailâsa-vâsa-vimukhô vasat=îha Śaṁbhuḥ ‖ Anârata-[34]prabhramêṇa[35] bhânô khinnô=si viśrâmya muhûrttam=atra ‖ it=îva saṁñâm=anusaṁdadhânaś=chalat-patâkâ-chchhalatô vibhâvi(ti) ‖ Śivâlayaṁ[36] yihirmâpya pratishṭhâ[ś=cha ?] ◡[37]

21. dhânataḥ ǀ prâyachchhad=Îśânaśivaḥ śâsanaṁ Bhadanaulîkâṁ ǀ Râḍhâ Rulhâbhi[dhaṁ]prâpyaŚiva-bhakti-latâ hiyâ ǀ Lakshmîdhara-Jagatpâla-bhavanaiḥ s=aiva varddhitâ ‖ Âhâḍêgaḍha[38] uttamê samabhavat=sûriḥ sa Sômêśvarô yat-pûjâ-paramâ va(ba)[bhûvu]r=akhilâ lôkâḥ sadâ nâgarâḥ ǀ tasy=âśêsha-g[u]ṇâ ◡ — ◡ ◡ ◡ — [Ga]ṁgâdharaḥ paṁḍitô vidy-âdâna-rataḥ pa—[39]

22. graha-bhayâd=yô n=aikshata kshatriyân ‖ Tasmai[40] dadau Paraśurâma-vu(bu)dhaḥ sva-putrî[ṁ] Sûlh-âbhidhâṁ Girisutâm=iva Parvvatêśaḥ ǀ tasyâṁ=va(ba)bhûva suta-paṁchatayî kanishṭhô Gôviṁdachaṁdra-vivu(bu)dhaḥ śruti-śâstra-nishṭhaḥ ‖ Surâlay-[41] ârâ[ma] ◡ — ◡ — ◡ ⏓ ◡ — ◡ — — ◡ ◡ — ◡ — ◡ ⏓ ǀ ◡ — ◡ — — ◡ ◡ — ◡ — ◡ —[pra*][śa]stim=êtâm=akarôt=kav-îśvaraḥ [‖*]

23. — — — — — — — — —[42]‖ Utkîrṇṇ[43]=êyaṁ varṇṇa-vinyâsa-vidbhyâṁ Gôgê-Jîlhê-nâmakâbhyâṁ=ubhâbhyâṁ ǀ yad-varṇṇ-âlyô bhâṁti pâshâṇa-paṭṭê jâtî-pushp-ârabdha-pûj-ôpamânâḥ ‖ Yâvad[44] = Gaṁgâ sutâ Bhâ[nô] r=yâvad=bhânu-ni[śâ][45]

. . . . [pra]śa[sti*] . . . .

[24] Metre, Hariṇî.
[25] Metre, Rathoddhatâ.
[26] This *akshara* originally was *bha*.
[27] Metre, Upêndravajrâ.
[28] Metre, Sragdharâ.
[29] Metre, Drutavilambita.
[30] *i.e.*, *-niraṁ-*.
[31] Metre, Mandâkrântâ.
[32] Metre, Vasantatilakâ.
[33] *i.e.*, *Prâsâ-*.
[34] Metre, Upajâti.
[35] Read *prabhramaṇêna*.
[36] Metre, Śloka (Anushṭubh); and of the next verse.
[37] *i.e.*, *vi-*.
[38] Metre, Śârdûlavikrîḍita.
[39] *i.e.*, *pari—*.
[40] Metre, Vasantatilakâ.
[41] Metre, Vaṁśastha.
[42] Here are about seven illegible *aksharas* which possibly contained a date.
[43] Metre, Śâlinî.
[44] Metre, Śloka (Anushṭubh).
[45] Here about 45 *aksharas* are broken away.

XI.—THE MADHUBAN COPPER-PLATE OF HARSHA, DATED SAMVAT 25.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of Harsha's lately found grant has been prepared from two paper impressions and an ink print which have been made and furnished to me by Dr. J. Burgess. The plate was discovered in January 1888, by a cultivator whose ploughshare struck against it in a field near Madhuban, a village in pargaṇa Nathûpur of tahsîl Sagrî, thirty-two miles NE. from Âzamgaṛh, in the North-Western Provinces. It was obtained by Dr. A. Führer from the Collector of Âzamgaṛh, and is now in the Lucknow Museum.

The inscription is incised on a single copper-plate measuring 20¼ inches by 13¼, and which weighs 8½ lbs, but has no ring or seal. The letters are cut neatly and deeply, so that even in those places where the surface has suffered or the plate is uneven, they have not been quite destroyed or blurred, and the reverse of the impressions shows them distinctly. The alphabet is of the Central Indian type which appears on Dr. Bhagvânlâl's inscriptions from Nepâl, Nos. 3—15, the Kâmavana, Jhâlrâpâṭan, Lakkhâ Maṇḍal and other inscriptions, as well as on the Horiuzi palm-leaves and the Nepalese Cambridge MS. No. 1049.[1] The characters resemble those of the later epigraphic documents named, especially Dr. Bhagvânlâl's No. 15, and those of the MSS., more closely than the earlier inscriptions which are known to fall within or immediately after Harsha's reign. Only a few letters, like *ka* and the subscribed *ña*, show more ancient forms than the palm-leaves. As regards *ka*, the curve of the left-hand limb does not join with the upward stroke on the left of the central vertical line. The subscribed *ña* has in *samâjñâpayati* (l. 10) the older form, which occurs in the Lakkhâ Maṇḍal Praśasti, in *râjñî* (l. 12) and *âjñâ* (l. 15), the form used in the MSS. and Nepal No. 15, differing only slightly in the position. On the other hand a good many signs like *tha*, *śa*, *ha* and the numerals for 20, 5 and 6 show somewhat later or more developed forms than those of the documents quoted. The letter-numerals 5 and 6 resemble exactly the figures of the Cambridge MS. No. 1702, the sign for 20 comes closest to that of the Cambridge MS. No. 1464.[2] Peculiar is a small excrescence on the left-hand of *da*, caused by the letter having been made with two strokes, the triangular form of the subscribed *va*, and the slope in the bottom-lines of the letters *pa*, *ma*, *ya*, *va*, *la*, *sa*, and *sha*, which however is not constant. These latter mostly show acute angles, but occasionally nearly right angles.

The inscription is most important for palæographical purposes, and its careful study may be recommended to those scholars who still believe that the epigraphic documents give a clear view of the gradual development of the Indian alphabets. If this Śâsana is compared letter for letter with Dr. Bhagvânlâl's No. 15, it will appear that the latter, which was incised 128 years later, shows a number of *more archaic* forms. If the Madhuban grant had been accessible when I wrote my palæographic essay on the Horiuzi palm-leaves,[3] it would have been much easier to prove that everywhere in India the epigraphic alphabets are in many details retrograde and lag behind the literary ones,

[1] *Indian Antiquary*, vol. IX, pp. 166 ff; *ibid.* vol. X, pp. 34 ff; *ibid.* vol. V, pp. 180 ff; *ante*, p. 10; *Anecdota Oxoniensia*, vol. I, pt. 3; Bendall's *Catalogue of Sans. MSS. from Nepâl.*

[2] See Bendall's *Catalogue*, last table.

[3] *Anecdota Oxoniensia*, vol. I, pt. 3, pp. 63 ff.

and to demonstrate more forcibly the great antiquity of the Japanese and of the oldest Nepalese MSS.

The language of the edict is on the whole good Sanskrit, and there are very few clerical mistakes. As regards the spelling, no distinction is made between *ba* and *va*, no doubt because in the seventh century the pronunciation of the two letters was the same, just as at present. In *samviditam* (l. 10) and *samvat* (l. 18) the letter *m* remains unchanged before *va*, which practice is, though against grammar, very common in the inscriptions of the fourth and later centuries, and due to the pronunciation that in this point too agreed with the modern one. Ungrammatical or unidiomatic forms and words occur exclusively in the technical portion of the grant. Among them may be noted *kuṇḍadhânîvaishayika* (l. 8) for *kuṇḍadhânîvishayântaḥpâti*, *bhuktakaḥ* (l. 10) for *bhuktaḥ*, *sarvaparihṛitaparihâraḥ* (l. 11) for *parihṛitasarvaparihâraḥ*, *°samakâlînaḥ* (l. 11) for *°samakâlikaḥ*. Very interesting is the incorrect form *pramâtâra*, which twice (l. 9 and l. 17) occurs in the middle of a compound. It can only be explained as caused by the influence of the vernacular language which must have had then as now forms in *târ*, spelt *târa*, such as *kartâr*, instead of the Sanskrit words ending in *tṛi*.

The historical information which the inscription furnishes, is throughout most interesting. Great Harsha is known as one of the most eminent kings of India. His life and the lives of his immediate predecessors have been described by Bâṇa and by Hiuen Tsiang. It is therefore most important to see, if what he says about himself and his family agrees with the accounts in the *Śrîharshacharita* and in the *Si-yu-ki*. The result of the comparison is on the whole favourable, especially for Bâṇa. But we obtain some valuable additions to the facts already known. The genealogy of Harsha's family—the Vaiśyas of Sthâṇvîśvara[4]—stands now as follows:—

I. Naravardhana, md. to Vajriṇî-devî.
|
II. Râjyavardhana I. md. to Apsaro-devî.
|
III. Âdityavardhana, md. to Mahâsenaguptâ-devî.
|
IV. Prabhâkaravardhana, md. to Yaśomatî-devî.

V. Râjyavardhana II. — VI. Harsha.

The names of the first three kings and those of their queens are new. Both Hiuen Tsiang and Bâṇa omit them, the latter mentioning in their stead the remote founder of the family Pushpabhûti or, as the correct spelling of the name probably was, Pushyabhûti.[5] They seem however to have stood on Mr. Fleet's Sonpat seal of Harsha, on the

[4] Sir A. Cunningham, *Anc. Geog.*, p. 377, is right when he asserts that the French translation of Hiuen Tsiang's *Fei-she* was wrong in making Harsha of the Vaiśya caste, and that the intermarriages with the Râjput families of Valabhî and Mâlvâ (*recte* Kanoj) prove him to have been a Kshatriya. I also agree with his identification of Harsha's family with the modern Bais Râjputs. I would add that according to Dr. Kielhorn's MS. B., Patañjali on Pâṇini, IV, 1, 170, (vol. II, p. 269, Kielhorn) mentions a country called Vaiśa, an inhabitant of which is named Vaiśya. Dr. Kielhorn prints, according to the majority of his MSS. Naiśa and Naiśya. Though this proceeding is undoubtedly correct, yet it by no means follows that the reading of the majority of the MSS. is the original one, for *na* and *va* are very similar in the ancient alphabet and the writers or correctors might easily make a mistake in the case of a name which does not occur in other literary works. Hence it is not impossible that the *Mahâbhâshya* has preserved the ancient name of the Bais nobles. The fact that the capital of Harsha's ancestors was Sthâṇvîśvara—Thâṇesar, is fully proved by Bâṇa's statements.

[5] The word *Pushpabhûti* gives no good sense. *Pushyabhûti* is a Nakshatra-name, and means "he to whom Pushya may give welfare." There are numerous similar ancient names like *Ashâḍhabhûti*, *Somabhûti*, *Nâgabhûti*, *Indrabhûti*, and so forth. The modern Devanâgarî MSS. constantly interchange *pa* and *ya*, especially in compound letters.

facsimile of which (l. 5) the end of the name of Prabhâkaravardhana's mother is visible in the words . . . . *naguptâdevyâm utpannaḥ.*[6] As all three receive the simple title *mahârâja*, it follows that their power was not great, and it is even doubtful if they were independent. For in the fourth, fifth, sixth and later centuries of our era the title *mahârâja* was commonly given to great vassals, as the Valabhî and numerous other inscriptions prove. The position of the fourth ruler, Prabhâkaravardhana, was of course different. As he is called *paramabhaṭṭâraka* and *mahârâdhirâja*, he must have been an independent sovereign and a man of some consequence. He no doubt owed his prosperity to his own valour.[7] Bâṇa mentions his successful wars against his northern neighbours, the king of Gandhâra and the Hûnas in the Himâlayas, against the king of Sindh in the west, and against the rulers on his southern frontier, the Gûrjaras, *i.e.*, those of Bhînmâl in Râjputânâ, the Lâṭas, *i.e.*, the Gûrjaras of Bharoch, who no doubt assisted their northern clansmen, and against the king of Mâlava.[7] The same author gives also a number of other data which prove that Prabhâkaravardhana's wars did not lead to permanent conquests of the countries or tribes which he combated and may have vanquished. Thus he tells us that shortly before his death the king sent his eldest son "into the north-country in order to exterminate the Hûnas."[8] Again, we hear[9] that immediately after Prabhâkaravardhana's death the king of Mâlava was powerful enough to destroy the kingdom of the Maukhari Grahavarman, the son-in-law of the ruler of Sthâṇvîśvara, and to slay him, as well as that he intended to attack Thâṇeśar. That does not look as if Mâlava had suffered much at the hands of its foe. Another remark which Bâṇa makes on the same occasion warns us against forming too high an opinion of the extent of Prabhâkaravardhana's kingdom. He says that after Grahavarman's death, his wife Râjyaśrî was thrown into prison at Kanyakubja, and lay there in fetters. Hence Kanyakubja seems to have been the independent state which Grahavarman governed and the kingdom of Sthâṇvîśvara which Prabhâkaravardhana held, cannot have extended far eastwards. It seems probable that his possessions did not go beyond the limits of the kingdom of Thâṇeśar which Hiuen Tsiang describes (Beal's *Si-yu-ki*, vol. I, p. 183ff), and which, as Sir A. Cunningham (*Ancient Geography*, p. 328ff) suggests, probably included portions of the Southern Panjâb and of Eastern Râjputânâ. A state, the circuit of which amounted to 7000 li or 1200 miles, might exercise a considerable influence, keep its neighbours in fear, and afford to a very talented king the means for greater conquests; but its ruler cannot have been a *chakravartin*.

The further description of Prabhâkaravardhana in our grant is obviously

[6] See *Corpus Inscr. Indicarum*, vol. III, plate xxxiiB. I owe a set of the plates and of a portion of the text of this unpublished work to the kindness of the author. Since writing the above, I have received Mr. Fleet's text, from which (p. 232) it appears that he has made out the names of the second and third kings and of the third queen.

[7] *Srîharshacharita*, p. 274 (Kaśmîr edition), where the foes of Prabhâkaravardhana are briefly enumerated and in a somewhat different order.

[8] *Srîharshacharita*, p. 326, अथ कदाचिद्राजा राज्यवर्धनं कवचहरं हूणान्हन्तुं ....उत्तरापथं प्राहिणोत्। The issue of this expedition does not seem to have been favourable, as Bâṇa speaks on Râjyavardhana's return of hard fights, but not of booty brought back; see p. 376.

[9] *Srîharshacharita*, pp. 391-392, पिशाचानामिव नीचात्मनां चरितानि छिद्रप्रहारीणि प्रायशो भवन्ति यतो यस्मिन्नहन्यवनिपतिरुपरत इत्यभूद्वार्ता तस्मिन्नेव देवो ग्रहवर्मा दुरात्मना मालवराजेन जीवलोकमात्मनः सुकृतेन सह त्याजितः। भर्तृदारिकापि राज्यश्रीः कालायसनिगडयुगलचुम्बितचरणा चौराङ्गनेव संयता कान्यकुब्जे कारायां निक्षिप्ता। किंवदन्ती च यथा किल तामनायकं साधनं मत्वा जिघृक्षुः सुदुर्मतिरेतामपि भुवमाजिगमिषतीति॥ The speaker is Saṁvâdaka, a servant of Râjyaśrî. My interpretation of this passage follows Dr. Hall, *Vâsavadattâ*, p. 52, who says that Kanyakubja was Grahavarman's capital. Grahavarman and his father Avantivarman are always spoken of by Bâṇa as independent princes.

conventional. The same expressions occur also on the Asirgaḍh seal of the **Maukhari Śarvavarman**, and apply there to the first king **Harivarman**. The only other statement which possesses a historical value is the assertion that **Prabhâkaravardhana** was "a most devout worshipper of the Sun." Bâṇa, too, says of him (in the *Śrîharshacharita* p. 274)—"And owing to his natural disposition this prince became a worshipper of the Sun." He goes on describing at length the king's daily devotions, adding that the recitation of the *Âdityahṛidaya*—a still much-used *stotra*—formed part of them. The name of Prabhâkaravardhana's queen is likewise known from Bâṇa's poem. In the latter she is however called Yaśovatî, not Yaśomatî.[10] This vacillation in two contemporaneous sources is another instance showing how little the Hindus care about the form of a name provided the sense remains the same.

Prabhâkaravardhana's eldest son Râjyavardhana ruled, as Bâṇa and Hiuen Tsiang tell us, for a short time only. Soon after his father's death he set out in order to punish the king of Mâlava and to avenge the destruction of Grahavarman. He was successful, defeated and slew his foe. But before he returned home, he followed an invitation of the king of Gauḍa (*Śrîharshacharita*) or Karṇa-Suvarṇa (*Si-yu-ki*),—named, according to one MS. of the *Śrîharshacharita*, Narendragupta and according to the *Si-yu-ki* Śaśâṅka,—who treacherously killed him, because he feared his military ability.[11] The grant in the main confirms these statements. The verse inserted, ll. 6-7, declares that after defeating various kings, Devagupta and others, Râjyavardhana "gave up his life in the mansion of his foe owing to his adherence to a promise." Assuming the correctness of Bâṇa's account (*Śrîharshacharita*, pp. 393-394), according to which the expedition against Mâlava followed immediately after Prabhâkaravardhana's death and Râjyavardhana was slain some months[12] later, it may be suggested that Devagupta was the name of the Mâlava king. The latter certainly was the chief foe, and the conquest of his kingdom is attested by the further statement of Bâṇa that Bhaṇḍin, who had accompanied Râjyavardhana, brought the booty from Mâlava to Harsha when the latter had reached the territory of Kumâra-Bhâskaravarman on his expedition of revenge against the king of Gauḍa.[13] I may add that the word *Mâlava* need not refer here or in the other passages of the *Śrîharshacharita* to the Mâlava in Central India. There was another Mâlava in the Panjâb, much nearer to Thâṇeśar, which may be meant.

Another statement of the grant which possesses some interest is that Râjyavardhana was a Saugata or Buddhist (l. 6). If Bâṇa, himself a Brâhmaṇ, does not

[10] See *e.g.*, pp. 273, 274, 275, 278, 279, 281 of the Kaśmîr edition. [Eight of the best MSS. of the *Harshacharita*, however, read 'Yaśomatî,' which reading I have adopted in my forthcoming edition of the text and commentary.—A. F.]

[11] The story is told, *Śrîharshacharita*, p. 399, and frequently alluded to, *e.g.*, in the second introductory verse of *Uchchhvâsa*, VI, 376. Hiuen Tsiang's account occurs in Beal's *Si-yu-ki*, vol. I, p. 210, and St. Julien, *Vie*, p. 112. Sir A. Cunningham, *Ancient Geography*, makes the name of Śaśâṅka's country to be Kiraṇasuvarṇa. Neither this nor M. St. Julien's transliteration is certain.

[12] Bâṇa says, p. 396: अतिक्रान्तेषु बहुवासरेषु कदाचिन्नयैव भ्रातृगमनदुःखासिकया दत्तप्रजागरखिन्नभागशेषायां त्रियामायां यामिकेन गीयमानामिमामार्यां शुश्राव ॥ The listener is Harsha. The news of his brother's death came on the following day. It seems impossible to understand the phrase "*when many days had passed*" otherwise than that *some months*, not a full year, had elapsed since Râjyavardhana's departure.

[13] *Śrîharshacharita*, p. 472. I may add that Bhaṇḍin was not the minister of Râjyavardhana, as Hiuen Tsiang says, nor "a subject of high rank" entrusted with the two brothers' education, as Dr. Hall (*Vâsavadattâ*, p. 52) asserts. Bâṇa, 298, states plainly that he was the son of queen Yaśovatî's brother, who at the age of eight years became the attendant of the two princes, अस्मिन्नेव तु काले यशोवत्या भ्राता सुतमष्टवर्षदेशीयम् . . . भण्डिनामानमनुचरं कुमारयोरर्पितवान्. Dr. Hall has already pointed out that Hiuen Tsiang's account of the part which Bhaṇḍin played in setting Harsha on the throne does not agree with Bâṇa's narrative. It is no doubt inexact.

mention it, there is no reason for wondering at his reticence. But it is certainly curious that the fact—for such it must be considered—escaped the notice of Hiuen Tsiang, who is so anxious to record every point in favour of his faith and who occasionally, it would seem, exaggerates its influence in India. Such an exaggeration of the Chinese pilgrim is laid bare by the only direct statement concerning Harsha which the grant contains. Harsha calls himself a most devout worshipper of Maheśvara or Śiva, "who like Maheśvara is compassionate towards all created beings." It agrees with this assertion that the emblem on the Sonpat seal is a reclining Nandi. Hiuen Tsiang, on the other hand, tries to make out that Harsha was a Buddhist or full of faith in Buddha from the beginning. He tells us an obviously fictitious story describing how Harsha was prevented from mounting the throne and induced to take the title *kumâra* by a Bodhisattva, who miraculously appeared to him in return for his worship.[14]

In the genealogical portion of the grant Harsha says nothing more about himself, and to our regret thereby sets an example which few Indian princes have imitated. But indirectly we learn something more about him from his edict. First, the wording of the verse in ll. 16-17, and the reverential manner in which the grant in l. 13 speaks of "the feet" of the elder brother, prove that Harsha really felt the strong attachment and great regard for Râjyavardhana of which Bâṇa speaks very frequently. Otherwise he would not treat him here with almost greater reverence than his parents. Secondly, we learn from the edict that Harsha really was a poet. The second admonitory verse, ll. 16-17, gives us a maxim proclaimed by Harsha. Its wording proves beyond a doubt that the king superintended the drafting of the grant, and that this verse at least is his own composition. The fact that the first admonitory verse contains the same sentiments which are usually given in such passages, but in its form differs from all the known parallel passages, makes it probable that it likewise belongs to him. Under these circumstances I feel inclined to ascribe to him also the verse on Râjyavardhana. Instances in which kings took a part in the composition of their inscriptions are not common. No. 15 of Dr. Bhagvânlâl's Nepâl series, where five verses are stated to be "the clever king's own composition," proves, however, that such things did occur. In the case of Harsha it is not astonishing that he took an interest in such matters, as we still possess three plays which go under his name and probably, in part at least, proceeded from his pen. The third piece of information, a confirmation of Hiuen Tsiang's account of his military career, is furnished by the particulars regarding the donation. The object of the grant is to transfer the village of Somakuṇḍikâ situated in the *vishaya* of Kuṇḍadhânî, and in the *bhukti* of Śrâvastî, to two learned Brâhmans, the *Sâmavedî* Bhaṭṭa Vâtasvâmin of the Sâvarṇi gotra and the *Ṛigvedî* Bhaṭṭa Śivadevasvâmin of the Vishṇuvṛiddha gotra. The village had formerly been enjoyed on the strength of a *forged śâsana* by one Vâmaraṭhya, from whom it is now taken after destroying the old plate. The latter point is of some interest, as it shows that the rules of the *Smṛitis* which settle the punishment for forgers of royal edicts, were not unnecessary, and that ancient forgeries existed. As the village granted by Harsha was situated in the *bhukti* of Śrâvastî, it is evident that he had conquered at the time a very considerable portion of Northern and Central India. The *dûtaka*,

[14] Beal, *Si-yu-ki*, vol. I, p. 212. Doubts about Hiuen Tsiang's veracity have been emitted by Mr. Boyd, *Nâgânanda*, pp. ix—xi, who correctly states that the events narrated by him do not bear out his assertion that Harsha was a thorough-going Buddhist.

or officer charged with the execution of the grant, was the *Mahâsâmanta-mahârâja* Skandagupta who held the office of *pramâtṛi*. This personage is probably the same Skandagupta who, according to Bâṇa,[15] was "the master of the elephant" at the death of Râjyavardhana and addressed to his prince the well-known speech full of political wisdom and historical allusions. The order to engrave the inscription was given by the chief of the *mahâkshapaṭalika's* office, or the great keeper of the records, *sâmanta-mahârâja* Îśvaragupta, and it was carried out by one Gurjara, whose name no doubt is derived from his caste.[16]

The date of the grant, Saṁvat 25, Mârgaśîrsha vadi 6, clearly refers to the Śrîharsha era. Since the discovery of Mr. Bendall's inscription[17] of Aṁśuvarman, dated Saṁvat 34, it is not doubtful that the era began in 606 A.D. Our date consequently corresponds to Novembei-December 631 or, if the years are taken as elapsed, to 632 A.D. I am unable to offer any suggestion regarding the situation of Pinthikâ, where Harsha's camp of victory, which included elephants, horses and boats, was located at the time when the edict was issued.

TRANSCRIPT.

L. 1. श्रो[18] स्वस्ति महानौहस्त्यश्वजयस्कन्धावारात् पिन्थिकाया: महाराजश्रीनरवर्द्धनस्तस्य पुत्रस्तत्पा-दानुध्यात: श्रीवज्रिणीदेव्यामुत्पन्न: परमादित्यभक्तो

L. 2. महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पदानुध्यात: श्रीअप्सरोदेव्यामुत्पन्न: परमादित्यभक्तो महा-राजश्रीमददित्यवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यात: श्रीमहा-

L. 3. सेनगुप्तादेव्यामुत्पन्नश्चतु:समुद्रातिक्रान्तकीर्त्ति: प्रतापानुरागोपनतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृ-त्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर:

L. 4. परमादित्यभक्त: परमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यात: सितय-श:प्रतानविच्छुरितसकलभुवनमण्डल: परिगृहीत-

L. 5. धनदवरुणेन्द्रप्रभृतिलोकपालतेजा: सत्पथोपार्ज्जितानेकप्रविणभूमिप्रदानसम्प्रीणितार्थिहृदयोति-शयितपूर्व्वराजचरितो देव्याममलयशोमत्यां

L. 6. श्रीयशोमत्यामुत्पन्न: परमसौगत: सुगत इव परहितैकरत: परमभट्टारकमहाराजाधिराजश्रीराज्य-वर्द्धन: राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्ता -

L. 7. दय:

कृत्वा येन कशाप्रहारं विमुखा सर्व्वे समं संयता: [।]

उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं

प्राणानुज्झितवानरातिभवने सत्यानुरोधेन य: [॥][19] तस्यानुज -

L. 8. स्तत्पादानुध्यात: परममाहेश्वरो महेश्वर इव सर्व्वसत्वानुकम्पी परमभट्टारकमहाराजाधिराज-श्रीहर्ष: श्रावस्तीभुक्तौ कुण्डधानीवैषयिकसोमकुण्डिकाग्रामे

L. 9. समुपगतां[20] महासामन्तमहाराजदौस्साधसाधनिकप्रमातारराजस्थानीयकुमारामात्योपरिकविष-यपतिभटचाटसेवकादीन्प्रतिवासिजनपदाश्च समा -

[15] *Śrîharshacharita*, p. 417.

[16] It may be mentioned that Gurjara *sûtradhâras* are met within the present day.

[17] *Journey to Nepâl*, pp. 74-76.

[18] L. 1 Read ओं.

L. 2 Read °अप्सरो° ; °श्रीमदादित्य°

L. 5 Read °द्रविण°. It looks as if the engraver had tried to remove the vowel *i*.

[19] Metre of the verse, Śârdûlavikrîḍita.

[20] L. 9 Read समुपगतान् ; the Sanskrit form of प्रमातार is प्रमातृ. Read जनपदांश्च ; the reading of the plate may be जनपदाम्श्च.

L. 10. ज्ञापयत्यस्तु वः सम्विदितमयं सोमकुण्डकाग्रामो ब्राह्मणवामरथ्येन कूटशासनेन भुक्तक इति विचार्य
यतस्त शासनं भङ्क्त्वा तस्मादाक्षिप्य च स्वसीमा-

L. 11. पर्यन्तः सोद्रङ्गः सर्व्वराजकुलाभाव्यप्रत्यायसमेतः सर्व्वपरिहृतपरिहारो विषयादुद्धृतपिण्डः पुत्रपौ-
त्रानुगः चन्द्रार्कक्षितिसमकालीनो

L. 12. भूमिच्छिद्रन्यायेन मया पितुः परमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्द्धनदेवस्य मातुः परम-
भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्याः

L. 13. ज्येष्ठभ्रातृपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनदेवपादानां च पुण्ययशोभिवृद्धये सावर्णिस-
गोत्रच्छन्दोगसब्रह्मचारिभट्टवातस्वामि-

L. 14. विष्णुवृद्धसगोत्रबह्वृचसब्रह्मचारिशिवदेवस्वामिभ्यां प्रतिग्रहधर्म्मणाग्रहारत्वेन प्रतिपादितः विदित्वा
भवद्भिः समनुमन्तव्यः प्रति

L. 15. वासिजनपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्यायाः अन-
योरेवोपनेयाः सेवोपस्थानं च करणीयमित्य-

L. 16. पि च ॥
अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोदनीयं [।]
लक्ष्म्यास्तडित्सलिलचंचलायाः दानं फलं परयशःपरिपालनं च ।
कर्म्मणा

L. 17. मनसा वाचा कर्त्तव्यं प्राणिभिर्हितं [।]
हर्षेणैतत्समाख्यातं[22] धर्म्मार्ज्जनमनुत्तमं ॥
दूतकोत्र महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिकरणाधि-

L. 18. कृतसामन्तमहाराजेश्वरगुप्तसमादेशाच्चोत्कीर्णं गुर्ज्जरेण सम्वत् २० + ५ मार्ग्गशीर्षवदि ६

TRANSLATION.

Oṁ Hail! From the great camp of victory (*containing*) boats, elephants and horses, from Pinthikâ:[23]—the great king, the illustrious Naravardhana; his son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Vajriṇî, a most devout worshipper of the Sun, the great king, the illustrious Râjyavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Apsaras, a most devout worshipper of the Sun, the great king, the illustrious Adityavardhana. His son who meditated on his (*father's*) feet (*was he who was*) born from the illustrious queen Mahâsenaguptâ, he whose fame passed beyond the four oceans, he whose sovereign power was employed in settling (*the system of*) castes and orders, who like (*the deity*) with the single-wheeled chariot[24] removed the torments of his subjects, a most devout worshipper of the Sun, the supreme lord and supreme king of great kings, the illustrious Prabhâkaravardhana. His son who meditated on his

L. 10 Read संविदितमयं सोमकुण्डिका॰ The dot above स may, however, be accidental.

L. 11 Read विषयादुद्धृत॰.

[21] Metre of the first verse, Vasantatilakâ; of the second, Anushṭubh.

[22] L. 17 Read हर्षेणैतत्स॰.

[23] The ablatives must be construed with *samâjñâpayati* below. ll. 9-10.

[24] Though I am unable to prove my supposition by the quotation of parallel passages or of *Koshas*, I think that the sun is meant, the single wheel of whose chariot may here, as in the *Ṛigveda*, represent the year. The next two kings are likewise compared with those gods whom they particularly worshipped.

(*father's*) feet (*was he*) who overspread the circle of the whole world with the canopy of his brilliant fame; who completely appropriated the lustre of the guardians of the world, Dhanada, Varuṇa, Indra and so forth; who gladdened the hearts of needy men by gifts of many excellent[25] (*pieces of*) land gained in a righteous manner; who was born from the queen possessing spotless fame, the illustrious Yaśomatî,—a most devout worshipper of Sugata, who like Sugata solely found pleasure in doing good to others, the supreme lord and supreme king of great kings, the illustrious Râjyavardhana; "By whom, plying his whip in battle, the kings Devagupta and others—who resembled wicked horses—were all subdued with averted faces; who, after uprooting his enemies, after conquering the earth, and doing what was agreeable to his subjects, in consequence of his adherence to his promise gave up his life in the mansion of his foe." His younger brother who meditates on his (*elder brother's*) feet, a most devout worshipper of Maheśvara, who like Maheśvara is compassionate towards all created beings, the supreme lord and supreme king of great kings, the illustrious Harsha, addresses (*this*) order to the great feudal barons, the great kings, *Daussâdhasâdhanikas*,[26] *Pramâtṛis*,[27] viceroys, princes, ministers, *Uparikas*, rulers of districts, regular and irregular soldiers, servants and others, as well as to the provincials of the neighbourhood, assembled in the village of Sômakuṇḍikâ which belongs to the district (*vishaya*) of Kuṇḍadhânî in the *bhukti* of Śrâvastî:

"Be it known to you that, having considered that this village of Somakuṇḍikâ has been enjoyed[28] by the Brahman Vâmarathya on the strength of a forged edict, having therefore broken that edict and having taken (*the village*) from him, I have granted it, up to its boundaries, together with the *udraṅga*, together with (*the right to*) all the income which ought to accrue to the house of the king,[29] endowed with all immunities . . . . (*with the right of*) inheritance by sons and grandsons, (*for a period*) lasting as long as moon, sun and earth (*endure*), according to the maxim concerning land unfit for tillage,[30] for the increase of the merit and fame of (*my*) father, the supreme lord

[25] *Pravana* cannot here have its usual meaning "inclining towards." I take it in the sense of *udâra* which is given in some *Koshas*, and as a synonym of *pravara*. The latter term is sometimes found in parallel passages of inscriptions.

[26] Literally "those charged with the accomplishment of what is difficult to accomplish." If this term, which occurs also in other inscriptions (see *e.g.* *Indian Antiquary*, vol. XIV, p. 167, l. 28), is identical with *dauḥsâdhika* (see A. Weber, *Hâla*, 406, 557), it means perhaps "policeman," or, as Professor Weber thinks, "doorkeeper."

[27] Regarding the term *pramâtri*, found here and below, l. 16, see the note on verse 36 of the second Baijnâth Praśasti (*inf.*), and regarding the form *pramâtâra*, see above, p. 68.

[28] The text has *bhuktakaḥ*. The addition of a meaningless affix *ka* to participles in *mâna, na* and *ta*, which, I think, is owing to the influence of the Prâkrit dialects, occurs very frequently in the Central Indian inscriptions of the fifth and sixth centuries. See *e.g.* Mr. Fleet's volume, quoted above, page 136, l. 9, *utpannakotpadyamânaka*, p. 137, l. 11, *kâritaka* and so forth.

[29] Analogous expressions such as *samuchitarâjâbhâvyakarapratyâyâ na grâhyâḥ* occur in the Karitalai copper-plate inscription of M. Jayanâtha (Fleet, *Corpus Inscr. Ind.*, vol. III, p. 118, ll. 11-12) and other grants of the same series. Mr. Fleet interprets them however differently. I dissolve the compound by *sarva-râjakula-âbhâvya-pratyâya-sametaḥ* and take *âbhâvya* in the sense of *âbhâvayitavya*.

[30] My translation of *bhûmichchhidra* by 'land unfit for tillage' rests on a passage of Yâdava's *Vaijayantî*, where we read according to a MS. sent to me by Dr. Oppert (now India Office Bühler Sansk. MSS., No. 145) in the *Vaiśyâdhyâya* of the *Bhûmikâṇḍa*, III, 8, 16b—17:

केदारः केदरः क्षेत्रमुर्वरा सर्वसस्यभूः ॥ १६ ॥
भूमिच्छिद्रं कृष्ययोग्या प्रहतं मालमुत्थितम् ।
खिलं त्वप्रहतं स्थानमूषवत्यूषरीरिणं ॥ १७ ॥

The maxim concerning ground unfit for tillage is probably that enunciated by Manu, IX, 44, that "a field belongs to him who cleared away the timber." The ultimate sense of the expression is, therefore, that the land in question is made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it.

and supreme king of great kings, His Majesty the illustrious Prabhâkaravardhana, of (*my*) mother, the supreme lady and great queen, Her Majesty the illustrious queen Yaśomatî, and of the feet of (*my*) elder brother, the supreme lord and supreme king of great kings, His Majesty the illustrious Râjyavardhana,—to Bhaṭṭa Vâtasvâmin, a member of the Sâvarṇi gotra, and a fellow-student of the *Chhandogas* (*a Sâmavedî*) and to Bhaṭṭa Śivadevasvâmin, a member of the Vishṇuvṛiddha gotra and a fellow-student of the *Bahvṛichas* (*a Ṛigvedî*), as a duly accepted[31] *agrahâra*. Knowing this you should agree (*to it*), and the provincials of the neighbourhood being obedient to (*my*) command should bring to these two (*donees*) alone the due income, which is to be given according to weight and according to measure, (*viz.*) the share (*of the crops*), the (*objects of*) enjoyment,[32] the taxes, the gold and so forth, and they should do them service."

Moreover, "By those who profess (*to belong to*) the noble line of our race and by others this gift ought to be agreed to. Gifts and the protection of the fame of others (*are*) the result of fortune that is unstable like lightning or a water-bubble." "With deeds, thoughts and words living beings should do their duty. Harsha has declared that an unsurpassable (*mode of*) acquiring spiritual merit."[33]

The messenger (*charged with the order*) concerning this (*grant is*) the great feudal baron, the great king Skandagupta; and (*the edict*) has been incised by Gurjara at the command of the great chief of the office of records, the feudal baron, the great king Îśvaragupta, [*Śrîharsha*-]Saṁvat 25 Mârgaśîrsha, dark half, the sixth (*lunar day*).

XII.—THE DEWAL PRAŚASTI OF LALLA THE CHHINDA.

BY G. BÜHLER, Ph.D., L.L.D., C.I.E.

The Dewal Praśasti was originally discovered by Mr. H. S. Boulderson in 1829, at the village of Gaḍh Gajâna, on the west bank of the Kâvâ or Katnî stream, between Dewal and Deoriyâ, about twenty miles south-east of Pilibhit, in the North-Western Provinces.[1]

The inscription is incised with great neatness and care on a stone slab, measuring 3′ 9″ by 2′ 1″, and is in a state of almost perfect preservation. The characters are ancient Nâgarî, differing from the ordinary type of the tenth century only in that the loops on the left hand of *na* and *ma* are not closed, but represented by a curve. Similarly

[31] *Pratigrahadharmaṇâ*, i. e., *pratigraho dharmo yasya tena*.

[32] I understand by *bhoga* '(*objects of*) enjoyment' the so-called *haks*, fruit, firewood, flowers, pan, etc., which the villagers have to furnish to their lord either daily or on certain occasions,—see also Manu, VII. 118, and the note to my translation of the passage.

[33] Both verses are composed on the model of ancient ślokas, the first according to some commonly quoted in other grants, the second according to one from the *Mahâbhârata*, see Böthlingk, *Indische Sprüche*, No. 1560.

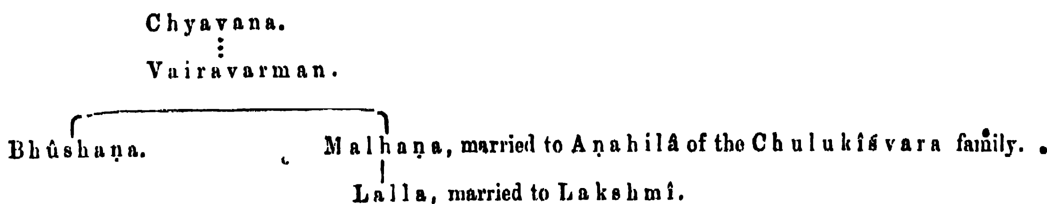
[1] The document was first published with a translation in the *Jour. As. Soc. Beng.*, vol. VI, p. 777, by Mr. J. Prinsep; according to a copy taken by Colonel Stacy. A facsimile of l. 1 and of the greater part of l. 2 accompanies Prinsep's paper. See also Prinsep's *Essays*, vol. I, pp. 321—324. Later a complete facsimile was published by Sir A. Cunningham, *Archæological Reports*, vol. I, p. 354ff. The subjoined edition has been prepared according to an excellent paper impression taken by Dr. A. Führer, of the Archæological Survey, North-Western Provinces, and sent to me by the Editor.

the left limb of *ka* in the group *ksha* is curved upwards. In all other respects the letters closely resemble those of the Paramâra, Râthor, and other inscriptions of the same period. As in most other inscriptions from Northern India, we find here no distinction between the letters *ba* and *va*, which doubtless were pronounced alike. In *râjahansî*, l. 3, the dental *na* is substituted for the *anusvâra*. The letter *pha* has a very archaic form. Owing to the peculiarity mentioned above and guided by a peculiar interpretation of a statement of the copyist who in verse 36 calls himself "acquainted with crooked letters" (*kuṭilâksharâṇi*), Mr. Prinsep has called the alphabet of this inscription the *Kuṭila* alphabet. It seems to me, however, that there is no sufficient reason for doing so I cannot see anything particularly crooked in any of the letters, and do not think it likely that the very slight modifications in three signs could have caused the alphabet to be designated by a special name. Moreover, if the writer says that he was acquainted with crooked letters, the natural interpretation of the phrase seems to be that it refers to his skill in reading badly written and difficult documents, not that he was acquainted with letters called *Kuṭila*. For there is nowhere else an indication that an alphabet of this name existed. Nor could the knowledge of such ordinary easily read characters as those of our inscription become the subject of a boast on the part of a professional scribe. If a writer wishes to extol his skill, he will of course say that he is proficient in the difficult local alphabets, used by the professional classes, such as the Moḍî, Lânde, &c., which all, indeed, are very "crooked" and are not easily deciphered. I would, therefore, remove the term *Kuṭila* alphabet from Indian palæography and describe the letters of the Dewal inscription as Nâgarî of the North Indian type.

The language is very high-flown Sanskrit, which, however, is not quite free from mistakes. When the author speaks, verse 21, of "holy *śâsanas*, situated on the banks of pure rivers," he uses the word *śâsana* in the sense of "villages granted by *śâsanas* or edicts," for which meaning it might be difficult to find good authority. Again, the use of *âvabhâra*, in verse 11, is very curious. Further, the construction of *samvaddhâ*, verse 32, with the locative instead of with the instrumental is ungrammatical. Finally, there are some cases where words seem to have been put in merely in order to make up the verse.

The inscription records the erection of two temples dedicated respectively to Śiva and to Pârvatî and of certain donations made to them. The founders were the provincial chief, Lalla of the Chhinda family, and his wife Lakshmî.

The pedigree of the former is given as follows :—



The allusion in verse 4 to Chyavana's quarrel with Indra shows that the person intended is the mythical sage of the Bhârgava tribe, who according to the Vedic and Purânic legends married Sukanyâ, the daughter of king Śaryâta or Śaryâti, a son or descendant of Manu Vaivasvata. The Chhinda family would, therefore, seem to have claimed connexion with the Solar line of Kshatriyas. Its name occurs elsewhere only in the Jaina lists. It is found in the slightly different form Chhindaka in the *Ratna-*

kosha,[2] and in the *Kumârapâlacharita*[3] of Jinamaṇḍana where the thirty-six Râjput tribes are likewise enumerated.

The description of the four Chhinda chiefs named is almost purely conventional. In spite of the extravagant praise of their bravery and warlike exploits, it may be considered as certain that they were only ordinary feudatories, obeying a paramount power, possibly the king of Kanauj. The real facts recorded are very few. Regarding Malhaṇa it is said in verse 11 that he was a Śaiva, and in verse 13 that his consort Aṇahilâ belonged to the royal Chulukîśvara race. The latter name is, I think, an equivalent of the better-known one Chaulukya. The Chaulukyas derive their origin from a mythical hero Chuluka, who is said to have been created from Brahman's waterpot (*chuluka*). Chulukîśvara may stand either for *chuluki(n)-îśvara* or, as I believe to be more likely, with a somewhat irregular sandhi for *chulukya-îśvara*, and may be translated the Chulukya lords. Malhaṇa's marriage seems to have been above his rank and a source of pride to the family. The definite statements regarding his son Lalla are—that he brought the Kaṭha river to his unnamed capital, verse 22, and that he built the temples of Śiva and Pârvati in conjunction with his wife Lakshmî, endowing them with some villages, situated in the Mayûtâ of Bhûshaṇa, to which he gave the name Devapallî, as well as with a fourth of his income. Sir A. Cunningham's researches[4] have shown that Devapallî is the modern Dewal,[5] and that the Kaṭha river is the canal still called Katnî-nadî. The latter identification makes it very probable that Lalla's residence was the deserted fort, called Gaḍh-khera, which is almost surrounded by the canal. As the date of the inscription, Saṁvat 1049, probably refers to the Vikrama era and thus corresponds to 992-93 A.D., Lalla and the other chiefs named, all lived in the tenth century. Nehila, the author of the *Praśasti*, who, as would appear from his great praise of Lalla's liberality, must have been very well paid for his work, was the son of *Bhaṭṭa* Śivarudra and belonged to the Vedic *gotra* of Vatsa. The copyist Takshâditya, son of Vishṇuhari, was a Gauḍa Kâyastha, and Somanâtha, son of Kâmadeva, the mason, who incised the document, was a native of Kanyakubja—Kanauj.

TRANSCRIPT.

L. 1. ओं ओं नमः शिवाय ॥

हेलाङ्गुष्ठाग्रपीडाभरनमदचलोत्संगसम्भारदूर भ्रश्यद्भूभारतिर्यग्दलितमणिफणामण्डले भोगिराजे ।

तत्कालोद्भ्रान्तलोकत्रितयकृतमहास्तोत्रमन्त्रावतारः पायाद्वः पा[र्व्व ती]शः शमितदशशिरःशौ-

L. 2. र्यवीर्यावलेपः ॥ [१॥][6]

शूलक्षतद्विरददानवकुंभमुक्तमुक्ताकलापकलितामलकण्ठकांतिः ।

विघ्नं पुनातु गिरिजा वदनावधूतचन्द्रोपनीतपरिवेषमिवोद्वहन्ती ॥ [२॥][7]

लक्ष्मीविभ्रमकेलिसद्म सुभटव्यापारलीलास्पदं प्रख्यात-

[2] Aufrecht, *Cat. Sansk.* MSS. *Bodleian Libr.*, p. 354. The addition of the affix *ka* to names is extremely common, especially in Jaina Sanskrit.

[3] See *Ind. Off. Lib.* No. 286, p. 2 (Sansk. MSS. Bühler). Sir H. Elliot's identification (*Memoirs*, &c., vol. I, p. 73) of the Chhindas with the Chandels is most improbable, because the words do not agree and the Jaina lists contain both names.

[4] *Archæological Reports*, vol. I, pp. 353 ff.

[5] [Dewal is called 'Illâhâbâs or 'Illâhâbâd by the Muhammadans: the Katuî is also known as the Kâvâ.—J. B.]

[6] Metre, Sragdharâ. Only the श of the syllables र्व्वती is distinguishable.

[7] Metre, Vasantatilakâ.

L. 3. क्षितिपालरत्नजलधिः श्रीराजहंसोसरः ।

सद्वीरव्रततीर्थमार्थिकुमुदप्रह्लादनेन्दुर्द्विषद्वंशभ्रंशदवानलो विजयतां छिन्दक्षितीशान्वयः ॥ [३॥][8]

उत्पत्तिरस्य हि पुरा च्यवनाख्यहर्षेर्व्वंशान्मर्त्यलोककलिते त्रिदशाधिनाथे ।

तद्दर्पनिर्द्दलनदत्तकठो -

L. 4. रदृष्टेरष्टासु दिक्षु यशसैव सह प्रसिद्धा ॥ [४॥][9]

वंशेस्मिन्नमितकीर्त्तिकन्दलवति श्रीवैरसिंहाख्यया ख्यातोभूद्भुवि भूषितावनितलो राजन्यचूडामणिः ।

जन्मस्थानमिवाकलय्य कमला तुङ्गात्मनां भाविनाम्भर्तॄणामवनेश्चकार चतुरा यस्यालयान्तःस्थिति-

L. 5. म् ॥ [५][10]

त्यागी धर्म्मपरः पराक्रमधनः सत्यप्रियः कीर्त्तिमान्सन्मार्गानुगतः शुचिर्दृढमतिर्म्मानोन्नतो नीतिमान् ।

शौर्यौदार्यविवेकधैर्यनिलयो यः सङ्गतः सज्जनैर्युक्तः सर्व्वगुणोदयेन महतामाराधनीयोभवत् ॥ [६॥][11]

तस्मादत्युग्रतजःप्रसरनियमितारा -

L. 6. तिपक्षोपसंगः श्रीमांश्चण्डप्रतापः सकलवसुमतीभूषणं भूषणोभूत् ।

यस्योद्योगप्रसर्प्पद्बलभरदलितक्ष्मातलस्थस्थवीयः शेषाहिश्वासशोषादगमदिरिणतां निर्ज्जलं भोगि-

सद्म ॥ [७॥][12]

यत्सैन्यगन्धगजगण्डगलन्मदाम्भः संजातचन्द्रकशतैरिव सुद्रि -

L. 7. तासु ।

दूरं विपक्षकरिणो वनदन्तिनोपि भूयो न वारि जगृहुः सरसीष्वरण्ये ॥ [८][13]

यः सेवागतराजचक्रमुकुटोद्घृष्टांघ्रिपीठस्थलो भर्त्ता यश्चतुरम्बुराशिरशनालंकारवत्या भुवः ।

विक्षेपैरपि यस्य ते रघुपतेराशोषिताः सिन्धवो यस्तस्यापि महाकुला -

L. 8. [च]ल इवावष्टभ्य तस्थौ भुवम् ॥ [९॥][14]

यस्यैषा राजधानी रजनिकरकराकारकान्तैर्गुणौघैः पूर्णेवाद्यापि रम्या स्फुरति मरकतश्यामलैः काननान्तः ।

उद्यानैर्नन्दनाभैरतिविशदसुधासेकशुभ्रैः सुराणां प्रासादैरुन्नताग्रैरमरपतिपुरीस्पर्द्धिनीव विभाति ॥ [१०][15]

त -

L. 9. स्यानुजः समभवन्नवभक्तिनम्रः श्रीमल्हणः परिघपीवरबाहुदण्डः ।

भ्रातुः कृपाणतुलिताहितराजचक्रं यो लीलयैव धवलो धुरमावभार [॥ [११॥][16]

ल[ब्ध्वा] ततः स विपुलामपि राजलक्ष्मीं भक्तिं परामकृत देवगुरुद्विजेषु ।

L. 10. प्रीत्यै सुहृत्प्रणयिबन्धुजनेजनिष्ट दुष्टक्षयादतनुतातिमुदं प्रजासु ॥ [१२॥][17]

तस्य प्रियापि चुलुकीश्वरराजवंशसम्भूतिरुज्ज्वलगुणाभरणाभिरामा ।

गीता जगत्यणहिलेति समस्तकान्तशुद्धान्तवक्त्रकमलेन्दुकला बभूव ॥ [१३॥][18]

तस्यां श्रीलक्ष्मनामाजनि जनितमहामण्डलाधीशशङ्कः शूरः कुन्दे -

[8] Metre, Śârdûlavikrîḍita.

[9] Metre, Indravajrâ.

[10] Metre, Śârdulavikrîḍita.

[11] Metre, Śârdûlavikrîḍita.

[12] Metre, Sragdharâ.

[13] Metre, Vasantatilakâ.

[14] Metre, Śârdûlavikrîḍita; the first letter of l. 8 is destroyed.

[15] Metre, Sragdharâ.

[16] Metre, Vasantatilakâ.

[17] Metre, Vasantatilakâ; the second syllable of the verse is mutilated, but recognisable.

[18] Metre, Vasantatilakâ.

L. 11. न्दुदस्तद्युतितुलितगुणालंकृताशासुखश्रीः ।

योसौ सामन्तचक्राचलकनकगिरिर्व्विद्रुतारातिलक्ष्मीतिर्यक्प्रान्तपातीहतभुजगशिखरश्मिछन्दवंशप्ररोहः ॥ [१४][19]

चित्रं यदस्य किल जन्मदिने समन्तात् श्रीमल्हणस्य भवने परमप्रमोदे ।
आवेदयंत्युदयम -

L. 12. म्बरतः पपात । भृङ्गालिमङ्गलरवैरिव पुष्पवृष्टिः ॥ [१५॥][20]

नोन्निद्रा नलिनी न चार्प्पितमनःस्निग्धा सतां सङ्गति-र्नोत्फुल्लस्तवका नता वनलता शोमा सरस्या न च ।
नोद्दामा कविभारती न च तथा हृद्या शरत्कौमुदी लक्ष्मीर्यस्य यथा बभूव विदुषामानन्दनिष्यन्दि-

L. 13. नी ॥ [१६][21]

विख्यातैरपरैर्न्नराधिपतिभिर्म्मन्ये हृथा रक्षिता येषान्तिष्ठति दुर्भगेव वनिता श्रीरप्यभोग्या गृहे ।
नाभूदस्ति न नापि कोपि भविता भूपालचूडामणिर्यः श्रीलल्लनरेन्द्रचन्द्रसदृशस्त्यागीन भोगीनच ॥ [१७॥][22]

आदौ सङ्गरसंगताहितमहामातङ्गकुम्भ[स्थ] -

L. 14. ली सिन्दूरारुणकान्तिरुज्ज्वलयशस्तेजोभिरिद्धस्ततः ।

उत्खातारितमःप्रतापविसरैराक्रान्तदिग्मण्डल स्तिग्मांशोस्तुलनाम्बिभर्त्ति भुवने यष्षल्लशोधुना॥ [१८॥][23]

पृथ्वी मुक्तायमाना शिरसि हिमगिरेरभ्रगङ्गायमाना
व्योम्नि ज्योत्स्नायमाना दिशि दिशि करिणां कुम्भ -

L. 15. मालायमाना ।

उच्चैर्द्देवालयानामुपरि सितपताकायमाना यदीया
कीर्त्तिर्भ्रान्ता समन्तादनुनदि पुलिने राजहंसीयमाना ॥ [१९॥][24]

कष्टे काले कलावप्यभिभवति जगत्कूपवापीतडागै रासन्नारामसत्रैः सुरसदनमठैर्म्मण्डिताया-ममुष्याम् ॥

रम्यामृद्धिं वहन्त्या -

L. 16. मतिसुजनजनानन्दितायां नगर्यां यस्मिन्धर्म्मावतारे प्रकृतकृतयुगाश्चर्य-सम्भावनाभूत् [२०॥][25]

यः शासनान्यतिसमृद्धजनान्वितानि सीमान्तसस्यबहुलानि ददौ द्विजेभ्यः ।
पार्श्वप्रशस्ततरुषण्डमनोहराणि पुण्यानि निर्म्मलनदीतटवासभांजि ॥ [२१][26]
गङ्गा भ -

L. 17. गीरथेनेव येन मार्ग्गोपदेशिना ।

स्वपुरीसन्निधौ रम्या पुण्या कठनदी कृता ॥ [२२][27]
तस्याभवत्प्रणयिनी मधुसूदनस्य लक्ष्मीरिवामलकुलाम्बुनिधेः प्रसूता ।

[19] Metre, Sragdharâ.

[20] Metre, Vasantatilakâ.

[21] Metre, Śârdûlavikriḍita; read ०मनःस्निग्धा शोभा.

[22] Metre, Śârdûlavikriḍita.

[23] Metre, Śârdûlavikriḍita. The last letter of line 13 is destroyed. I do not correct ०रुज्वल०, because the spelling is permissible.

[24] Metre, Sragdharâ.

[25] Metre, Sragdharâ.

[26] Metre, Vasantatilakâ.

[27] Metre, Anushṭubh.

सर्व्वावरोधनवधूमुखपद्मषण्डं प्रालेयदृष्टिरपराभिधयापि लक्ष्मीः ॥ [२३॥][28]
भक्त्या च या विनयनमृतया

L. 18. च पत्युश्चेतो जहार गुणवत्यनुरागिणी च ।
रम्यं हराद्रिसुतयोरिव तत्तथा हि प्रेमापि रूढमनयोरितरेतरस्थम् ॥ [२४॥][29]
आरामोद्यानवापीषु देवतायतनेषु च ।
कृतानि क्रियमाणानि यस्याः कर्म्माणि सर्व्वदा ॥ [२५
दीनानाथविपन्नेषु करुणान्वितचेतसः ।
सत्रे -

L. 19. षु भुञ्जते यस्या विप्रसंघा दिने दिने ॥ [२६॥]
इत्थं विविक्तमनयोः परिवर्द्धमानधर्म्मप्रबन्धविगलत्कलिकालदृष्ट्योः ।
एकस्तयोस्सुमकारयदिन्दुमौलेः प्रासादमद्रितनयाभवनन्तथान्या ॥ [२७॥][32]
सुरगृहयुगमेतत्तुङ्गकैलासशृङ्गद्वितयतुलितकान्ति श्वेत -

L. 22. मुच्चैः सुधाभिः ।
वितरति हृदि नान्तर्व्विस्मयं कस्य वातप्रहतघनपताकाकंपिताम्भोदवृन्दम् ॥ [२८॥][33]
यावत्सकौस्तुभमुरो मुरमर्द्दनस्य शम्भोः शशाङ्कशकलाभरणं शिरश्च ।
यावत्स्थितिन्दधति तोयधयः समस्ताः स्तादेव तावदचला भुवि कीर्त्तिरेषा ॥ [२९॥][34]
स जय -

L. 23. तु भुवि लक्ष्मच्छिन्दवंशप्रवीरः सममतिगुणवत्या कान्तया चेह लक्ष्मः ।
रिपुगजमदपंकप्लावितायेण येन प्रतिरणमसिनैवालेखि दिक्षु प्रशस्तिः ॥ ३०][35]
भूत्यै सदैव भवने कृतसंनिधाना नानाविधानि दुरितानि विनाशयन्ती ।
साप[त्य]दारपरिवर्ग[स्तु] -

L. 24. लक्ष्मणस्य श्रीलक्ष्ममण्डलपतेरनघास्तु देवी ॥ [३१॥][36]
भूषणस्य मयूतायां सम्बद्धा भूमिरुत्तमा ।
विधाय देवपक्षीति देवयोः प्रतिपादिता ॥ [३२॥][37]
पूजासंस्कारहेतोश्च शिवयोः शासनीकृतः ।
दानादायस्य पादोपि श्रीलक्ष्मेन सुकीत्तिना ॥ [३३॥][38]
प्रख्यातवत्समुनिवंशसमुद्भ[वो] -

L. 25. भूभट्टोनुरूपचरितः शिवरुद्रनामा ।
तत्सूनुना विरचिताभिनवा प्रशस्तिरेषा प्रसन्नकविता किल नेहिलेन ॥ [३४॥][30]
यस्य प्रसन्नसरला पदमालिकेयं प्रह्लादहेतुरधिकं सदलंकृतिश्च ॥
श्रीलक्ष्मनिर्म्मलगुणग्रथनाभिरामा मुक्तावलीव हृदये विदुषां चकास्ति ॥ [३५][40]

[28] Metre, Vasantatilakâ.
[29] Metre, Vasantatilakâ.
[30] Metre, Anushṭubh.
[31] Metre, Anushṭubh.
[32] Metre, Vasantatilakâ.
[33] Metre, Mâlinî.
[34] Metre, Vasantatilakâ.
[35] Metre, Mâlinî.
[36] Metre, Vasantatilakâ; the letters placed between brackets are half destroyed.
[37] Metre, Anushṭubh.
[38] Metre, Anushṭubh. Read सुकीर्त्तिना.
[39] Metre, Vasantatilakâ. The last letter of line 24 is damaged.
[40] Metre, Vasantatilakâ.

L. 26. विष्णुहरिस्तनयेन च लिखिता गौडेन करणिकेणेषा ।
कुटिलाक्षराणि विदुषा तक्षादित्याभिधानेन ॥ [२६॥][41]
कान्यकुब्जागतेनापि कामदेवसुतेन च ।
उत्कीर्णा सोमनाथेन टङ्कविज्ञानशालिना ॥ [२७ ॥[42].
सम्वत्सरसहस्र १०४९ मार्गं वदि ७ गुरुदिने ॥थ॥[43]

TRANSLATION.

Om, Om, Adoration to Śiva !

1. May the husband of Pârvatî protect you,—he by whom the mainfestation of a charm (*in the shape of*) the *Mahâstotra*, was made in the three worlds that were greatly frightened at that time when the King of Serpents had his jewelled heads obliquely rent by the load of the earth that fell far away in consequence of the multitude of the mountain-plateaux bending under the weight of a gentle pressure of the tip of (*Śiva's*) great toe—he who humbled the pride entertained by the ten-headed (*Râvaṇa*) on account of his strength and valour.[44]

2. May the Daughter of the Mountain purify the universe—she the spotless splendour of whose throat has been gained through a multitude of pearls fallen from the frontal globes of the Dânava (*who assumed the shape of*) an elephant (*and was*) wounded by (*her*) trident, she who wears as it were the halo surrounding the moon which is surpassed by her face.[45]

3. Victorious be the race of the Chhinda princes, the scene of the coquettish sport of Lakshmî, the field of the playful activity of brave warriors, an ocean containing jewels (*in the shape of*) renowned kings, a lake for the royal swan Śrî, a sacred bathing-place for those who keep the vow of noble heroes, a moon to gladden the needy, (*who may be compared to*) the night lotuses, a forest-fire for the destruction of the families of (*their*) foes (*who resemble*) bamboos.

4. Its origin in ancient times from the great sage Chyavana—who sternly frowned in order to break the pride of the Lord of the gods when he was openly tainted by sin[46]—is known in the eight regions of the world together with its fame.

5. In this race which possesses brilliant fame (*comparable to the white flowers of the*) Kandala, was born a crest-jewel of warriors, famous on earth under the appellation 'the illustrious Vairavarman' in whose house the clever goddess of Fortune took

[41] Metre, Âryâ.

[42] Metre, Anushṭubh.

[43] The word सहस्र is superfluous and ought to be expunged. The mistake seems to have been caused by the author having originally intended to give the date both in words and in figures.

[44] I have rendered the first huge epithet of Śiva as literally as possible, because I do not know the myth to which it refers. Śiva's encounter with Râvaṇa is frequently alluded to in the *Kâvyas*.

[45] The demon who assumed the shape of an elephant is no doubt Mahishâsura. According to the *Devîmâhâtmya*, *Mârkaṇḍeya Purâṇa*, LXXIII, 30, the Âsura turned himself also into a Mahâgaja. When speaking of the halo which surrounds the face of Pârvatî, the poet may have thought of representations, such as are found in Moor's *Hindu Pantheon*, plate vii, where her head is surrounded by a glory. *Chandropanîta* which I have taken as equivalent to *chandrâya upanîta*, may also stand for *chandreṇa upanîta*. In the latter case it would indicate that the moon, found on Śiva's crest, transferred his halo to the goddess who is closely united with her husband in the form of Ardhanârî.

[46] This refers to the quarrel of Indra and Chyavana, caused by the latter's appropriating a share of the offerings to the Aśvins; see H. H. Wilson's *Vishṇupurâṇa*, vol. III, p. 248, and Dr. F. E. Hall's note thereon. I am unable to find the story in the *Kaushîtaki-Brâhmaṇa* where it ought to stand according to the scholiast.

up her abode, foreseeing, as it were, (*that it would be*) the birth-place of high-minded future lords of the earth;

6. Who (*Vairavarman*), being liberal, pious, energetic, fond of truth, famous, a follower of the path of the virtuous, pure, of firm intellect, exalted through (*proper*) pride,[47] politic, the abode of valour, munificence and discernment, an associate of the virtuous, (*and*) endowed with all virtues, became worshipful for great men.

7. From him sprang illustrious Bhûshaṇa[48] of fierce prowess, an ornament of the whole earth, who through the expansion of his exceedingly terrible lustre prevented mud (*i.e. his*) enemies from sticking (*to him*). Through the heat of the breath of the very stout serpent Śesha who lying under the earth was wounded by the weight of that (*Bhûshaṇa's*) army when it strenuously marched forward, the abode of the snakes (*Pâtâla*) was converted into a salt-marsh.

8. In the forest-lakes which were marked, as it were, with hundreds of dark spots sprung from the ichor that dropped from the temples of the rutting elephants of his army, even the wild elephants—how much less those of his enemies—no longer drank water.

9. His footstool was scratched by the crowns of a multitude of princes who came to serve him; he was the lord of the earth that is encircled by the four oceans as by an ornamental zone; the oceans were almost dried up by his camps (*as*) by those of the lord of the Raghus, resembling one of the primeval mountains he stood supporting the earth.[49]

10. This capital of his, filled as it were with numerous excellent qualities that are lovely like the shape of the beams of the moon, glitters even at present, charming on account of its woods that are dark-green like emeralds, (*and*) seems to rival the town of the lord of the immortals with its gardens resembling Nandana, with its high-topped temples of the gods that are resplendent with the sprinkling of exceedingly pure whitewash.

11. His younger brother was the illustrious Malhaṇa, who, in devotion, bowed to Bhava,—whose strong arm was stout like a club, who resplendent (*with fame*)[50] sportively took over the burden (*of the empire*) from his brother, proving himself equal to the multitude of hostile kings with his sword.[51]

12. Though he gained thereby great royal fortune, he showed the highest devotion to gods, Gurus and Brâhmans; he was born for the joy of his friends, intimates and kinsmen; he spread delight among his subjects by destroying the wicked.

[47] Or, "exalted through honours" (*conferred by his suzerain*).

[48] Bhûshaṇa, left out in Mr. Prinsep's translation, not the monstrous Mâṁschaṇḍa-pratâpa, which owes its origin to a wrong division of the syllables of two epithets and to a mislection, is the name of the second chief. Bhûshaṇa is still a very common proper name, usually spelt and pronounced Bhûkhaṇ. By the epithet *chaṇḍapratâpaḥ*, Bhûshaṇa is compared with the sun and this comparison suggests that of his enemies to the mud which the sun dries up and prevents from sticking.

[49] The translation of the third and fourth Pâdas is not certain. In Pâda 3, I have taken *vikshepa* in the sense of 'camp' which it certainly has in the inscriptions of the Gurjara king Dadda II. If that is correct, it must be assumed that the armies are represented as having required, on account of their magnitude, the whole contents of the oceans for drinking-water. Indian poets frequently speak of the soldiers of their heroes drinking from the ocean, apparently forgetting that the thing is impossible (see *e.g.* the great Andhra inscription of Pulumâyi, *Arch. Reports of Western India*, vol. IV, p. 108, l. 3). Possibly, however, *vikshepa* may mean 'constructions' and the poet wished to say that Bhûshaṇa built bridges or dams across the ocean, as Râma did when invading Ceylon. In the fourth Pâda I have left untranslated the words *tasyâ pi*, of which I cannot make anything. I am inclined to assume that they have been put in in order to make up the verse.

[50] *Dhavala*, 'resplendent (*with fame*),' may possibly be intended as a second name or *biruda* of Malhaṇa.

[51] One would have expected °*chakraḥ*. But the actual reading may be defended on the supposition that the compound is an *avyayîbhâva* modifying *âvabhâra*. It would seem that Malhaṇa had to fight for the succession or possibly took the chiefship by force from his brother.

13. But his wife, sprung from the royal race of Chulukîśvara, lovely through the ornament of shining qualities, celebrated in the world as Aṇahilâ[62], was (*as*) the new moon to the lotus faces of the whole harem of her husband.

14. From her was born a hero, called the illustrious Lalla, who caused fear to great rulers of provinces, who adorned the beauteous faces of the (*nymphs guarding*) the regions by His virtues which equalled the brilliancy of jasmin, the moon and ivory; he was a shoot of the Chhinda race, whose high arm was struck by the oblique glance of the goddess of Fortune that he took from his enemies.

15. Wonderful (*it was*) that, forsooth, on the day of his birth a rain of flowers fell from the sky all around in the most joyful palace of the illustrious Malhaṇa, announcing, as it were, (*his future*) prosperity by the auspicious humming of the bees.

16. Neither a lake with opened lotuses, nor the company of the virtuous, dear to those who give them their hearts, nor bending forest-creepers with full-blown flower-bunches, nor fields covered with crops, nor the high-flown speech of poets, nor the light of the autumnal moon, is so pleasing to the heart, as his good fortune that showers joy on the learned.

17. What is the use of the birth of other princes, in whose palaces I ween Fortune resides, like a hapless woman[63] guarded in vain and unenjoyed? No crest-jewel of princes ever existed, exists, or will exist who resembles the illustrious moon-like prince, Lalla, in liberality and in enjoyment.

18. His sword now equals in the world the fierce-rayed (*sun*), as first it possesses a ruddy hue derived from the minium on the frontal globes of the huge elephants of his foes meeting him in battle, and then, flaming with the brilliant lustre of his fame, it occupies all the regions with its majestic power that destroys his enemies who resemble darkness.

19. His fame wanders all around (*the world*), becoming a pearl in the ocean, appearing on the top of the snowy mountain as the heavenly Gaṅgâ, changing to the moon-light in the sky and in every quarter of the horizon to the frontal globes of the (*guardian*) elephants,[64] being visible on high, above the temples, as a white flag and on the sands of every river in the shape of royal swans.

20. Though the dread Kali age oppresses the world, there arose—when justice became incarnate in him—the idea that the original Kṛita age had begun in that town (*of his*) which is adorned with round and square wells and tanks, with temples of the gods and monasteries having gardens and alms-houses[65] attached, which shows a pleasing prosperity, and which is joyful with most virtuous men.

21. He presented to the Brâhmans, by grants, sacred villages which are inhabited by very wealthy people, on whose fields corn is plentiful, which are pleasant through neighbouring groves of excellent trees, and are situated on the banks of pure rivers.

22. The pleasant, holy river Kaṭha was conducted by him, who showed it the way to his town, just as Gaṅgâ (*was brought down from heaven*) by Bhagîratha.

[62] This is the feminine of the word *Aṇahila*, which forms the first part of Aṇahilapâṭaka or Aṇhilvâḍ. The masculine occurs also as Aṇahila in the Valabhî inscriptions, *Indian Antiquary*, vol. VII, p. 76.

[63] I am afraid *durbhagâ* is put in order to make a most indecent pun. At all events the poet is guilty of *grâmyatva*.

[64] The elephants guarding the quarters are white, just like the fame of Lalla.

[65] *Sattra* means here *annasattra* or *sadâvrata*, see also below, verse 26.

23. His wife became she, who is born from a pure ocean-like family (*and therefore*) resembles Lakshmî, the wife of Madhusûdana rising from the pure ocean, her ancestral home,—she who is a snow-shower to the lotus-thicket of the faces of all the (*other*) ladies of (*her husband's*) harem,[56] and who even according to her appellation is a second Lakshmî.

24. She, being endowed with virtues and affectionate, charmed the heart of her husband by her devotion and her modest humility; for their pleasing mutual affection is even as high grown as that of Hara and of the Daughter of the Mountain *Pârvatî*).

25. In parks, gardens, wells and temples of the gods her (*good*) works have been performed, are ever being performed.

26. Crowds of Brâhmaṇs dine every day in the alms-houses maintained by her, who is compassionate towards the distressed, the helpless and the decayed.

27. Thus it was resolved by those two (*Lalla and his consort*) through whose increasing acquisition of merit the manners of the Kali age disappear; the one of them built this temple of the god who wears the moon on his head, and the other that of the Daughter of the Mountain.

28. Whose heart does not this pair of temples fill with wonder, the splendour of which equals that of two high tops of Kailâsa, which is on high white with stucco (*and*) by whose numerous flags, agitated by the wind, the cloud banks are shaken?

29. As long as the breast of the destroyer of Mura is decked with the Kaustubha jewel, as long as the head of Śambhu is adorned with the crescent of the moon, as long as all the oceans exist, so long may this (*source of*) fame remain firm on earth.

30. Victorious be here on earth Lalla, the chief hero of the Chhinda race, together with his most virtuous consort Lakshmî,—he who in every battle has written a eulogy (*of himself*) on the firmament even with his sword, the tip of which is covered by the muddy ichor of his enemies' elephants.

31. May holy Devî[57] who destroys misfortunes of various kinds, be ever present to (*grant*) welfare in the palace of the illustrious Lalla, the ruler of a province, who is united with his children, wife, dependants and friends.

32. The excellent land connected with the Mayûtâ of Bhûshaṇa[58] has been presented to the two deities, having been given the name Devapallî.

33. And for the purpose of the worship and of the repairs, illustrious Lalla of good fame has granted by a charter, after (*making*) a (*solemn*) donation, to Śiva and his consort one-fourth of his revenues.

34. There was a *Bhaṭṭa* of befitting conduct, called Śivarudra, born in the famous line of the sage Vatsa. By his son Nehila has been composed this new eulogy, the poetry of which is perspicuous.

35. This perspicuous and simple wreath of verses of his, which is the cause of exceedingly great joy, which possesses true poetical ornaments and is lovely through the

[56] *i.e.*, who surpasses her rivals in beauty or, to use the oriental phrase, *blackens* their faces like a snow-shower the water-lilies.

[57] Devî, *i.e.*, Pârvatî.

[58] The Mayûtâ of Bhûshaṇa has not been identified. Possibly it may be the town or suburb of the capital, mentioned above in verse 10.

description of the pure virtues of illustrious Lallah, glitters in the hearts of the learned like a string of pearls.[59]

36. And this (*eulogy*) has been written by the son of Vishṇuhari, a Gauḍa clerk,[60] called Takshâditya, who knows crooked letters.

37. And it has been incised by Somanâtha, the son of Kâmadeva, who came from Kanyakubja and is experienced in (*work performed with*) the chisel.

One thousand years, 1049, Mârga, dark half 7, on a Thursday.

XIII.—A VALABHÎ GRANT OF DHRUVASENA III. DATED SAMVAT 334.

BY E. HULTZSCH, Ph.D.

Like the Râshṭrakûṭa grant published above,[1] the original of the subjoined grant was found at Kâpaḍvaṇaj in Gujarât. The document is inscribed on the inner sides of two copper-plates with raised rims. Each plate measures 1′ 3″ by 10¾″. The right-hand ring has been lost. The left-hand ring, which bears the seal, is of irregular shape and about ⅓″ thick. The oval seal measures 2″ by 2⅓″ and bears—in relief, on a countersunk surface—a seated bull facing the left and below it the legend श्रीभटार्कः. Both the plates and the seal are in a state of almost perfect preservation.

The grant is dated "from the victorious camp pitched at Siri-Sîmmiṇikâ," which looks like a Prâkrit name. The inscription gives the usual genealogy down to Dhruvasena III. and records that the latter granted the village of Paṭṭapadraka, which was situated in the Dakshiṇa-paṭṭa of the Śivabhâgapura-vishaya,[2] to the Brâhmaṇa Bhaṭṭibhaṭa, the son of Bappa, a native, inhabitant and *chaturvedin* of Mahichhaka, who belonged to the Kauśika-gotra and studied the *Vâjasaneya-śâkhâ*. The name Mahichhaka, which occurs twice in the grant, seems to be a later correction in somewhat different characters. The *dûtaka* was the *pramâtṛi* Nâga,[3] and the document was written by the chief secretary (*divirapati*) Anahila,[4] the son of the chief secretary Skandabhaṭa,[5] who was "charged with peace and war" (*saṁdhivigrahâdhikṛita*). The date of the grant[6] was the 9th day of the bright half of Mâgha of [*Gupta*-]Saṁvat 334 or 653-54 A.D.

[59] I am unable to render the pun in *hṛidaye*, which, if referred to the string of pearls, means 'on the heart' or 'on the breast;' if referred to the verses 'in the heart' or 'in the mind.'

[60] *Karaṇika* 'clerk,' *i.e.* Kâyastha, is derived from *karaṇa*, which means both 'a written document' (see the *Petersburg Dict. sub voce*) and 'a Government office.' The latter meaning may be gathered from Hemachandra's commentary on his *Yogaśâstra*, III, 127: यथोचितं स्थानम् । यथोचितमिति । यदा राजा तदा धवलगृहं यदामात्यस्तदा करणं यदा वणिगादिस्तदापणमिति ॥

[1] *Ante*, p. 52.

[2] *Ind. Ant.*, vol. VII, p. 76.

[3] *Ind. Ant.*, vol. VII, p. 79, where the reading of the facsimile is श्रीनाग, not श्रीना ॥ as the transcript has it.

[4] *Ind. Ant.*, vol. VII, p. 76, and vol. XI, p. 306.

[5] *Ind. Ant.*, vol. I, pp. 17, 45f., and vol. VII, p. 73.

[6] According to Professor Bühler (*Ind. Ant.*, vol. XV, p. 337, note 10, and vol. XVII, p. 197, note 50), an unpublished grant of Dhruvasena III. is dated in Saṁvat 332. The reign of Dhruvasena III. is limited by the latest date of his predecessor Dharasena IV. (330) and by the date of his successor Kharagraha II. (337).

TEXT.

PLATE I.

[L. 1.] ओं स्वस्ति विजयस्कन्धावारात् सिरिसिम्मिणिकावासकात् प्रसभप्रणतामित्राणां मैत्रकाणाम-तुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशत -

[2.] लब्धप्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वरश्रीभटार्क्कादव्यवच्छि -

[3.] न्नराजवंशान्मातापितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबा-हुरेव समदपरगजघटास्फोटनप्रकाशितस -

[4.] त्वनिकषः तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहति:[7] सकलस्मृतिप्रणीत-मार्ग्गसम्यक्परिपालनप्रजाहृदयरञ्जनान्व -

[5.] र्थराजशब्दो रूपकान्तिस्थैर्य्यगांभीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरुधनेशान-तिशयानः शरणागताभयप्रदानपरतया तृणव -

[6.] दपास्ताशेषस्वकार्य्यफल[:×] प्रार्त्थनाधिकार्त्थप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्री -

[7.] गुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविसृतजाह्नवीजलौघप्रक्षालिताशेषकल्मषः प्रणयि-शतसहस्रोपजीव्यमानसंपद्रूपलोभादिवाश्रि -

[8.] तः सरभसमाभिगामिकैर्गुणैस्सहजशक्तिशीक्षा[8]विशेषविस्मापिताखिलधनुर्द्धरः प्रथमनरपति-समतिसृष्टानामनुपालयिता धर्म्मदायानामपा -

[9.] कर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपक्ष-लक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपा -

[10.] र्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकलजगदानन्दनात्यद्भुतगुण-समुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशो -

[11.] भासनाथमण्डलाग्रद्युतिभासुरतरांसपीठोदूढगुरुमनोरथमहाभारः सर्व्वविद्यापरापरविभागा-धिगमविमलमतिरपि सर्व्वतः सुभाषितल -

[12.] वेनापि सुखोपपादनीयपरितोषः समग्रलोकागाधगांभीर्य्यहृदयोपि सुचरितातिशयसुव्यक्त-परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति -

[13.] पथविशोधनाधिगतोदग्रकीर्त्तिः धर्म्मानुपरोधोज्वलतरीकृतार्त्थसुखसंपदुपसेवानिरूढधर्म्मादि-त्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यः

[14.] तस्यानुजस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राज-लक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा -

[15.] संपादनैकरसतयैवोद्वहन् खेदसुखे[9]रतिभ्यामनायासितसत्वसंपत्तिः प्रभावसंपद्वशीकृतनृपति-शतशिरोरत्नच्छायोपगूढपादपीठोपि

[16.] परावज्ञाभमान[10]रसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्य-रातिभिरनासादितप्रतिक्रियोपायः कृत -

[17.] निखिलभुवनामोदविमलगुणसंहतिप्रसभविघटितसकलकलिविलसितगतिर्नीचजनाधिरोहि-भिरशेषैर्द्दोषैरन[ा×]मृष्टात्युन्नतहृदयः प्र -

[7] Read ॰संहतिः.

[8] Read ॰शिक्षा॰.

[9] Read ॰सुख॰.

[10] Read ॰ज्ञाभिमान॰.

[18.] स्थातपौरुषास्त्रकौशलातिशयगणतिथविपक्षक्षितिपतिलक्ष्मीस्वयंग्राहप्रकाशितप्रवीरपुरुषप्रथ-
मसंख्याधिगमः परममाहेश्वरः श्रीखरग्र -

[19.] हस्तस्य तनयः तत्पादानुध्यातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमनᳶपरितोषा-
तिशयः सुत्वसपदां[11] त्यागौदार्य्येण च विगतानुस -

[20.] न्धानाशमाहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षितानेकशास्त्रकलालोकचरित[12]गह्वरवि-
भागोपि परमभद्रप्रकृतिर -

[21.] [कृ]त्रिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्यलोदग्रबाहुदंडविध्वंसित-
निखिलप्रतिपक्षदर्प्पोदयः

[22.] स्वधनुᳶप्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डलाभिनन्दितशासनः परममाहे-
श्वरः श्रीधरसेनः तस्यानुजः तत्प[ा*]दा -

[23.] नुध्यातः सच्चरितातिशयितसकलपूर्व्वनरपतिरतिदुस्साधानामपि प्रसाधयिता व्रिणयाणा[13]
मूर्त्तिमानिव पुरुषकारः परिवृद्धगु -

[24.] णानुरागनिर्भ्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्ति-
मान् निर्व्वृतिहेतुरकलङ्कः कुमुदनाथः

[25.] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वंसितध्वान्तराशिस्सततोदितः सविता प्रकृतिभ्यः परं प्रत्यय-
मर्थवंतमतिबहुतिथ -

[26.] प्रयोजनानुबंधमागमपरिपूर्णवदधानः[14] सन्धिविग्रहसमासनिश्चयनिपुणः स्थानेनुरूपमादेशं
ददद्गुण -

PLATE II.

[27.] वृद्धिविधानजनित[संस्का]रः [सा]धूनां राज्यसालातुरीय[15]तन्त्रयोरुभयोरपि निष्णातः प्रकृष्ट-
विक्रमोपि करुणामृदुहृदयः श्रुतवा -

[28.] नप्यगर्व्वितः कान्तोपि प्रशम[16] स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपजनित-
जनतानुरागपरिपिहित -

[29.] भुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पादकम-
लप्रणामधरणिक -

[30.] षणजनितकिणलाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिकालङ्कारविभ्रमा-
मलश्रुतविशेषः प्रदानसलिलक्षा -

[31.] लिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृतानन्दविधिर्व्वसुन्धरायाः कार्म्मुके
धनुर्व्वेद इवं संभाविताशेषलक्ष्य -

[32.] कलापः प्रणतसामन्तमण्डलोत्तमाङ्गधृतचूडारत्न[ा*]यमानशासनः परममाहेश्वरः परम-
भट्टारकमहाराजाधिराजपरमेश्वरच -

[33.] क्रवर्त्तिश्रीधरसेनस्तत्पितामहभ्रातृश्रीशीलादित्यस्य शार्ङ्गपाणेरिवाङ्गजन्मनो भक्तिबन्धुरावय-
वकल्पितप्रणतेरतिधवलया दूरं तत्पा -

[34.] दारविन्दप्रवृत्तया नखमणिरुचा मन्दाकिन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्यस्येव राजर्ष-
र्दाक्षिण्यमातन्वानस्य प्रबलधवलिम्ना य -

11 Read सत्त्वसंपदा.
12 Read ॰लोकचरित॰.
13 Read विषयाणां.
14 Read ॰पूर्वं विदधानः.
15 Read ॰शालातुरीय॰.
16 Read प्रशमी.

[35.] शसा[17] वलयेन मण्डितककुभा नभसि यामिनीपतेर्व्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-श्यामशिखरचूचुकरुचिरसह्यविन्ध्यस्तनयु -

[36.] गाया: क्षिते≍पत्यु: श्रीडेरभटस्याङ्गज: क्षितिपसंहतेरनुरागिण्या: शुचियशोंऽशुकभृत: स्वयंवरमालामिव राज्यश्रियमर्प्पयन्त्या × कृ[18]-

[37.] तपरिग्रह: शौर्य्यमप्रतिहतव्यापारमानमितप्रचण्डरिपुमण्डलमण्डलाग्रमिवावलम्बमान: शरदि प्रसभमाकृष्टशिल[19]-

[38.] मुखबाणासनापादितप्रसाधनानां परभुवां विधिवदाचरितकरग्रहण: पूर्व्वमेव विविधव-र्णोज्ज्वलेन श्रुतातिशयेनोद्भासितश्र -

[39.] वण: पुण:[20] पुनरुक्तेनेव रत्नालङ्कारेणालङ्कृतश्रोत्र: परिस्फुरत्कटकविकटकीटपक्षरत्नकिरण-मविच्छिन्नप्रदानसलिलनि -

[40.] वहावसेकविलसन्नवशैवलाङ्कुरमिवाग्रपाणिमुद्वहन् धृतविशालरत्नवलयजलधिवेलातटायमा-नभुजपरिष्वक्तविश्व.-

[41.] म्भर: परममाहेश्वर: श्रीध्रुवसेन × कुशली सर्व्वानेव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो≍पुण्याप्यायनाय

[42.] महिरु[क]विनिर्म्मितमहिरुकवास्तव्यैतञ्चातुर्व्विद्यसामान्यकौशिकसगोत्रवाजसनेयसब्रह्मचारि-ब्र[ा×]ह्मणवप्पपुत्रभट्टिभटाय

[43.] शिवभागपुरविषये दक्षिणपट्टे पट्टपद्रकग्राम: सोद्रङ्ग: सोपरिकर: सभूतवातप्रत्याय: सधान्य-हिरण्यादेयस्सद -

[44.] शापराधस्सोत्पद्यमानविष्टिकस्सर्व्वराजकीयानामहस्तप्रक्षेपणीय: पूर्व्वप्रत्तदेवब्रह्मदेयरहित: भूमिच्छिद्रन्यायेना -

[45.] चन्द्रार्क्कार्णवक्षितिसरित्पर्व्वतसमकालीन: पुत्रपौत्रान्वयभोग्य उदकातिसर्ग्गेण धर्म्मदायो निसृष्ट: यतोस्योचितया ब्रह्म -

[46.] देयाग्र(ा)हारस्थित्या भुंजत: कृषत: कर्षयत: प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागा-मिभद्रनृपतिभिरप्यस्मद्वंश्य -

[47.] जैरन्यैर्व्वा स्वनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयमस्मद्दा-योनुमन्तव्य≍परिपालयितव्यश्चेत्यक्त[21]-

[48.] ञ्च ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि: [।×]। यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥*] यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृ -

[49.] तानि [।×] निर्भुक्तमाल्यप्रतिमानि [तानि×] को नाम साधु≍पुनराददीत [॥×] षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिद: [।×] आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [॥×] दूतकोत्र प्रमातृश्रीनाग:

[50.] लिखितमिदं सन्धिविग्रहाधिकृतदिविरपतिश्रीस्कन्दभटपुत्रदिविरपतिश्रीमदनहिलेनेति ॥ सं ३०० ३० ४ माघ शु ८ स्वहस्तो मम ॥

[17] Read यशसां.

[18] Read ॰श्रियमर्पयन्त्या: कृ॰.

[19] Read ॰शिली॰.

[20] Read पुन:.

[21] Read ॰श्चेत्युक्तं॰.

TRANSLATION.

(L. 1.) Oṁ. Hail! From the victorious camp pitched at Siri-Simmiṇikâ From the devout worshipper of Maheśvara, the illustrious Bhaṭârka, who had obtained majesty by hundreds of battles[22] fought in the vast territories, which were held by the matchless army of the Maitrakas; who had prostrated their enemies by force[23]; who had gained the devotion of those whom he prostrated by his majesty, by his impartiality (*in conferring*) presents and honours; who had acquired the splendour of royalty by his devoted army (*which consisted*) of hereditary servants, hired soldiers and men employed in posts[24]; and whose royal lineage was uninterrupted,—(*there descended*) the devout worshipper of Maheśvara, the illustrious Guhasena, all whose sins were washed away by his prostrations at the lotus-feet of his father and mother; who, ever sword in hand from his infancy, brightened the touchstone of his courage by splitting the temples of the rutting elephants of his foes; the rays of whose toe-nails mingled with the splendour of the crest-jewels of the enemies whom he had prostrated by the power of that (*courage*); who (*made*) the word "king" (*rájan*) true to its meaning by delighting (*rañjana*) the hearts of his subjects through careful observance of the conduct prescribed in all *smṛitis;* who surpassed Cupid in beauty, the moon in splendour, the king of mountains in firmness, the ocean in profundity, the preceptor of the gods in wisdom, and the lord of treasures in wealth; who, in his readiness to grant safety to refugees, scattered as trifles all (*the riches*) gained by his (*warlike*) deeds; who made the loving hearts of his learned friends rejoice by granting them more riches than they desired; and who appeared to be an incarnation of the delight of the vast circle of the whole world.[25]

(L. 7.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, all whose sins were washed away by the flood of the waters of the Gaṅgâ, which flowed from the cluster of rays, (*that issued from*) the toe-nails of (*his father*); whose wealth was lived upon by hundreds of thousands of loving (*servants*); whom attractive virtues[26] approached impetuously, as if it were out of a desire for his beauty; who astonished all archers by his natural ability and excellent training; who preserved the meritorious gifts made by former princes; who drove away the plagues which oppressed his subjects; who demonstrated (*the possibility of*) the co-existence in one person of prosperity and wisdom; whose valour knew how to enjoy the prosperity of the party of his united enemies; and who obtained pure royal splendour by his valour.

(L. 10.) His son was the devout worshipper of Maheśvara, the illustrious Śîlâditya, who meditated at the feet of (*his father*); who covered the whole horizon with the multitude of his wonderful virtues, which made the whole world rejoice; who carried a heavy burden of serious projects on the pedestal of his shoulders, the splendour of

[22] The earlier Valabhî grants read संप्रहार 'battle' for प्रहार 'blow.'

[23] The last translator of the above passage has been Professor Kielhorn (*Ind. Ant.*, vol. XIV, p. 329). Regarding his translation I venture to observe, that it seems easier to connect the genitive मैत्रकाणां with बल, than with the more distant मण्डलाभोग.

[24] On these technical meanings of *maula*, *bhṛita* and *śreṇi*, see the Hon V. N. Mandlik's note, *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XI, p. 346.

[25] The last sentence might also mean: "who (*gives*) delight to, as the traveller (*takes*) delight in, the vast circle of the whole world."

[26] On the *âbhigâmikâ guṇâḥ* see *Jour. Bombay Br. R. As. Soc.*, vol. XI, p. 348.

which was increased by the flashing of his sword, that possessed the lustre of victory in hundreds of battles; who was easily pleased by everybody even through a trifling *bon mot*, although his mind was refined by the study of the higher and lower branches of all sciences; whose noble nature was well shown by his extremely virtuous conduct, although the profundity of his heart was unfathomable by the whole world; who acquired great fame by purifying the deserted path of the princes of the *Kṛita-yuga*; and whose second name Dharmâditya arose from (*the fact that*) his enjoyment of an abundance of wealth and pleasure was made still more resplendent by his never obstructing the law (*dharma*).

(L. 14.) His younger brother was the devout worshipper of Maheśvara, the illustrious Kharagraha, who meditated at the feet of (*his elder brother*); whose excellent character was not troubled by fatigue or love of pleasure, while, like a noble bullock, he bore the royal dignity,—which his elder brother, who resembled (*Indra*) the elder brother of Upendra (*Vishṇu*) himself, had most respectfully placed on his shoulders, though it (*viz., the royal dignity*) was a desirable object,—merely because his only pleasure was to fulfil his (*viz., his elder brother's*) commands; whose mind was untouched by the feeling of contempt of others or of pride, though his foot-stool was covered with the splendour of the crest-jewels of hundreds of princes, whom he had subdued by his great power; towards whom even those enemies, whose manliness and pride were notorious, found no other means of action than submission alone; who forcibly stopped all the coquettish ways of the Kali (*yuga*) by the collection of his pure virtues, which gave delight to the whole world; whose noble heart was untouched by all the sins which overcome low people; and who proclaimed his obtaining the first rank among heroes by wooing to himself the prosperity of a crowd of hostile princes by his famous manliness and extreme skill in weapons.

(L. 19.) His son was the devout worshipper of Maheśvara, the illustrious Dharasena, who meditated at the feet of (*his father*); who gave immense delight to the minds of all learned men by his mastery of all sciences; who, by great courage and noble liberality, broke the axles of the desires (literally, *the vehicles of the minds*) of the party of his foes in such a way that there was no hope of repair; who was very kind-hearted, though he had thoroughly studied the most secret branches of many sciences, arts and chronicles of the world; whose ornament was the splendour of unfeigned modesty and courtesy; who destroyed the rising pride of all his adversaries by the long staff of his arm, which was able[27] to carry off the banner of victory in hundreds of battles; and whose commands were received with joy by the whole circle of princes, whose pride of skill in weapons had been conquered by the strength of his bow.

(L. 22.) His younger brother was the devout worshipper of Maheśvara, the illustrious Dhruvasena, who meditated at the feet of (*his elder brother*); who surpassed all former princes by his good deeds; who, like an incarnation of manliness, conquered even such countries as were difficult to be conquered; who, like Manu himself, was resorted to by subjects, whose minds were full of affection on account of his high virtues; who, (*like*) the moon, possessed all arts (*or digits*), was full of splendour and caused delight, (*but*) who was free from sins (*or spots*); who, (*like*) the sun, destroyed the

[27] The author seems to have formed *pratyala* from the root *al*, which the compilers of the *Dhâtupâṭha* had invented in order to explain the derivation of *alam*.

dense darkness in (*all*) quarters, which were covered by his great splendour, (*but*) who was rising continually; who was versed in both the sciences of government and of Śâlâturîya (*i.e., of Pâṇini*), as he inspired in his subjects perfect trust, which was useful, connected with various purposes and full of profit, as he knew how to decide about peace, war and encampment, as he gave the correct order in the proper place, and as he caused good people to thrive by making virtue prosper [28]; who, though very brave, had a merciful heart; who, though learned, was free from pride; who, though handsome, was full of calmness; who, though constant in friendship, cast out the sinful; and whose famous second name Bâlâditya (*i.e., the morning-sun*) was made true to its meaning (*by the fact that*) the world was pervaded by the affection (*or redness*) of men, which was produced at his rise.

(L. 29.) His son was the devout worshipper of Maheśvara, the supreme lord, the lord of great kings, the supreme ruler, the emperor, the illustrious Dharasena, who (*like Śiva*) bore the crescent of the moon on his forehead, as the latter was marked with a scar that was produced through his rubbing the earth, while prostrating himself at the lotus-feet of (*his father*); who, even in his infancy, was distinguished by sacred knowledge, which was as pure as the glittering pearl-ornaments that were fixed in his ears; the tips of whose lotus-hands were moistened with the water (*sprinkled*) at donations (*as the tip of the trunk of an elephant with the rutting-juice*); who gave great delight to the earth, as to a maiden, by imposing light taxes (*or by taking her soft hand*); who, with his bow, seemed to be (*an incarnation of*) the science of archery, as he hit all sorts of aims; and whose commands resembled the crest-jewels which were borne on the heads by the crowd of his bowing vassals.

(L. 33.) The son of his grandfather's brother, the illustrious Śîlâditya, was the illustrious Ḍerabhaṭa, [29] whose head was continually purified by the extremely bright splendour which widely issued from the jewel-like nails of the lotus-feet of (*his father*), when he performed prostrations with his body, which was bent in reverence, just as the head of Vishṇu's son (*is purified*) by the Gaṅgâ (*which issues from the toe of his father*); who possessed the courtesy (*or the southern region*) of the royal sage Agastya himself; who imitated the unbroken circle of the halo of the lord of the night (*i.e., the moon*) in the sky by the extremely bright girdle of his fame, which adorned the nymphs of the quarters; and who was the lord of the earth, whose breasts, (*viz.*) the Sahya and the Vindhya (*mountains*), are adorned with (*black*) nipples, (*viz.*) with peaks, which are darkened by clouds.

(L. 36.) His son is the devout worshipper of Maheśvara, the illustrious Dhruvasena, who has wooed the loving assembly of princes, which wore bright fame as a white garment, and which handed to him the splendour of royalty as the garland at a "self-choice" (*svayaṁvara*); who, in autumn, depending on his valour, which was as irresistible as his sword, that had subdued the territories of fierce enemies, has lawfully taken the hand of (*or levied taxes from*) foreign countries, which were conquered by the

[28] The second meaning of this passage is as follows:—"As he made an affix following roots or crude forms (Pâṇini, III, 1, 2), significant (Pâṇini, I, 2, 45), (*joined with*) indicatory letters for various purposes and completed by an augment, as he knew the truth about euphonic rules, analysis and composition, as he put the correct substitute in the place (*of another*), and as he caused the formation of correct (*words*) by the performance of *guṇa* and *vṛiddhi*."

[29] डेरभट (*not* ड्डरभट) seems to be the correct form of the name;—see the facsimiles, *Ind. Ant.*, vol. V, page 211; vol. VII, p. 78.

bow (*of Cupid or of the king*), on which the arrow had been forcibly pulled back; whose ears are again ornamented with jewels, which seem superfluous, as his ears have been already adorned with extensive sacred knowledge of various kinds (*or colours*); the tip of whose hand (*is resplendent*) with the rays of the jewels, which cover his gleaming bracelet, and resembles a fresh sprout of (*the aquatic plant*) *śaivala*, as it glitters with the masses of water, which he is continually sprinkling at donations;[30] and who has embraced the earth with his arm, which resembles the coast of the ocean, that wears an armlet of large pearls.

(L. 41.) (*He*), being in good health, issues (*the following*) command to all: "Be it known to you, that, for the increase of the spiritual merit of my mother and father, I gave with a libation of water to the Brâhmaṇa Bhaṭṭibhaṭa,[31] the son of Bappa, who comes from Mahichhaka, dwells at Mahichhaka and belongs to the *chaturvedins* of this (*place*), to the *gotra* of the Kauśikas and to the school of the Vâjasaneyas, the village of Paṭṭapadraka, in the southern division (*dakshiṇapaṭṭa*) of the district (*vishaya*) of Śivabhâgapura, as a meritorious gift, with the *udraṅga*, *uparikara* and *bhûtavâtapratyâya*, with the income in grain and in gold, with (*the right of fining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and to Brâhmaṇas, according to the mode of *bhûmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers, and the mountains, and to be enjoyed by his sons, grandsons and (*further*) descendants. Wherefore, nobody shall cause obstruction to him if he enjoys (*this village*), cultivates it, causes it to be cultivated or assigns it (*to others*) according to the usual rule relating to *agrahâras*, which are given to Brâhmaṇas. And future gracious kings of our lineage or others shall assent to this our gift and shall preserve it, recognizing that the royal dignity is very transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*)."

(L. 47.) And it has been said: [*Here follow three of the customary imprecatory verses*].

(L. 49.) The messenger for this (*grant was*) the *pramâtri* Śrî-Nâga. This was written by the Chief Secretary Śrîmad-Anahila, the son of the Chief Secretary Śrî-Skandabhaṭa, who was charged with peace and war. Saṁ[vat] 334, on the 9th of the bright half of Mâgha. (*This is*) my own handwriting.

[30] The second meaning of this passage is as follows: "(*who resembles an elephant*) the tip of whose trunk (*is resplendent*) with the rays of the wings of the insects, which cover his gleaming tusk-ring, (*and bears*) fresh sprouts of *śaivala* (*plants*) which glitter, as they are continually sprinkled with masses of rutting-juice."

[31] In a notice published in the *Vienna Oriental Journal* (vol. I, p. 138), I suggested that the Bhaṭṭibhaṭa of the present inscription might be identical with the author of the *Bhaṭṭikâvya*, which was composed, "while king Śrî-Dharasena ruled at Valabhî." This identification, however, is at the least very doubtful, as in the inscription Bhaṭṭi's father is called Bappa, while Jayamaṅgala's *ṭîkâ* calls him Śrîsvâmin.

XIV.—INSCRIPTION IN THE DEHLI MUSEUM.

By Prof. J. Eggeling, Ph.D., Edinburgh.

The inscription, of which the following transcript and translation has been prepared, is now in the Dehli Museum, and is said to have been found in a well at Sarban, about five miles to the south of Dehli,—the Sâravala or Sârabala of the inscription. It is on a rectangular black slab measuring 17 inches by 11, of which the inscription covers 15½ by 10½ inches. It consists of 16 verses written in 18 lines—the last containing only 6 aksharas of the date, and is in almost perfect preservation; the letters well formed. It belongs to the time of the Sultân Muhammad bin Tughlaq (A.H. 725—752) and is dated V. Saṁvat 1384, Phâlgun Su. di. 5th, Tuesday, which, if intended for the current year, would fall in February 1328 A.D., and records the construction of a well at the village of Sâravala by two brothers—Khetala and Paitala. The date is first given as reckoned by the Vedas (4), Vasus (8), Agni (3), Chandra (1), and then in figures—1384.

L. [1] स्वस्ति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।
लभंते मनुजास्तस्मै गणाधिपतये नमः ॥ १
[2] सत्यलो नाम वः पातु सांववत्यांवया सह ।
प्रसादाद्यस्य देवस्य भक्ताः स्युः सौख्यभाजनं ॥ २
देशोस्ति [3] हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।
ढिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥ ३
तोमरानंतरं [4] यस्यां राज्यं निहतकंटकं ।
चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥ ४
अथ प्रतापदह[5]नदग्धारिकुलकाननः ।
म्लेच्छः सहावदीनस्तां वलेन जगृहे पुरीं ॥ ५
ततःप्रभृति भुक्ता सा तुरुष्कै[6]र्यावदद्य पूः ।
श्रीमहंमदशाहिस्तां पाति संप्रति भूपतिः ॥ ६ अपि च ॥
तस्यां पुर्यस्ति वणि[7]जामग्रोतकनिवासिनां ।
वंशः श्रीसाचदेवाख्यः साधुस्तत्रोदपद्यत ॥ ७
लक्ष्मीधरस्तत्तनयो[8] वभूव लक्ष्मीधरांघ्रिद्वयपद्मभृंगः ।
देवद्विजाराधननिष्ठचित्तः समस्तभूतावनलब्धकीर्त्तिः ॥ ८
[9]लक्ष्मीधरस्तत्तनयौ कलिकालवाह्यावास्तामुभौ महिमवारिनिधी सुरूपौ ।
माहाभिधो [10] निपुणवुद्धिरभूत्तदाद्यो धीकाख्य उत्तमयशा अनुजस्तु तस्य ॥ ९
माहाख्यस्याभवत्पु[11]त्रो मेल्हानामा मनोहरः ।
देवद्विजगुरूणां यः सदाराधनतत्परः ॥ १०
श्रीधरस्यात्मजां वीरोनाम्नीं (? वीरा[illegible]) भर्त्तृ[12]परायणां ।

धीका विवाहयामास तस्यामास्तामुभौ सुतौ ॥ ११

ज्येष्ठस्तयोः खेतलनामधेयः साधुत्वपा[13]थोधिरनंतशीलः ।

पैतूकनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥ १२

[14]अथैतयोः खेतलपैतलाख्यसाध्वोः सदा कीर्त्तनकर्मबुद्ध्योः ।

इयं शुभा सारवलाभिधानग्रामांतभूर्व्यवसत्स्म चित्ते ॥ १३

[15]पितृणामक्षयस्वर्गप्राप्त्यै संतानवृद्धये ।

षेतलः पैतलश्चैनं कारयामासतुः प्रधिं ॥ १४

वेद[16]वस्वग्निचंद्रांकसंख्येऽब्दे विक्रमार्कतः ।

पंचम्यां फाल्गुनसिते लिखितं भौमवासरे ॥ १५

इंद्र[17]प्रस्थप्रतिगणे ग्रामे सारवलेऽत्र तु ।

चिरं तिष्ठतु कूपोयं कारकश्च सबांधवः ॥ १६

संवत् १३८४ फाल्गुन[18]शुदि ५ भौमदिने ॥

TRANSLATION.[1]

V. 1. Hail! Worship be unto that Lord of Gaṇas through constant devotion for whose feet men obtain the fruit of all their desires.

2. May he, who is called Satyala,[2] together with Ambâ and Ambavatî, protect you, that god by whose grace the faithful shall be a vessel of bliss!

3. There is a country, called Hariyâna, a very heaven on earth: there lies the city called Ḍhillikâ, built by the Tomaras,—

4. Wherein, subsequent to the Tomaras, the Châhamâna kings, intent on protecting their subjects, established a kingdom, in which all enemies of public order were struck down.

5. Thereupon the Barbarian Sahâbadîn,[3] having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force.

6. Thenceforward that city has been in the possession of the Turashkas to this day: at present Prince Śrî Mahammad Śâhi[4] rules over it.

7. Now, in that city there is a family of merchants dwelling in Agrotaka:[5] in this family was born the Sâdhu Śrî Sâchadeva[6] by name.

8. His son was Lakshmîdhara, the bee of the lotus-pair of (*Vishṇu*) Lakshmîdhara's feet, whose mind was ever bent on the propitiation of the gods and Brâhmans, and who obtained fame by his kindness to all beings.

[1] A Devanâgarî transcript, prepared (for Mr. J. G. Delmerick) by Paṇḍit Bisasharnâth of Dehli, with an English translation by Bâbû Râjendralâla Mitra, appeared in the *Proceedings* of the Asiatic Society of Bengal for May 1873, p. 103 seqq. In the following notes the various readings of the Paṇḍit's transcript have been referred to after renewed careful examination of the impressions taken from the stone.

[2] This epithet (? 'the truthful one'), apparently intended here as a name for Śiva, has not been found in any Sanskṛit work.

[3] Rightly identified by Râjendralâla Mitra with Sulṭân Shahâb-ad-dîn Muḥammad Ghori, A.D. 1156-1205.

[4] Muḥammad-bin-Tughlaq, reigned A.D. 1325-1351.

[5] Râj. Mitra takes this to be 'the original, or Sanskrit form, of Agrâ, the merchants or baniyâs of which place are well known all over India as the Agarwâlâ Baniyâs.' Perhaps it may be the name (derived from Agrâ) of the quarter of the town of Ḍhillî where these merchants resided.

[6] Thus the inscription reads, instead of Sâvadeva, as transcribed by the Paṇḍit.

9. **Lakshmîdhara** had two sons, who were strangers to the Kaliyug (*time of strife and sin*); both of them oceans of greatness, and of goodly form. The first of them was **Mâha** (or **Mâhâ**) by name, of subtile mind; and his younger brother named **Ghîkâ**, of highest renown.

10. **Mâha** had a charming son, named **Melhâ**, who was ever bent on propitiating the gods, Brâhmans and Gurus.

11. **Ghîkâ** married Śrîdhara's daughter, **Vîrâ** (?) by name, devoted to her husband: by whom he had two sons;—

12. The elder[7] of them, **Khetala** by name, an ocean of goodness, and of boundless piety; and the younger, named **Paitûka**, whose mind was devoted to the propitiation of all Gurus and Brâhmans.

13. Now in the thought of those two sâdhus, named **Khetala** and **Paitala**,[8] whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called **Sâravala**, was dwelling.

14. Shetalâ and Paitala, with the view of their deceased ancestors attaining to imperishable Svarga,[9] and for the continuation of their race, caused this[10] well to be made.

15. Written in the year countable by Veda (4), Vasu (8), Fire (3) and Moon (1), from the time of Vikramârka, on Tuesday, the 5th of the bright half of Phâlguna.

16. In this village of **Sâravala**, in the pratigaṇa[11] of **Indraprastha**, may this well, and its author with his family, exist for a long time.

Saṁvat 1384, bright Phâlguna 5, Tuesday.

XV.—A NEW INSCRIPTION OF THE ANDHRA KING . YAJÑAŚRÎ GAUTAMIPUTRA,

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined inscription is incised on a stone, which was originally found on the sea-shore south of the Krishṇâ river close to the village of **China** in the Kistnâ district, and is now deposited in the Madras Museum. I edit it according to two rubbings, made over to me by Dr. Burgess. It contains six unequal lines, all of which are mutilated, the lower ones more than the upper ones. The characters are of the ordinary **Andhra** type, but rather ornamental.

[7] ज्यैष्ठ: in the inscription, is of course a mistake for ज्येष्ठ:

[8] Here, and in śloka 14, the Paṇḍit (if his transcript has been faithfully reproduced) has read the name Paituka, which Râjendralâla Mitra naturally takes to be a mere *varia lectio metri causa* for Paitûka (as the name is clearly spelt in verse 12). The inscription, however, undoubtedly has Paitala in verses 13 and 14.

[9] The inscription reads clearly चयस्वर्गमाप्ये. What the Paṇḍit took to be an *anusvâra* (चयं) is in reality the lower end of the ै of साध्वी: in the preceding line.

[10] Instead of षेतल: पैतलश्चेनं the Paṇḍit reads षेतल: पैतुकश्चैव The *anusvara* is indeed very indistinct, and is perhaps even wanting; the letter itself, however, is undoubtedly न, and not व. It scarcely needs to be remarked that the letter ख and ष are frequently interchanged; hence खेतल in verse 13, and षेतल in 14.

[11] Râjendralâla Mitra suggests that "*pratigaṇe* is perhaps a mislection of *pratijata*, in front of;" though he also remarks that "it evidently stands here for a province or a district." It is probably meant to be the Sanskrit equivalent of pargaṇa; for which one would rather expect प्रगणे or परिगणे.

The purpose of the document is not quite certain. If the syllables *dhâya* at the beginning of l. 6 are the remnant of *Budhâya*, it may have been the record of some Buddhistic donation or dedication. The chief points of interest which it offers are the date and the expression *vasasatâya* preceding the lâtter. As regards the date, it is the twenty-seventh year of king **Gotamiputa Siriyaña Sâtakaṇi**, *i.e.*, **Gautamîputra Yajñaśrî Sâtakarṇi**, who, as the *Vâyu* and *Matsya Purâṇas* assert, ruled twenty-nine years.[1] The close agreement of the figures is very remarkable, and it would seem that the Paurâṇic statement is really true.[2] As we have here quite distinctly *vasasatâya*, it becomes advisable to give up the attempt at reading the corresponding expression in Dr. Burgess' Banavâsi inscription *visasatâya*[3] and the explanation proposed there. At the same time it seems even less possible than formerly to accept Dr. Bhagvânlal Indrâjî's interpretation, who takes it to be equivalent to *varshaśatyâm*, "in the century of years." I still believe that it has the same import as the phrases *pravardhamânavijâyarâjya*° and the like, which occur so often in Sanskrit inscriptions before regnal dates,[4] and I am inclined to fall back on the translation *vaśasattâyâḥ*, which I proposed—*loc. cit* note 5.

TRANSCRIPT.

1. सिधं न[मो भ]गवतो[5] — — — [वस]'रञो गोतमि -
2. पुतस भरकसिरियञसातकणिस वससताय संवछर सत[वि] -
3. मं २० + ७ हेमतानं पखं चतुथं ४ दि[6] — — — — मं ५ एतिय
4. पुवाय'भरकमहतरकेन महा[7] — — — — — — —
5. याजिना महादं — — — — — — —
6. धाय — — — — — —

TRANSLATION.

Success! Adoration to divine.........v a! The year twenty-seven (20+7) of the existence of the power of the king, the lord[8] **Siriyaña Sâtakani**, the son of the (*Queen of the*) **Gautama** (*race*), the fourth (4) fortnight of summer, the fifth (5) day—on the above (*date*) by the lord, the Mahataraka[9] **Mahâ.e......**, a sacrificer, ...to (**Bud**)**dha** (?)......................

[1] Dr. R. G. Bhandarkar, *Early History of the Dekhan*, p. 26.

[2] The next latest regnal year of this king in the sixteenth, see *Arch. Rep. Western India*, vol. IV, p. 79.

[3] *Indian Antiquary*, vol. XIV, p, 331.

[4] *Loc. cit.*, note 4.

[5] L. 1. After भगवतो five, possibly six, letters have been obliterated. The last two seem to have been वस

[6] L. 3. The lacuna after दि has to be filled up by दि[वसं पंच]मं

[7] L. 4. The slanting stroke above भ in महतरकेन seems to be accidental. The next word may be महो

[8] I take भरक to be an equivalent of Sanskrit भर्तृक which has the same meaning as स्वामिन् found in the same position in other Andhra inscriptions.

[9] महतरक is probably a title and the same as the Sanskrit महत्तर.

XVI.—THE TWO PRAŚASTIS OF BAIJNÂTH,

By G. Bühler, Ph.D., LL.D., C.I.E.

[Kiragrâma or Baijnâth is a small town in the east of the Kângra district about thirty miles east of Koṭ Kângra, in latitude 32° 3′ N. and longitude 76° 41′ E., at a bend of the Binuân river—a feeder of the Biyâs and on its east or left bank. The number of old temples about the village point to its having been in early times a place of some note. Under the Katoch chiefs or Râjanakas who were tributary to Jâlandhara or Trigarta, it may have been the residence of one of them. But most of its temples are now in ruins. The two of most architectural interest and best preservation are those of Siddheśvara and Vaidyanâtha. The former, at the west end of the town, is now deserted, but consists of a four-pillared maṇḍapa and a shrine, measuring over all about 33 feet by 20, and the *śikhara* is 35 feet high.[1] It faces the east and has two doors in the back wall of the hall on each side of the shrine, to admit of its *parakrama* or circumambulation. A perforated stone window on each side of the hall helped to light it, and in a niche in the south wall has been an inscription on a slab 17″ by 14″, but scarcely a letter is now traceable. In a niche on the outside of the back or west wall is a figure of Sûrya.

The temple of Vaidyanâtha is on the north side of the village, close to the river, and stands in an irregular walled enclosure, about 120 feet from east to west, and from 60 feet wide inside at the east end to 75 at the west, with rooms for the *pûjâris*, &c., on the north and west sides, and several small temples in the court along the north side. The principal temple measures 51 feet by 31 over the base. The maṇḍapa is 20 feet square inside;[2] its roof supported by four round pillars standing on two raised benches on each side the central area. Behind this is a small ante-chamber with two pillars in antis; and beyond it is the shrine, 8 feet square inside, containing a small *liṅgam* and a number of loose images. To the entrance, on the west, is added a porch, with four columns in front, and measuring inside about 8′ 4″ in width by 6′ 6″ deep. The pillars are of early date, but in its present form this addition is probably due to Sansâra Chandra II. of Kângra (1776-1809), who thoroughly repaired and restored the temple in 1786. With the exception of the balcony windows on each side of the maṇḍapa, its walls and inner roof and those of the shrine, however, were not materially interfered with; but the outer roof of the maṇḍapa and the spire of the shrine were either largely reconstructed or covered with so thick a coating of lime, as entirely to mask the original. But whether this is the temple for which the inscription slabs of the beginning of the ninth century were engraved may possibly be questioned: the pillars and some details certainly belong tot hat period; but if there were no such inscription to influence us, the archæologist

[1] In his *Archæol. Survey Reports*, vol. V, pl. xliv, General Sir A. Cunningham has given a plan and elevation of this temple, drawn by himself, which are not correct, especially in the details most essential for estimating its age; the height of the spire above the eaves of the *maṇḍapa* is dwarfed from 21′ 5″ to 15′; the small representations of *śikharas* on the walls are neither of the modern form nor all in the positions represented; and the middle facet of the spire is elaborately carved with 'horse-shoe' or shell diaper carving, similar to that on the ruined temple of Jamadagni in the court of the temple of Vaidyanâtha. The only way one can account for the inaccuracies of this elevation is to suppose that after measuring for the plan, a rough sketch was made of the north side, with the height of the walls measured, and the details left out, or only roughly marked as reproduced in the plate. Mr. Fergusson finds serious fault with this drawing (*Ind. & East. Archit.*, p. 315n.), but mistakes the small temple of Jamadagni in his engraving (p. 316) for this temple of Siddhanâtha or Siddheśvara. The style is quite the same and they belong to the same age.

[2] Cunningham, *Arch. Sur. Rep.*, vol. V, p. 178, says the *maṇḍapa* is *48 feet* square outside: this is probably a misprint for 28 feet.

might be disposed to assign the general structure to a somewhat later date. Tradition says it is the *seventh* restoration; and it seems not improbable that, when Maḥmûd of Ghaznî invested Nagarkoṭ or Kângrakoṭ in 1008, his troops may have wrecked the Vaidyanâtha temple also, and that it was, soon after, rebuilt with such important parts of the old materials as the two *praśasti* slabs and the columns. The inscriptions are on two stone tablets at the ends of the front cross aisle of the maṇḍapa,—No. I, in the south wall, measures 2′ 3″ by 2′ 4″; and No. II, in the north, measures 2′ 3″ by 2′ 5″.

In the niche in the back wall or east side of the shrine outside, is a sandstone figure of Sûrya, wearing a laced jacket, placed in a marble pedestal which is almost hidden by the ledge of the niche, but which bears on its facets an inscription (given below) dated Saṁvat 1296, and recording the dedication of an image of Mahâvîra, the twenty-fourth Jaina Tîrthaṁkara. This stone must therefore have come from some Jaina temple in the neighbourhood. And in one of the small temples in the court is an image of Supârśvanâtha, the seventh Jina.

The small temples in the court are all more or less ruined. They are now named as if dedicated to Jagannâth, Lakshmî-Nârâyana, Bhairava, Jamadagni, Narmadeśvara, and Râdhâ-Krishṇa, while one is nameless. In front of the porch is the usual Nandi-maṇḍapa or small canopy over the couchant bull or *vâhana* of Śiva, and behind it is a standing figure of the animal.—J. B.]

In his *Archæological Reports*, volume V, pp. 180-181, Sir A. Cunningham notices two large inscriptions which he found in 1846 in the famous temple of Śiva-Vaidyanâtha, *vulgo* Baijnâth, at Kîragrâma or Kîrgrâon in the Kângrâ District of the Panjâb. He gives their date Saptarshi Saṁvat or Lokakâla 80 and Śaka Saṁvat 726, *i.e.*, 804 A.D., as well as a summary of their historical contents, and quotes two verses, I, 39, and II, 6, in full, according to the readings of Bâbu (now Râjâ) Śivaprasâda, C.S.I.[3] The ślokas given in full show clearly that the decipherer has not succeeded in overcoming the great difficulties of his task. For they contain, besides lacunæ, impossible Sanskrit forms, and metrical mistakes. Moreover the historical information extracted from the two documents is by no means exact. Dr. J. Burgess has forwarded to me a double set of paper impressions of the two inscriptions (*A* and *B*), and of late two more (*C*), made under his own superintendence, according to which I now attempt a complete edition.[4] Though the last two, one on thick and one on thin paper, have been made with great care, I find it impossible to solve all the difficulties completely. A great number of indistinct or mutilated letters occur especially in lines 1-14 and at the end of No. I as well as in the first and last lines of No. II. These defects become particularly serious on account of the difficult character of the alphabet. They frequently force the decipherer to have recourse to conjectures which in most cases can be made with great certainty. In one passage of No. I and in three passages of No. II I have failed to find the words required, while one passage in No. I remains doubtful.

The technical execution is in general very good. The characters belong to the Śâradâ alphabet, a branch of the *Brâhmî lipi*, which has been used for many centuries in the extreme north-west of India. Though our inscriptions differ in numerous

[3] See also *loc. cit.*, plate xlii, 5. Sir A. Cunningham refers to an article of Râjâ Śivaprasâda, published in the *Simla Akbar* of 1849, a periodical which is not accessible to me.

[4] A transcript of the historical portions, together with a discussion of their contents in German, has already been published at pp. 11—19 of the *Festgruss an Otto von Böhtlingk*, Stuttgart, 1888. I have now been able to correct the text, given there, in various places, I, 33; II, 7, 14, 29, 31.

details from the modern Śâradâ of Kaśmîr, the type is unmistakeable. This circumstance makes the documents very interesting for the student of palæography. They are the oldest specimens of Śâradâ writing, considerably more ancient than Dr. Leitner's inscription from the reign of "king" Diddâ in the Lahore Museum and even anterior to the coins of Avantivarman of Kaśmîr. Moreover they show pretty clearly the gradual development of the Śâradâ. The initial vowels *a*, *â*, *o*, and the consonants *ka*, *ja*, *bha*, *ya*, *ra*, *va*, still agree with the forms of the Horiuzi and Nepal palm-leaves, and differ from the modern Kaśmîrian. The initial *e*, *ṭa*, *ṇa*, *na*, *pa* and *ba* present transitional forms, while *pha* is still more archaic than in the *Bráhmî lipi*. The remaining single letters and a number of groups are the same as in the Śâradâ alphabet. Among them the single consonants *kha*, *gha*, *cha*, *ḍa*, *tha*, *da*, *dha*, and *la*, the medial *ṛi*, the *Jihvámulîya*, the *Upadhmánîya*, the groups *jñá* and those beginning with *ṅa* and *ra*, are peculiarly characteristic of the Śâradâ. In other cases, *e.g.*, in those of the medial *e*, *ai* and *o*, and of the subscribed *ba*, we find considerable vacillations. The medial *e* is mostly represented by a thick horizontal or slightly slanting stroke as in the Śâradâ. Occasionally, however, the ancient *pṛishṭhamâtrá* is used. Similarly the medial *ai* is mostly expressed by two horizontal lines, more rarely by a *pṛishṭhamâtrá* and one horizontal line. Again, the medial *o* shows in the great majority of cases the peculiar wavy line of the Śâradâ alphabet, which resembles a Greek circumflex. But a few instances occur where it is expressed by *e*, either superscribed or a *pṛishṭhamâtrá* plus *á*. As regards the subscribed *ba*, it shows either the peculiar form of the single *ba*, which resembles a modern Śâradâ *va*, or more rarely is hardly distinguishable from *va*. But in one case, *chumbitáḥ*, No. II, l. 3, it is exactly like the modern Śâradâ *ba*. It would lead me too far if I were here to enter on a more detailed discussion of the alphabet of these inscriptions. But the points which have been noticed will suffice to show that it possesses great interest and well deserves a separate full treatment in connexion with the characters on the Kaśmîrian coins, the inscription from the reign of Diddâ and the Champâ grant, published by Dr. Kielhorn in the *Indian Antiquary*, vol. XVII, p. 7ff. The language of the inscription is pure and good Sanskrit, full of very rare words, which furnish some valuable contributions for the dictionary. The spelling shows very few and slight mistakes. It closely resembles that of the Kaśmîrian MSS. by the constant use of the *Jihvâmûlîya* and of the *Upadhmânîya*, instead of the *Visarga* before *ka*, and *pa*, as well as by the assimilation of the nasals to the following consonants in compound words. The spelling *prakṛiptávanam* for *prakḷiptávanam*, No. II, verse 15, too, deserves attention.

No. I consists of two distinctly separate parts, a hymn addressed to Śiva and Pârvatî, which, with its nineteen verses, fills lines 1-16. Then follows a new *Maṅgala*, contained in a single verse, and then only the real Praśasti which gives (1) an account of Lakshmaṇachandra the lord of Kîragrâma; (2) an account of Manyuka and Âhuka, the founders of the temple, which is also briefly described; (3) a notice of various donations made by certain other persons to the temple; (4) a notice of the masons or architects who erected the building; (5) a notice of the poet who wrote the Praśasti; (6) the date, together with a mention of the overlord, the king to whom Lakshmaṇachandra owed allegiance. No. II is of one piece. It contains (1) a *Maṅgala* of five verses; (2) a mention of the king of Jâlandhara, of the two founders of the temple, of Kîragrâma and its lord; (3) a detailed genealogy of the latter; (4) a fuller account of Manyuka

and Âhuka describing their piety and the cause which led to the erection of the temple, and naming their ancestors; (5) an account of various donations made by the founders, by Lakshmaṇachandra and by his mother, together with the usual blessing on those who uphold the grants and curses against those who seize them; (6) an account of the author of the Praśasti; (7) a notice, it would seem, of an additional donation, in prose; (8) the date. The fact that two Praśastis by the same author are found in one temple is unusual. It may be explained by the supposition that the various donations were not made at the same time. The first Praśasti, it would seem, was composed immediately after the temple had been built and the three grants, mentioned in it, had been made. Later, the lord of the village and his mother made also donations. This seems to have rekindled the zeal of the founders. They not only responded to the liberality of their masters by making some further endowments for the temple, but they also had again recourse to the skill of their poet, who now devoted still more verses to the chieftains of Kîragrâma than on the first occasion, and, of course, also duly sang the praises of the piety and liberality of his employers. This explanation is, I think, supported by some hints contained in the inscriptions. The composition of the Praśasti, which I have called No. I in accordance with Sir A. Cunningham's opinion, must be certainly assigned to the time immediately after the completion of the building, because it gives some details regarding the appearance of the latter, because it names the architects who constructed it, and because it begins with the hymn addressed to Śiva and his spouse. It was a natural idea to compose such a poem on the consecration of the new temple. Later, it would have been of less significance. These considerations, it seems to me, definitively settle the chronological order of the two poems.

If we now turn to the historical details which may be gathered from the two documents, those referring to the building of the temple are as follows. In Kîragrâma, either a large village or a small town which belonged to the kingdom of Jâlandhara (I, 39; II, 6, 16) or Trigarta (II, 10, 18) and was situated on the river Kandukâbindukâ (II, 10, the modern Binoa or Binwâ),[5] lived two wealthy merchants, Manyuka and Âhuka, who were brothers (II, 26) and members of an undivided family (I, 28). They were the sons of Siddha (I, 27, 28; II, 23) and Chhinnâ (I. 27). Their grandfather was called Kâhila, the great-grandfather Pâhila, and the father of the latter Śâhila (II, 28). Manyuka, the elder among them, had a wife, named Gulhâ (I, 28). Both were devout worshippers of Śiva (I, 30; II, 8, 9, 26, 27-29), and their zeal for their faith induced them to build a temple for an ancient *liṅga* which stood in Kîragrâma and was called Vaidyanâtha[6] (II, 25). The temple consisted of a *purî*, or adytum, and of a *Maṇḍapa* in front of that (I, 29; II, 25). It was adorned with numerous sculptures, such as the images of the Gaṇas, Śiva's celestial attendants (I. 37), and at the gates stood statues or relievos of the rivers Gaṅgâ and Yamunâ and of other divine beings (I, 29).[7] The architects were Nâyaka, son of Âsika, of Suśarmanagara, probably the modern Koṭ Kàngrâ, and Ṭhoḍhuka II., son of Sammana (I, 35-37). Immediately after its consecration, the temple received various endowments which, it would seem, were chiefly destined to defray the expenses of the religious services, and perhaps of the repairs

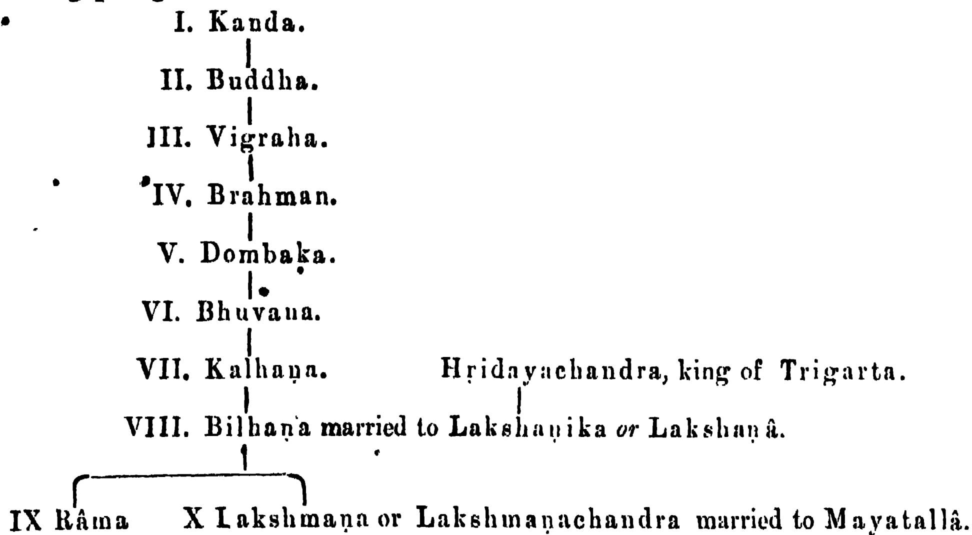
[5] The former name is given in the Kâṅgra *Gazetteer*, p. 21, the latter by Sir A. Cunningham. The river is a tributary of the Vipâśâ or Biâs.

[6] This is a very common appellation of Śiva, and many Vaidyanâthas are found in the most different parts of India.

[7] Compare also the description of the temple in J. Fergusson's *History of Indian Architecture*, pp. 315-18, and wood-cut, No. 178.

of the building. The Brâhman Ralhaṇa, an astrologer of Suśarmapura,[8] son of Âsuka, gave two *droṇas* of grain "from Navagrâma" (I, 31, 32), *i.e.*, the right to that amount which had to be delivered annually by the donor's serfs or cultivators in Navagrâma. Another Brâhman, Gaṇeśvara, son of Govinda and inhabitant of Kîragrâma, made a donation of half a plough of land in Navagrâma, where he possessed a field which required four *droṇas* of seed-corn (I, 33). A rich merchant, Jîvaka, son of Depika, and Malhikâ, presented his land in Kîragrâma for the court-yard of the temple (I, 34). Later, the local chieftain Lakshmaṇachandra and his mother Lakshaṇikâ added some further endowments. The former granted daily two *drammas* out of the income of the *maṇḍapikâ*, *i.e.*, the custom-house where the transit, import and export duties were levied (II, 30), and the latter, one plough of land, situated in the village of Pralamba. Thereupon the founders of the temple likewise showed their liberality. They gave an oil-mill which they possessed in Kîragrâma, in order to provide lamps for the temple (II, 33), a shop and a piece of good land, measuring four ploughs, for the *bhoga*, the maintenance, of the god (II, 34).

As regards the account of the Râjânakas of Kîragrâma No. II, verses 11-20, gives the following pedigree :—



Kanda is twice called (II, 11, 20) emphatically the founder of the family. The former verse says of him, that he was the root (*kanda*) of an incomparable family (*kula*) which resembles a Bakula tree, and the latter speaks of the servants of the lotus-feet of the kings of Trigarta, the first of whom was Kanda. As his eighth lineal descendant ruled about 800 A.D., he must have lived in the end of the sixth century of our era, or in the beginning of the seventh. Neither he himself nor any of his successors seems to have performed great deeds. The descriptions are purely conventional. Only with respect to Dombaka it is hinted that he formed alliances with other kings, and regarding Bilhaṇa we learn that he married the daughter of his liege-lord Hṛidayachandra. The latter point is of some importance, as it shows that the Râjânakas [9] of

[8] Suśarmapura, which is also called Suśarmanagara, seems to have been a place of some consequence. The first part of the compound name probably refers to Suśarmachandra, the reputed founder of the dynasty of Jâlandhara, see Cunningham, *Archæological Report*, vol. V, p. 155. According to the tradition given by Sir A Cunningham, this prince lived at the time of the Great War, and founded Nagarkoṭ or Koṭ Kángra. Hence it is extremely probable that Suśarmapura is identical with the fortress at the town which is still the capital of the Kângra District.

[9] The title *râjânaka*, literally 'kinglet,' is chiefly known from Kaśmîrian sources. The *Râjataraṅgiṇî*, VI, 261, mentions that Diddâ bestowed it on Naravâhana, one of her generals. Later it has been given to various Kaśmîrian Brâhmans, some of whose descendants still bear it.

Kîragrâma were noble Râjputs, and, though only feudal barons, stood high enough in the estimation of the world to be thought worthy of an alliance with the royal house of Jâlandhara-Trigarta. It shows, further, that they probably possessed a larger territory than a single village or small town. This view may be supported by the somewhat indefinite statements in I, 27, and II, 20-21, where the country (*deśa*) of Lakshmaṇachandra is mentioned and the assertion is made that he enjoyed the whole territory (*bhûmi*) which his ancestors had held. Finally Bilhaṇa's marriage proves that the Râjânakas of Kîragrâma did not belong, as Sir A. Cunningham conjectures, *loc. cit.*, to a branch-line of the dynasty of Trigarta; for among Kshatriyas exogamy is obligatory in accordance with the sacred law, and marriages between members of the same family or clan are against the generally prevailing custom.

With respect to Râma, Bilhaṇa's eldest son, No. II, verse 19, states that he died early and was dead when the Praśasti was composed. The reigning prince Lakshmaṇachandra is praised also in No. I, 21-26. We are informed that he undertook a pilgrimage to Kedâra, the modern Kedârnâth in Garhwâl,[10] and on this occasion took the vow never to commit a rape on the wife of any of his subjects. This vow, the Praśasti says, he kept most faithfully, and the poet asks with a charming *naïvete*, what austerity could be difficult of performance for a prince whose heart avoided the wives of others, though youth, beauty, money and *complaisant* servants were at his command. The picture of the morals of the time, which these verses unfold, is certainly not a flattering one.

Lakshmaṇachandra's liege-lord is mentioned twice, No. I, 39, and No. II, 6. His name is not Jayachandra, as Râjâ Śivaprasâda has read it, but Jayachchandra.[11] He probably was a brother of Lakshmaṇachandra's mother, Lakshaṇikâ, and a son of Hṛidayachandra. But, however that may be, the two inscriptions certainly furnish the names of two rulers of Jâlandhara or Trigarta, who closely followed each other. The history of this dynasty, some members of which are also mentioned in the *Râjataraṅgiṇî*, has been discussed by Sir A. Cunningham, *Archæological Reports*, vol. V, p. 155ff, and *Ancient Geography*, p. 136ff. I have nothing to add to his remarks. But some identifications, such as that of Hiuen Tsiang's U-ti-to with the non-existent Atrchand,[12] have now to be abandoned.

Râma, the poet, who wrote the two Praśastis, introduces his name three times. He names himself at the end of the *Gaurîśvarastotra* (I, 18). In verses 38-39 of the same Praśasti he again says that he wrote the poem and mentions his parents, Bhṛiṅgaka and Sṛiṅgârâ. In the third passage, II, 36-37, he once more names his father Bhṛiṅgaka and adds that the latter was a poet since his earliest childhood and the *pramâtṛi* of the king of Kaśmîr. I am unable to say what the office of a *pramâtṛi*[13] was. The etymological import of the word leads one to suspect that it had to do with spiritual affairs. Regarding himself Râma states in the same passage that he was a young man when he wrote "this poem of simple meaning." In No. I, 36, he calls himself *Kavîśvara*, "a prince among poets." It is very probable that he may have earned this title in spite of his

[10] See the *Gazetteer of India, sub voce.*

[11] This seems to have been a name of more frequent occurrence. The real name of the last Râṭhor of Kanauj, who succumbed to the Ghorîs, was also Jayachchandra—see *Indian Antiquary*, vol. XV, p. 10ff. The Jainas, too, call him Jayantachandra, using the Prakrit form of the present participle.

[12] This 'Atr Chand' seems to be the result of a mislection of the word *atulakula* in No. II, verse 11.

[13] The word occurs also in a Valabhî inscription, *Indian Antiquary*, vol. VII, p. 76. But its meaning is there probably different, because it stands before a female name.

youth. Judged by the Hindu standard, he was a great poet, and no European even will dispute his great ability and learning. The fourteen verses, 2-17, of his *stotra*, which each are applicable both to Śiva and to Gaurî, and the puzzling stanza, II, 3, which describes the eight forms of Śiva in four accessory sentences, the frequent change of the metres, and the various *alaṁkâras*, found in both Praśastis, prove his great skill in versification and his mastery over the language. Numerous rare words and forms and the general correctness of his language prove that he had deeply studied grammar and knew the *Koshas* well.

The most difficult point in the inscription is that which still remains undiscussed—the date. The last verse of No. I:—

संवत्सरेऽशीतितमे [प्र]स[न्ने] [ज्यैष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।
[श्रीमज्ज]यचन्द्रनरेन्द्रराज्ये रवेर्दिने रामकृता प्रशस्तिः ॥

mentions the year 80 of an unspecified era and the *pratipat* or first day of the bright half of the month Jyaishṭha. Thus much may be considered certain. For, though the first two syllables of the name of the month are damaged, there can be no doubt that they were either *Jyaishṭha* or *Jyeshṭha*. As regards the last word of the first *pâda*, the only certain portions are the *sa* and the final vowel *e*, a well-formed *prishṭhamâtrâ*. The right side of the first sign is badly damaged. I can only think that it was either प्र *pra* or प्रि *pra + i*. The third group seems to have been *nne*, but might possibly be read *ndhe*. The word may therefore have been either *prasanne*, as I have assumed, or *prasindhe*, a mistake for *prasiddhe*, as Râjâ Śivaprasâda has read it. In either case it is an adjective, the sense of which does not affect the date. The year is thus decidedly the eightieth, and there can be no doubt that it refers, as Sir A. Cunningham thinks,[14] to the Saptarshi Saṁvat or Lokakâla, which has been used since a long time in Kaśmîr and in the adjoining Hill States. The year 80 of each century of the Lokakâla corresponds to a year 26 of the Śaka Saṁvat and to a year 4-5 of the Christian era.[15] Both Praśastis have, or rather have had, also dates according to the Śaka Saṁvat. In No. I, the Śaka date stood just below the verse quoted above. The compound *śakakâla-gatâbdâḥ*, "the elapsed years of the Śakakâla," is still faintly visible in both impressions. It is best preserved in impression B, and in the latter appears also, just below the interstice, between the ninth and tenth signs of line 33, the remnant of a numeral sign which can only have been 6 or 8. Praśasti No. II has again *śakakâlagatâbdâḥ*, and after this word three numeral signs, the first of which is clearly 7. The following two may have been 26, as Sir A. Cunningham has read them and has represented them on plate xlii, 5, of the *Archæological Reports*, vol. V. But on the impressions they are by no means certain. These data, imperfect as they are, point to the conclusion at which Sir A. Cunningham arrived, that both Praśastis have been engraved in the same year Saptarshi Saṁvat 80, Śaka Saṁvat 726, *i.e.*, 804 A.D. Unfortunately the further specification in No. I, "the first day of the bright half of Jyaishṭha, a Sunday," raises a difficulty. According to the independent calculations of Mr. J. F. Fleet and Dr. Schram the lunar day mentioned of Śaka Saṁvat 726 corresponds to May 13th, 804 A.D., which was a *Tuesday*, not a *Sunday* as stated in the inscription. I am not in a position to offer a solution of this difficulty. But I believe I may say this much, that whatever the solution

[14] See above, p. 98.
[15] See my *Kashmir Report*, p. 59, and Sir A. Cunningham's *Book of Indian Eras*, p. 6ff.

may be, it will not materially alter our opinion regarding the age of the inscription. For Praśasti No. II was clearly incised after Śaka Saṁvat 700 and before Śaka Saṁvat 800, because the first of its three figures is 7.

TRANSCRIPT.[16]

L. 1. ओं [स्वस्ति ओं] नम[ो ग]णपयो[ः]।[17]
यद्यप्यहं पशुपते कुमति[द्र] एव
पर्यासभक्तिविव[शे]र्न मया त[था]पि ।
अस्यां स्तुतौ [श्र]वणले[श्वर]सांशभा[जि]
[गौ]-

L. 2. [र्यं]ा सहैव परमेश निमन्त्रितोसि ॥ [१॥][18]
पा[पच्छेद]न[क]र्तरि प्र[ण]मतां मोहान्धकूपप्लुत -
[लोक]प्रोद्धरण[क्षमे] नि[रु]पमानन्दैक[सं]दायिनि ।
दुर्गे हार ◡ — ◡

L. 3. हारिणि हरिब्र[ह्मा]दिदेवस्तुते
भक्तिः चेमुविधायिनि त्रिनयने त्वय्येव न[स्वा]मिनि ॥ [२॥][19]
व्यापन्नाश[समू]ल[पा]टन[क]री त्वं गीयसे स[र्वदा]
[मा]-

L. 4. ता [त्वं] जगतस्तवास्ति न मिति[स्त्वे]षां [महि]म्नामिह ।
उक्तिः केवलमेव [शो]भत इयं नो देव[मा]त्रेति ते
संसर्ग× पि[तृ]काननेष्व[पचि]तै[रा]श्रीयते च [त्वया] ॥ [३॥][20]

L. 5. यस्य[ा]हिमालयो[त्वर्ष]पोषिणी [मू]र्तिरुत्तमा ।
तस्यानमन्ति चरणौ धन्या× केचन जन्तवः ॥ [४][21]
धन्यै[र्न]रैर[प]वधूस्सदेव [त्व]मुच्यसे [भ]क्ति -

L. 6. भराभिरामैः ।
श्रोत्रापहारोतिमनोहराभिर्वा[ग्भि]× क[वीना]मुपगीय[से] च ॥ [५][22]
आसन्नमृत्युत्वदशामुपेयुषां पुरेषु नास्याममरेषु कु -

L. 7. र्वताम् ।
सत्यं भवानीश्वरणाभिलाषिणां मनोरथं पूरयितुं प्रगल्भते ॥ [६॥][23]
सुहृस्समुद्रासिन एव यु[ष]क्रो[ड]ानिकृत्तासुरस[र्व]प[क्ष]।

[16] All letters, which are effaced or badly damaged, have been enclosed between square brackets. The numerals marking the verses are not found in the inscription.

[17] According to *A* the last words might also be read *namo gaṇapaye* ||, i. e., *gaṇapataye*. But as clerical mistakes are rare in this inscription, and as the seeming first vertical stroke after the last *akshara* is not quite regular, I prefer the reading *gaṇapayoḥ*, to which *B* and *C* point.

[18] Metre, Vasantatilakâ.—The *anusvâra* of °*pyahaṁ*, is not distinct. Possibly *evaṁ*. The last vowel of °*bhâji* is distinct but the *ja* is not recognisable. The second vowel of *sahaiva* is blurred. The last vowel of *nimantrito* looks like *e*.

[19] Metre, Śârdûlavikrîḍita. The last vowel of *trinayane* has run together with the *û* of *kûpa* in the upper line.

[20] Metre, Śârdûlavikrîḍita.

[21] Metre, Anushṭubh.

[22] Metre, Upajâti.

[23] Metre, Vaṁśastha. The *anusvâra* of *upeyushâṁ* is not distinct.

L. 8. अप्येष चरत्युपरि स्थितेव चण्डिकवे शि[खु]रलोकैस्वास: ॥ [७॥][24]

[अ]नारकिरुद्यानाद्दिह[र्यं]नतो दिने दिने ।

अनुदेवान्तर[स्था]नु[स्व]मिव किल चन्दते ॥ [८][25]

L. 9. प्रवरचरीचिचयनकृपालया वदनेन राजविलरामतिश्रिया ।

•मधुरीचिमाद्दिगुणसम्पदालयौ परिपूजयन्ति चरणौ तवामरा: ॥ [९ ॥][26]

L. 10. • त्रैलोक्यजन्तूनां त्वयि कारुण्यावति युज्यते सुधा भक्ति: ।

त्रैलो[क्या]न्तर्निर्वयं त्वं हि [ज]नं नयसि परमपदम ॥ [१०॥][27]

गिरिजेशाधिविराजि[नि]

L. 11. त्वं गतिर्भव साम्प्रतम् [।]

संसारसागरावेती भीत मे नीयतां शमम् ॥ [११॥]

शिवायैकविनम्रत्वपुरुषप्रादायपांसवे ।

तुभ्यं[तुभ्य]द्विगुणसम -

L. 12. त्वायनिमते नम: ॥ [१२॥][28]

चञ्चच्चापसहिद्विषमेषु प्रयोजक[:।]

त्रैलो[क्ये]क्यजननी यीत तस्य त्वमधिदेवतम् [॥१३॥][29]

[श्रीभि]ता[नां] त्रिभिर्वेदै[डा]नि -

L. 13. मरवेषिणाम् [।]

वपुष् श्रीमदविध्वंसं विधातुं प्रजगस्मिषे ॥ [१४]

आपत्कालापवेलापपरितापप्रलापिनम् [।]

गौरीयास्ति विमोक्तात्वं [कस्मा]तुम -

L. 14. पर: क्षम: ॥ [१५॥][30]

सर्वाधिमानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।

प्रसीद मातस्संसाराच्छीघ्रमेव विमोचय ॥ [१६॥][31]

गाढा गजानने प्रीतिस्स[र्वमो]हि व -

L. 15. पुस्सदा ।

उद्दीपितृस्मरा दृष्टिर्यस्यास्ते तत्पदं नुम: ॥ [१७॥][32]

इति रामेश निरामय समसुमया यन्मया स्तुतोसि विभो[।]

श्रुत्वा तत्समीचीकुरु परिश्रमं

L. 16. परमकारुणिक ॥ [१८॥]

एकोत्सया स्तोत्रमिदं गौरीश्वरयो॒ पठन्ति ये भक्त्या ।

तेषामप्यभिलाषस्सिध्यतु शिवयो॒ प्रसादेन ॥ [१९॥][33]

इति गौरीश्वरस्तोत्रम् ॥ ।

[24] Metre, Upajâti. The *u* of *apyupari* is almost gone.

[25] Metre, Anushṭubh.

[26] Metre, Mañjubhâshiṇî.

[27] Metre, Âryâ.

[28] Metre of verses 11-12, Anushṭubh.

[29] Metre, Anushṭubh. Read *chañchachchâpa°*

[30] Metre of verses 14-15, Anushṭubh.

[31] Metre, Anushṭubh. The *anusvâra* of *sarvânimânam* has run together with the *śrî* in the upper line

[32] Metre, Anushṭubh.

[33] Metre of verses 18-19, Âryâ.

L. 17. अस्ति ग्रोतलगभस्तिग्रेखर त्वग्रमस्तिकरपोऽकुतोर्हता ।
किन्तु पावकमयाद्य तावकी भक्तिरेव जडतां भनक्ति नः ॥ [२०]॥ [34]
अद्यापि विक्लापयिता -

L. 18. र एते विद्यन्त एवेश्वरभक्तिमन्तः [।]
विचित्रचारित्रनिधिर्यथैष राजानको लक्ष्मणचन्द्रनामा ॥ [२१॥]
केदारयात्रां विरचय्य येन विशोधनीं प्राक्त -

L. 19. नदुष्कृतस्य ।
इत≍ परं सर्वपरस्त्रियो मे स्वसार इत्येव कृता प्रतिज्ञा ॥ [२२॥] [35]
किमेतदाश्चर्यमवार्यवीर्ये यदेष योधैर्युधि दुष्प्रध[र्ष]:[।]
धनु -

L. 20. र्धराणां धुरि यो मनोभू र्बभूव तस्याप्यविधेय एव ॥ [२३॥] [36]
अद्येश्वरा मन्दपराक्रमत्वं मत्वा विपक्षैरवधारिताज्ञाः [।]
[व]ास्तव्यनारीहठस[ङ्ग]मेन

L. 21. पुराधिपत्यं सफलं विदन्ति ॥ [१४॥] [37]
नवं वयो रूपमधि[श्रि] दातृता पुराधिपत्यं बहव≍ प्रियङ्कराः [।]
तथापि चेत≍ परदारवर्जि चे त्किमस्ति दुस्साधमत≍ प-

L. 22. रं तपः ॥ [२५॥] [38]
राजानकस्य प्रविशुद्धबुद्धे≍ पाणि× ग्रपाणग्रहणप्रवीणः [।]
विवजयामास विगर्हितानि तस्य[ा]न्यनारीस्तनमर्दनानि ॥ [२६॥] [39]
तस्यास्ति

L. 23. देमैत वणिक् प्रसिद्धस्सिद्धात्मजो मन्युकनामधेयः [।]
छिन्नेत्यविच्छिन्नमहेशभक्तेर्मातावदातचरितस्य य[स्य] ॥ [२७॥] [40]
यस्याद्दु[का]ख्यीस्यविभक्तवित्तो

L. 24. भ्राता कनिष्ठस्सुकृतैकनिष्ठः [।]
व्यधा समघातिथिपूजनाय गुल्हेति गर्हारहिता च भा[र्या] ॥ {२८] [41]
भक्ति[द्रुवाटे] भसलेन ते[न] [स]भ्रातृकेन त्रिपु-

L. 25. रान्तकस्य ।
द्वारस्थगङ्गायमुनादिमूर्ति× कृता पुरीयं सह मण्डपेन ॥ [२९॥] [42]
भस्नागभङ्गहीतसर्वविभवा नेदिष्ठदेशे क्वचि द्ये कुर्वन्ति गतागता -

[34] Metre, Rathoddhatâ. The *avagraha* before *kutorhatâ* is indicated by a thin vertical line. The inscription has prima manu *tâvski*, which has been corrected to *tâvaki*. After this verse stands a sign which looks like a rude representation of a *yoni* and *liṅga* united.

[35] Metre of verses 21-22, Upajâti.

[36] Metre, Upendravajrâ.

[37] Metre, Upajâti.

[38] Metre, Vaṁśastha.

[39] Metre, Upajâti.

[40] Metre Indravajrâ. Read *deśe*.

[41] Metre, Indravajrâ.

[42] Metre. Upajâti. *Druvâṭe* is a conjecture and uncertain.

L. 26. नि वणिजो गण्या वराकीं× क्ष ते ।

धन्यो मन्युकनामधेय इह हि श्रीकाष्ठरव्यमन× -

पोतप्रोतविवेकवेतनधनो मोक्षार्णवंतीर्णवान् ॥ [३०॥] [43]

देवद्विजगु -

L. 27. रुभक्तस्सौजन्यनिधिर्गुणिप्रियो दातर ।

आसुकसुतोस्ति विप्रो रल्हणनामा सुधर्मपुरे ॥ [३१] [44]

तेन देवप्रधुर्येण धान्यद्रोणद्वयं शिवे ।

वहमान[स्व]भूप -

L. 28. ट्टाकवग्रामात्समर्पितम् ॥ [३२॥]

इहत्येन नवग्रामाद्दत्ता चा[त्र] द्व[सार्ध]भूः [।]

गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ [३३॥] [45]

देपिकाङ्गजनितेन मल्हिका -

L. 29. सूनना चिततवित्तशालिना ।

जीवकेन वणिजा निजा च भू× प्राङ्गणाय पुरतश्शिवेर्पिता ॥ [३४॥] [46]

[या]वदे[ष] भगवा[न्भुवाम्प]ति र्व्योम कोम[लर्]चिश्च ग[च्छ] -

L. 30. ते ।

मन्युकाद्ब[कक्षत]श् शिवालयस्तावदस्तु सममन्यशासनः ॥ [३५] [47]

आसिकात्मज उ[दा]रधी[र्व]स न्सूत्रधारधुरि नायकाभिधः ।

श्रीसुश[र्म]-

L. 31. नगरादिशाययौ [सम्म]नस्य तनयश्च ठोढुकः ॥ [३६॥]

तेन तेन च सहैव टङ्किता प्रोन्नता शिवपुरी समग्रया ।

[शा]सुदृष्टिमनुसृत्य नि[र्मि]-

L. 32. ता यत्र भान्ति गणवर्गमू[र्तय]: ॥३७॥] [48]

शृङ्गाराभङ्गकौ यस्य पितरौ पुण्यशालिनौ ।

स प्रशस्तिमिमां चक्रे रामनामा क[वी]श्वरः [॥३८॥] [49]

संवत्सरेशीतितमे[प्र]स[न्ने] [ज्येष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।

[श्री]म[ज्ज]यचन्द्रनरेन्द्रराज्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९॥] [50]

॥ओं नमश् शिवाय ॥

L. 35. [शककालगताब्दाः] - [51]

[43] Metre, Śârdûlavikrîḍita.

[44] Metre, Âryâ.

[45] Metre of verses 32-33, Anushṭubh.

[46] Metre, Rathoddhatâ. Read *sûnunâ*. The *ra* of *prâṅgaṇâya* is indistinct.

[47] Metre, Rathoddhatâ. Perhaps *bhuvaspatiḥ*. Possibly the stone has a mistake *esa* for *esha*. A letter, probably *ma*, has been scratched out between the two *mas* of *samam*. Read °*Śâsanaiḥ*. After this verse stands a sign which looks like the rude representation of a lotus.

[48] Metre of verses 36-37, Rathoddhatâ. The name in verse 36 may also be read *Masmaṇasya* or *Sasmaṇasya*.

[49] Metre, Anushṭubh. Read *kavîśvaraḥ*, which is probable according to *C.*

[50] Metre, Upajâti. Regarding the end of the first Pâda see above, the introduction. Possibly *jyeshṭhasya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Râma evidently was a good grammarian, one may give him the benefit of the doubt.

[51] See the introduction, above, p. 103.

TRANSLATION.

Om, hail! Om, obeisance to the two rulers of the Gaṇas![52]

V. 1. Though, O Paśupati, I am only running after folly,[53] yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gaurî, in this hymn which possesses some portion of sentiment, sweet to the ear.

2*a*. Our devotion (*is*) to thee alone, who cuttest the bonds[54] of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . . who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgâ O thou who takest away . . . .
O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security!

3*a*. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world; there is no limit to thy greatness here; (*to call*) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (*to call*) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (*thy*) father (*Himâlaya*).[55]

4*a*. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himâlaya.[56]

5*a*. By blessed men, who are filled with devotion to Abhirâma (*Śiva*), thou art always called, O Ugra, a female (*Ardhanârî*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.[57]

[52] "The two rulers of the Gaṇas," *i.e.*, Śiva and Pârvatî.

[53] I translate *kumatidra* on the analogy of *madhudra*, "a bee" and explain it by *kumatim drâti*. Râma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

[54] The translation of this verse and the following ones, marked *a*, refers always to Śiva, that marked *b* to Pârvatî. *Pâśa*, 'the bond or fetter,' is a term, commonly used in Śaiva philosophy—see *Sarvadarśana Saṁgraha*, p. 118 (Cowell and Gough).

[55] Pârvatî is characterised as a deity of the forest by her name *kântâravâsinî*.

[56] Separate with the first translation, *yasya ahimâlayâ utkarshaposhiṇî* . . . *tasya ânamanti*: with the second *yasyâ himâlayotkarshaposhiṇî* . . . *tasyâ namanti*.

[57] Separate with the first translation, *ugra vadhûḥ* . . . . *kleśâpahariti manoharâbbiḥ* with the second *ugravadhûḥ* . . . . . . *kleśâpahâ rîtimanoharâbhiḥ*. As Abhirâma is a name of Śiva, see Goldstücker, *Sanskrit Dictionary*, *sub voce*. I take the compound *bhaktibharâbhirâmaiḥ* in the first translation to mean *bhaktibharaḥ abhirâme yeshâṁ taiḥ*. In the second I have rendered its usual sense, *bhaktibhareṇâbhirâmaiḥ*. But I should not wonder if Abhirâmâ were a name of Pârvatî and the real sense were "who are filled with devotion to Abhirâmâ."

6*a*. Thou, O Îśa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (*but*) desire (*eternal*) bliss.

b. Bhavânî, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (*but*) seek (*her*) protection.[58]

7*a*. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (*of blood*) from (*the body of*) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.

b. Thou alone ridest, indeed, even on a lion, who again and again is lying (*curled up*) like a ring, who drinks the streams of the blood of those slain (*by thee*) in the battle-play, and who possesses fierce power.[59]

8*a*. In accordance with the teaching which removes impurity and the other (*fetters*) and gladdens by (*granting*) happiness thou art, indeed, called every day the Sthâṇu (*immovable âtman*) in many different bodies.

b. On account of thy appearance which gladdens the hearts of those possessing impurity (*as their*) chief (*element*), thou art, indeed, called the minute (*Śakti*) residing in many different bodies.[60]

9*a*. Thou art exceedingly resplendent with thy countenance surpassing the goddess Śrî and beautified through the (*crescent of the*) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.

b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Śrî and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.[61]

10*a*. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.

b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.

11*a*. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (*eternal*) rest.

b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c.[62]

12*a*. Obeisance to Śiva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.

b. Obeisance to Śivâ the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (*able*) to destroy her trembling foes.[63]

58 Separate with the first translation in pâda 3, *satyaṁ bhavân îśa raṇâbhilâshiṇâṁ;* with the second *satyaṁ bhavânî śaraṇâbhilâshiṇâṁ*.

59 When the verse refers to Śiva, *Hari* means Vishṇu, who every year reposes during four months on Śesha in the ocean who slew the Asura Hiraṇyakaśipu in the Nârasiṁha Avatâra, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Pârvatî *Hari* denotes her lion; *samudrâsin* stands for *samudram*, i. e. *mudrayâ sahitaṁ yathâ syât tathâ* and *âsin*, and finally *âsura* means blood and *dhâman* the abode or location.

60 Separate with the first translation *malâdihṛit-ayâhlâdi-darśanatoh* with the second *bahudehântarastha-aṇuḥ*. The *darśana* intended is the Śaiva philosophy of the Kaśmîrians.

61 Separate with the first translation in Pâda 3, *bahuśaḥ aṇimâdiguṇasampadâlayau*; with the second, the line forms one compound as it is printed. *Aṇiman*, "smallness" means here "the power of making oneself very small" which is one of Śiva's qualities, see also below, verse 16. The "great redness" of Pârvatî's feet is, of course, due to their being dyed with lac.

62 Separate with the first translation, *girijeśa âdhikhinnaḥ*; with the second, *girije śâdhi khinnaḥ*.

63 Separate with the first translation, *śivâya ekavinantavya°*, with the second *śivâyai kavinantavya°*.

13*a*. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.[64]

14*a*. Thou, Mṛiḍa, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛiḍânî, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.[65]

15*a*. Who else, lord of Gaurî, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurî rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?[66]

16*a*. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvâṇî, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.[67]

17*a*. We bow at the feet of him who feels deep affection for the elephant-faced (*Gaṇeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.[68]

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umâ by me, Râma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivâ may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurî and Îśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurî and Îśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Îśvara[69] like that store of marvellous virtue, the Râjânaka named Lakshmaṇachandra,

22. Who, after performing a pilgrimage to Kedâra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

[64] With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokye astrijano*. I take *astrî*, literally not female, as an equivalent of *vîra*. For the second meaning compare *Bâlarâmâyaṇa*, X, sl. 46.

[65] With the first translation separate *mṛiḍa aniśaraṇaishiṇâm*, with the second *mṛiḍâni śaraṇaishiṇâm*.

[66] With the first translation separate in the second line, *gaurîśa asti*, with the second *gaurî śâsti*.

[67] With the first translation separate *śarva aṇimânam* with the second *śarvâṇi mânam*. The word *mâna*, rendered by "dwelling," may also mean "honour" or "pride."

[68] With the first translation separate in the second line *yasya âste*, with the second *yasyâḥ te*.

[69] *Îśvarabhaktimantaḥ* "filled with devotion to Îśvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess— think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*); if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Râjânaka, which is expert in wielding the sword, has (*since*) avoided[70] the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinnâ is the mother of that (*man*) whose devotion to Maheśa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Âhuka, and whose blameless wife is named Gulhâ.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gangâ, Yamunâ and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrîkaṇṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brâhmaṇs and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brâhmaṇa Ralhaṇa, the son of Âsuka, in Suśarmapura.

32. By that chief of astrologers have been given to Śiva two *droṇas* of grain from Navagrâma, where the surface of his land (*has*) the measure of one *Vaha*.[71]

33. Moreover, by an inhabitant of this (*village, Kîragrâma*), wise Gaṇeśvara, the son of the Brâhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrâma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikâ, the very wealthy merchant Jîvaka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Âhuka, exist together with the other grants.

36. The high-minded son of Âsika, named Nâyaka, who is at the head of masons, came from Suśarman's town to this (*village*) likewise Ṭhoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the *Maṇḍapa*; (*it has been*) constructed in accordance with the opinion of Śâmu[72] and on it glitter the figures of the crowd of the Gaṇas.

38. The prince of poets, called Râma, whose holy parents are Śriṅgârâ and Bhṛiṅgaka, has composed this eulogy.

[70] The perfect *vivarjayâmâsa* probably indicates that this praiseworthy conduct began after his pilgrimage to Kedârnâth.

[71] A *vaha* is equal to four *droṇas* and the meaning is that Ralhaṇa's land in Navagrâma required four *droṇas* of seed-corn.

[72] This must be the name of some writer on architecture.

39. The eulogy, composed by Râma (*has been incised*)[72] in the eightieth year (*of the Lokakâla*) on the pleasant first day of the bright half of the month of Jyaishṭha, a Sunday, during the reign of king Jayachchandra.

Om, obeisance to Śiva! The elapsed years of the Śaka era (*åre*) . . 6(?)

No. II—Transcript.

L. 1. ओं स्व[स्ति ओं]नमश् शि[वा]य ।
[आशास्यं वो गजास्यो] वितरतु हरता[सार]कारिविकारं
नन्दी सानन्द[नो]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।

L. 2. — — ोना' ⏑ — — [रच]यतु कु [रुतां] वीरभद्रोपि [भ]द्रं
सर्वे वीरखर्वगर्वा विदधतु कुशलं किङ्कराम् शङ्करस्य ॥ [१॥][1]
स पातु वो [म]हादेवो — —

L. 3. — भक्तिचुम्बित: [।]
आत्मानं सु[हु]रीक्षन्ते यत्पादनखदर्पणे ॥ [२॥][2]
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेक्षणैस्सत्पचे -

L. 4. रुपजीव्यते द्विजजनं या बिभ्रती शश्व[ते] [।]
देवस्याहुतिलम्पटस्य परमा पुष्टिर्यतो [जा]यते ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूत्यै भवानीवि -

L. 5. [भुः]॥ [३॥][3]
एतेने[व] शरत्वमभ्युपगतं शोषाय पूर्वं पुरां संप्राप्त[ा] धनुषम् श्रियं तनुरियं संप्रत्यसुष्येव च ।
ध्यानस्थे हसतीव य[स्तु]र -

L. 6. रिपावित्थं मुहुर्विस्मया शशिमौरमुपाश्रहे स्मरजित× पादद्वयं [त]द्वयम् ॥ [४॥][4]
यदप्यचेतनत्वाद्वक्तुमशक्तस्सुरालयस्तदपि ।
च -

L. 7. थ केन [कृ]तोहमिति प्रशस्तिपृथुजिह्वया वदति ॥ [५॥][5]
ज[ा]लन्धराधिराजो जयति गुणानां निधिर्जयचन्द्रः ।
ईदृंशि यस्य राज्ये देवायतना -

L. 8. नि जातानि ॥ [६॥]
वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।
ग[ण्यास्त ए]व वणिजश् शेषे× किं स्तोकवा[धुं]षिकैः ॥ [७॥]
अनेन वक्ष्यमाणेन सुकृतेन महा -

L. 9. नयौ ।
गण्यौ गणेषु भ्रातरौ भूयास्तां मन्युकाहुकौ ॥ [८॥][6]
तौ भ्रातरौ कृतज्ञौ याभ्यां शमदम[प]योधरयुतायाः ।
शि[व]भक्तिजनन्या [च] पि रसं -

[72] A verb has been intentionally left out in this sentence. It must have been either *utkîrṇâ* or *samâptâ*: probably the former. With the reading *prasiddhe* (see above p. 103) the translation would be 'in the eightieth year known (*in the world*)' *i. e.*, 'in the eightieth Laukika Saṁvatsara'.

[1] Metre, Sragdharâ;—*gajâsyo*° and *kurutâṁ* are very uncertain.

[2] Metre, Anushṭubh.

[3] Metre, Śârdûlavikrîḍita. The *u* of °*vibhuḥ* is visible.

[4] Metre, Śârdûlavikrîḍita.

[5] Metre of verses 5—7, Âryâ.

[6] Metre, Anushṭubh.

L. 10. स्समास्वादितस्वाधर्म् ॥ [९][7]

शैलस्याङ्कस्खलित्वा रुचिरनवपया × खेलतीयं सहेलं

कृत्वा कान्तेव यत्र स्फुरदुरुलहरी कान्दुकाबिन्दुकाख्या ।

की -

L. 11. र्त्यामोभिरामो गुणगणनिलयो वर्ततेधित्रिगर्त्तं

सोयं राजानकेन प्रबलभुजयु[गार्चि]तो लक्ष्मणेन ॥ [१०॥][8]

अतुलकुलबकुलपी[दप]कान्द ⋈ प -

L. 12. रिपन्थिभिंत्पुरस्कान्दः [।]

राजानकोत्र कान्द⋈ प्रथममभू[द्]यमस्कन्दः ॥ [११॥][9].

बुद्धो विग्रहबुद्धिस्तस्य सुतोजनयदुद्धुरं तनयम् ।

विग्रह

L. 13. इति कृतविरहम् शत्रुवधूनां ततो जज्ञे ॥ [१२॥]

विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूर्दयितः [।]

विग्रहनिग्रहकारणे शक्तिर्यस्य[ाभ]वद्रि -

L. 14. पुषु ॥ [१३॥][10]

हस्तालम्बकमुन्नताह्रिलुठतामाराधितत्र्यम्बकं

शत्रुश्रीपरिचुम्बकं परतिमिस्त्रीकारचिन्तांधकम्[।]

आत्तग्रामकदम्बकं नृपतिभिस्सद्बन्धु -

L. 15. [कौ]टुम्बकं

[स्वा]कारप्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४॥][11]

नारीमोहनयौवनं नवनवत्यागोर्मिभि ⋈ [पा]वनं

भूभर्तुः × कृतसेवनं निजभुवस्सम्यक्प्रकृप्ता -

L. 16. वनम् [।]

[उद्दा]मद्विषदालयोत्कृतवनं युद्धोग्रसिंहस्वनं

पुत्रं सोपि समाससाद भुवनं यश्वी बृहत्पावनम् ॥ [१५॥][12]

गुणमणिनिकुरुम्बरोहणं प्रव -

L. 17. हणमापदगाधवारिधौ ।

कृतसुभटशिरोधिरोहणं [स]मजनयत्तनयं स कल्हणम् ॥ [१६॥][13]

[जा]लन्धराधीश्वरपादपद्मनिश्छद्मभक्ति⋈ प्रचुरात्मशक्तिः ।

L. 18.

बलोल्बणो बिल्हणनामधेयस्तस्यात्मजोजायत सद्विधेयः ॥ [१७॥][14]

तनयायां सनयस्य त्रिगर्तभूभ[र्तु]र्हृदयचन्द्रस्य[।]

[स]च रामलक्ष्मणाख्यौ लक्ष -

[7] Metre, Âryâ.

[8] Metre, Sragdharâ.

[9] Metre, Âryâ. The first *ma* of *prathamama°* looks like *sa*.

[10] Metre of verses 12—13, Âryâ.

[11] Metre, Śârdûlavikrîḍita. Mr. J. F. Fleet reads *prâkârapratibimbakam* instead of *svâkâra°*. Read *chintândhakam*.

[12] Metre, Śârdûlavikrîḍita. The Anusvâra of *sevanaṁ* is indistinct. *Prakṛiptâvanam* is meant for *praklipta°*.

[13] Metre, Aparavaktra. The Anusvâra of *°dhirohanaṁ* is indistinct.

[14] Metre, Upajâti. The *ma* of *nâmadheya* looks like *sa*.

L. 19. षिकायां सुतौ लेभे ॥ [१८॥][15]

ज्येष्ठं गुणैर्गरिष्ठं बिम्बौष्ठीभिस्समं वपुरि गोष्ठीम् ।

अधितिष्ठति • निष्ठुरधी[स्तस्य]कनिष्ठोत्र सुप्रतिष्ठोभूत् ॥ [१९॥[16]

त्रिगर्त्तनृपतीनां या •

L. 20. पादपद्मोपजीविभिः [।] •

कन्दादि[भिरा]सन्दारिसन्दारिभिरभुज्यत ॥ [२०॥]

परिपालितवास्तव्यस्तव्यनिर्म्मलकर्म्मणा ।

साधुना साधुना भूमिर्लक्ष्मणेनोपभुज्यते ॥ [२१॥][17]

L. 21. यस्य प्रेयस्यभवन्नयतन्वे[त्य]तुलरूपभद्रमणो ।

तस्मिन्कीरग्रामं लक्ष्मणचन्द्रेनुपालयति ॥ [२२॥][18]

सिद्धाख्यवणिक्पुत्रौ धर्म्मप्रवणाविह

L. 22. स्थितौ ज्ञातिनौ ।

[ज्ये]ष्ठो मन्युकनामा कनिष्ठमप्याहुकं प्राहुः ॥ [२३॥]

भवतरुकुठारधारा प्रविषमतमजन्मभरुमरुक्ष[ह]री ।

प्रकरोह मोह -

L. 23. [हं]त्री [मन]सि तयो[श् शा]म्भवी भक्तिः ॥ [२४॥]

ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् [।]

पुर्यां सहितं विहितं पुरतोस्य च मण्डपो रचित[: ॥२५॥]

L. 24. इति मन्यु[का]हुकाभ्यामुदरे स्थित्वा पुरा किलैकत्र ।

पुनरुदरसम्प्रवेशप्रतिषेधविधि[स्त] सह विहितः ॥ [२६॥]

यद्यपि पितेव कुरुते करुणां

L. 25. शम्भुस्तथापि पितुरधिकः [।]

जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७॥]

शाहिलपाहिल[क]ाहिलसिद्धास्स्वर्लोकगामिनस्सन्तु ।

L. 26. पूर्वे पुरुषा × क्रमशश्चत्वारो मन्युकाहुकयोः ॥ [२८॥][20]

किम्बहुना[प्यु]र्य्देषा पुरुषाणामे[व] विंशतिर्यातु ।

[सुकृ]तेनानेन दिवं स्वयं च परमास्तु

L. 27. गतिरनयोः ॥ [२९]][21]

राजानकेन चास्मै लक्ष्मणचद्रेण वैद्यनाथाय ।

मण्डपिकोत्पत्तिधनाद्द[त्ताष्ष]ट्प्रस्थहं द्रम्मा ॥ [३०॥]

ग्रामात्प्रलम्बना[म्नो]

L. 28. • माता राजानकस्य लक्ष्वणया ।

एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ [३१॥][22]

लक्ष्मणस्य सुकृतं सुकृती य× पालयिष्यति तदन्वयवर्त्ती ।

तस्य पु-

[15] Metre, Âryâ.

[16] Metre, Gîti.

[17] Metre of verses 20—21, Anushṭubh.

[18] Metre of verses 22—23, Âryâ.

[19] Metre, Ârya. Read *mohahantrî*.

[20] Metre of verses 25—28, Âryâ.

[21] Metre, Âryâ. Read *pyuchchheshâ*, instead of the senseless *pyurydeshâ*.

[22] Metre, Âryâ.

L. 29. ह्यसुपयातु विहर्षिं यो हरिष्यति स गच्छतु चाधः ॥ [२२॥][23]
तैलोत्पीडनयन्त्रं कीरग्रामेऽस्मि मन्युकाहुकयोः ।
ताभ्यां तदपि शिवाय

L. 30. प्रदीपनिष्पत्तये दत्तम् ॥ [२३॥]
एका च पक्षग्रुला ताभ्यां स्वीया शिवस्य भोगार्थम् ।
भूमिश्च हलचतुष्टयं योग्या दत्ता नवग्रामात् ॥ [२४॥]
इति ये -

L. 31. न येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य
इह तस्य तस्य तत्तत्तिष्ठतु यावद्धरित्रीयम् ॥ [२५॥]
यस्याविस्मृत[ज]ननीस्तन्यसमास्वादनस्य वदना -

L. 32. क्जे ।
परिग्रुकविल्वफला सरस्वती भगवती न्यवसत् ॥ २६॥
श्रीभ्रुङ्कस्य स सुत[×काश्म]रिनृपप्रमातुरनघस्य[।][24]
प्रथमवयास्सर[लार्थां] व्यधत्त राम × प्रशस्तिमिमा[म् ॥ २७॥]

. 33. चवेढचेलात् हर — — — चेलात् वक्षण[दे]वाद[ग्र]भूमि[च्छ?] ॥ ॥ गुहकेन य(?)
शसि भदो(?)ना ॥[25]
॥ शककालगताब्दाः ७[२६]

TRANSLATION OF NO. II.

Om hail! Obeisance to Śarva!

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of **Târaka** remove sickness; may **Nandin** gladden (*you*), and he (*who is*) the carrier of the trident of Mahâkâla, ... may make . . . . may **Vîrabhadra** too, give you happiness, may all the proud servants of Śaṅkara procure you welfare!

2. May that Mahâdeva protect you, in the mirror of whose foot-nails the . . . . . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of **Bhavânî** grant you happiness through those eight bodies (*of his*) *viz.*, that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth![26]

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

[23] Metre, Rathoddhatâ.

[24] Metre of verses 33—37, Âryâ.

[25] Probably *praśastir utkîrṇâ*.—E. H.

[26] The first three relative sentences in the first and second Pâdas of verse 3 have each a double sense, and they refer to— I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *âkâśa*, while the wind is described in the fourth relative sentence. The use of the word *paksha* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing.' Mr. Âpte's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *paksha*.

bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.[27]

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachchandra, the supreme king of Jâlandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Âhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.[28]

10. There is in Trigarta the pleasant village of Kîragrâma, the home of numerous virtues, where that river called Kandukâbindukâ, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Râjânaka Lakshmaṇa.

11. There lived in the beginning Râjânaka Kanda, the root (*kanda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him[29] sprang he who was called Vigraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vigraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Ḍombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śambhu.

[27] The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Śarâgni* or arrow-fire (see *Śrîkaṇṭhacharita*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurâri. This eye is usually represented as bow-shaped, *i.e.*, with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe:' see the frontispiece to Moore's *Hindu Pantheon*.

[28] The text has a pun on *rasa* 'milk' and 'sentiment' which has not been rendered in the translation.

[29] '*From him*' refers, I believe, to Buddha. If it referred to *tanayam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vigraha. The latter explanation is, of course, by no means impossible.

16. He begat a son (*named*) Kalhaṇa, (*who was*) a mountain[30] of precious stones—his virtues—(*and*) a boat on the deep ocean of misfortune, (*and*) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhaṇa, who showed guileless devotion to the lotus-feet of the supreme lord of Jâlandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakshaṇikâ, the daughter of Hṛidayachandra, the politic king of Trigarta, he had two sons, named Râma and Lakshmaṇa.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (*brother*) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Âsanda, belongs at present to holy Lakshmaṇa, who protects the inhabitants and whose pure actions are worthy of praise.[31]

22. While that Lakshmaṇachandra, whose dear wife was Mayatallâ—a lady of peerless beauty—protects Kîragrâma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Âhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (*to cut down*) the tree of mundane existence (*and*) a storm-wave (*to carrry men across*) the most terrible ocean of births.

25. By those two, who saw this *liṅga* of Śiva, called Vaidyanâtha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.[32]

26. When Manyuka and Âhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus:

27. "Though Śambhu is compassionate like a father, yet he is more than a father; for a father is the immediate cause of (*one's*) birth, (*but*) the god with the moon on his crest is the cause of the cessation of births."

28. May Śâhila, Pâhiḷa, Kâhila and Siddha, the four ancestors of Manyuka and Âhuka, in due order enter heaven.

29. In short, may the remaining twenty men (*of their family*) all reach Elysium in consequence of this pious work, but may the highest state be (*the reward*) of these two.[33]

30. And daily six *drammas* of the money collected in the custom-house have been allotted by Râjânaka Lakshmaṇachandra to this Vaidyanâtha.[34]

[30] *Rohaṇa* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

[31] These two verses, as also the next two, form a *Yugma* or *Yugalaka*. The epithet *sâdhu*, 'holy' which Lakshmaṇa receives, is explained by verses 21—26 of No. I.

[32] Liṅgas, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kaśmîr, which stand in the middle of the forest. If *purî* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

[33] The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *moksha*.

[34] The European dictionaries do not give for *maṇḍapikâ* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, *e. g.*, the term *maṁḍarika* ante p. 7 and by the analogy of its modern representative *mâṁḍavî* which is a common term for 'custom-house' in Marâṭhî, Gujarâtî and other vernaculars.

31. (*A piece* of) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakshaṇâ, the mother of the Râjânaka.

32. May the merit of each pious successor of Lakshmaṇa, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kîragrâma (*which*) belongs to Manyuka and Âhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).[35]

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrâma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Râma, the son of the good *pramâtṛi*[36] of the king of Kaśmîr, famous Bhṛiṅgaka, in whose lotus-mouth dwelt divine Sarasvatî before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabeḍha-field from the Hara . . . —field, from Vaktaṇadeva the best land (?). [The *praśasti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KÎRAGRÂMA,

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanâtha at Kîragrâma in Kângrâ.[1] It consists of two lines of Jaina Nâgarî letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahâvîra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhaṇa and Âlhaṇa, and its consecration by a Sûri, called Devabhadra. The statue, we are told, was placed in a temple of Mahâvîra, erected by the same two persons at Kîragrâma. As at present no old Jaina place of worship exists at Kîragrâma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanâtha temple.

The donors probably were Gujarâtîs, not Panjâbîs, and the consecrating Sûri likewise seems to have belonged to the same country. For Dolhaṇa and Alhaṇa were members of the Brahmakshatra gotra or caste, which is common in Gujarât, but according to the Census Report of 1881, not found in the Panjâb. Sûri Devabhadra is connected with Gujarât through his teacher Abhayadeva, who is called Rudrapallîya, the *Rudrapallîan*, and is said to belong to the line of Sûri Jinavallabha. The latter is without

[35] The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

[36] I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

[1] See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjâb Archæological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭâvali* of the Kharatara gachchha names as the 43rd *Yugapradhâna*.[2] He died in Vikrama Saṁvat 1167, after founding a new school, which in our inscription is called his *saṁtâna* or line. In the time of his immediate successor Jinadatta, the Rudrapallîya branch of the Kharatara gachchha was founded by Jinaśekharâchârya in Vikrama Saṁvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetâmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Aṇhilvâḍ Pattan in Gujarât. The date *Saṁvat*, i.e. Vikrama Saṁvat 1296, Phâlguṇa, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from ब्रह्मक्षत्र to पुत्राभ्यां व्य and from प्रतिष्ठितं to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.[3]

TRANSCRIPT.

ओं संवत् १२९६ वर्षे फागुण वदि ५ रवौ कीरग्रामे ब्रह्मक्षत्रगोत्रोत्पन्नव्यव॰ मानूपुत्राभ्यां व्य॰ दोल्हणआल्हणाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्ये ॥[4]

श्रीमहावीरजिनमूलबिंबं आत्मश्रेयो[र्थं] कारितं । प्रतिष्ठितं च श्रीजिनवल्लभसूरिसंतानीयरुद्रपल्लीयश्रीमदभयदेवसूरिशिष्यैः श्रीदेवभद्रसूरिभिः ॥[5]

TRANSLATION.

Oṁ! In the year 1296, the (*civil*) year,[6] (*on the*) fifth (*day of the*) dark half (*of the month of*) Phâlguṇa,[7] on a Sunday,—the *mûlabimba*[8] of the glorious Jina Mahâvîra has been erected for their own spiritual welfare by the two merchants, Dolhaṇa and Âlhaṇa, the two sons of the merchant Mânû, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahâvîra, erected by them at Kîragrâma. And it has been consecrated[9] by the illustrious Sûri Devabhadra, the pupil of the illustrious Sûri Abhayadeva, the Rudrapallîan, who belongs to the line of the illustrious Sûr-Jinavallabha.

[2] See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

[3] General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyanâtha.

[4] L. 1.—Read ओं; the र and य of कीरयामे are connected and form a misshaped group; read ग्रा; above ग्र a *mâtra* cut by mistake, has been obliterated; possibly the correct reading is मातृपुत्राभ्यां, तृ and नू being absolutely undistinguishable in the alphabet of the inscription.

[5] L. 2.—The थ of श्रेयोर्थं has been destroyed; the ता of संतानीय has been damaged.

[6] I translate वर्षे by 'in the (civil) year,' because sometimes लौकिकवर्षे appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śâstrîya*, *i. e.*, used in the works on astronomy.

[7] The form of the text फागुण is half Prakrit and half Sanskrit.

[8] I leave the expression मूलबिंब literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhamtî or the cloisters.

[9] प्रतिष्ठितं च is bad Sanskrit, but common in Jaina books. The correct expression would be प्रतिष्ठा कृता च or प्रतिष्ठापितं च.

XVIII.—ON THE PEDESTAL OF AN IMAGE OF PARŚVANATHA, IN THE KANGRA BAZAR.

BY DR. G. BÜHLER, PH.D., LL.D., C.I.E.

The following inscription in eight lines is incised on the base of image o' P[illegible]va-nâtha in the porch of a small Hindu temple dedicated to Indravarman in the Kângra Bazar. It has been so smeared over with red paint and oil that some of the letters are very indistinct, and in the last line broken away.

(L 1.) ओं संवत् ३० गच्छे राजकुले सूरिरभू[1] च-

(2.) भयचंद्रमा: [।] तच्छिष्यो मलचंद्राख्य[स्त]-

(3.) त्पदाभोजषट्पद:[॥] सिद्धराजस्तत: ढङ्ग:[2]

(4.) ढङ्गादजनि [च]ष्टक: । रल्हेति गर्ति[हण]ी [त

(5.) स्य] पा — धर्म — रायिनी । [।] अजनिष्ठां सुतौ ।

(6.) [तस्य]ां [जैन]धर्मधरायणौ[3] । ज्येष्ठ: भुलण्डको

(7.) [भ्र]ा[ता] कनिष्ठ: कुमराभिध: । [।] प्रतिमेयं [च]

(8.) — — जिना — —ो— — नुज्ञया । कारिता — — — — — — — — — — — — — —[॥]

TRANSLATION.

Oṁ (*In*) the year 30.[5]

In the Râjakula *gachchha*[6] was a Sûri (*called*) Abhayachandra. His pupil was named Amalachandra. A bee at the lotus of his feet (*was*) Siddharâja; from him (*sprang*) Ḍhaṅga: from Ḍhaṅga was born Chashṭaka.

His wife was Ralhâ . . . . . . From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called Kuṇḍalaka; the youngest was named Kumara. This effigy . . . . has been made with the permission . . . .

[1] L 1. Read ०रिरभूद०—

[2] L 3. Read ०त्पादांभोज० ;— ततो ढङ्गो

[3] L 6. Possibly जिन ; read धर्मपरायणौ,—

[4] L 7. Possibly नाम क०,—

[5] As the characters of this inscription are ancient Sârada, closely resembling those of the Baijnâth Praśastis, the year 30 of the Saptarshi or Laukika era, which is mentioned in our document, probably falls in the ninth century and corresponds to 854 A [illegible]

[6] The term [illegible]chha indicates that Abhayachandra belonged to the Śvetâmbaras. I am, however, unable to find the Râjakula in the *Paṭṭâvalis* accessible to me.

XIX.—INSCRIPTIONS FROM KHAJURAHO.

By Professor F. Kielhorn, Ph. D., C.I.E., Göttingen.

I.

FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found[1] near the temple of Vâmana, at Khajurâho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1′ 4″, while the length of the lines, beginning with 7″ in the first line, gradually increases to 1′ 3″ in line 8, and decreases again to 5″ in line 13. The writing is fairly well preserved. The size of the letters is ⅛″. The characters are Nâgarî; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskṛit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhaṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandrâtreya. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjâka and Vijjâka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipâladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhaṅgadeva, as the son of Râhila and father of Yaśovarman. And Jejjâka and Vijjâka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vâkpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Râhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejâ and Vîja mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejâbhukti, Jejâbhuktika, or Jejâkabhukti.

The prince Kshitipâladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarmân, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipâladeva who in line 28 of the Siyaḍoṇî inscription[2] is mentioned as the immediate predecessor of the prince Devapâla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapâla; his father Harshadeva in all probability was contemporary with Kshitipâladeva; and I therefore assume that the relative *yena* in line 10

[1] See *Archæol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

[2] An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers [illegible] Kshitipâladeva, but [illegible] [illegible]elf, and that this prince first defeated [illegible]d him in the government of his dominions.[3]

1. [ब्धन्यार्थि]षे[5] न[ृ]नः । क . सु[र्गां]
2. यं[6] पार्थं किमश्चात्परं एवं यो व
3. [illegible][7] प्रमेयमखिलं न [वा] कल्पादौ विश्व[म]
4. धाः[8] प्रथितप्रभावान् । चतुर्व्विधं भूतविकार[illegible]ात्
5. [9][म]सकलभुव[illegible] .[illegible]ीर्त्तिप्रभावः पृथ्वीना[थ]
6. [स्त]म् ॥ [10] तस्माज्जेज्जाकविच्छ।कार्भूतां कीर्त्तिभूषणी । [सु]
7. [भुं][11]जविजितानेकदृप्तारिहंदः । [illegible]ोहर्मदेवः[12] सक[illegible]
8. [13]कांतिसंवलितं । भीतेंद्रनिहितधनुरिव युग्म[illegible]दांबु(बु)जश्रित[यं]
9. [प]रः[14] । त्यक्ता स्थानमिवायातः पुनर्म्मथनशंकितः ॥ [illegible]स्तां[15] किं व(ञ)[illegible]
10. : पुनर्येन श्रीच्तितिपालदेवनृपतिः सिंहासने स्था[16]
11. [17]त्सादितारातिप्रज्ञिकीर्त्तिविभूषणः ॥ प्रस
12. [दूर]स्थैरन्तिकस्थैश्च[18] ॥ सातपत्र[प][19]
13. [जल]ज — — [चितं]

II.

STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmaṇjî, at Khajurâho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.[1] The inscription has been drawn attention to several times in the volumes of the Archæological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.[2]

The inscription consists of 28 lines. The writing covers a space of about 5′ 8″ broad by 2′ 5″ high. Down to line 16, and from line 22 to line 27, it is (with the

[3] Wars between the Chandellas and the rulers of Kanyâkubja are mentioned, *e.g.*, in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 13 of the Mah[illegible] [illegible]on referred to above; and probably in line 2 of t[illegible]ublished fragmentary inscription No. 29 of the Lucknow Museum.

[4] From the impression taken by Dr. Burgess.

[5] Metre, Śloka (Anushṭubh).

[6] Metre, Śârdûlavikrîḍita.

[7] Metre, Śloka (Anushṭubh

[8] Metre, Upajâti.

[9] Metre, Sragdharâ.

[10] Metre, Śloka (Anushṭubh

[11] Metre, Sragdharâ.

[12] Read तत्माच्छ्री॰.

[13] Metre, Âryâ.

[14] Metre, Śloka (Anushṭubh)

[15] Metre, Śârdûlavikrîḍita.

[16] *i. e.* स्थापितः.

[17] Metre, Śloka (Anushṭubh).

[18] Metre, Âryâ.

[19] Metre, Rathoddhatâ.

[1] See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1838 (*J. A. S. Ben.* vol. VIII, p. 165) called it Chatarbhuja, but it is now called Lakshmaṇjî, and the temple known as Chaturbhuja is at Jatkara.— Ed.]

[2] I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.

exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from ⅜ to ⅞". The characters, which are beautifully and carefully executed, are of the so-called *Kuṭila* type,[3] differing little from the ordinary Devanâgarî.[3] They include the somewhat rare sign for *jha*, *e.g.*, in *jhâtkâra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskrit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mâdhava, the son of the grammarian Dedda. The inscription was written by the *karaṇika*, or writer of legal documents, Jaddha, the son of Jayaguṇa(?) of the Gauḍa country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kasmîra*, line 13, and the palatal for the dental in *aiśśád*, line 24, and *śavdânuśâśanu*, line 27. Instead of *anusvâra*, we have the dental nasal in *vanśaḥ*, line 5, and in *hansâḥ*, line 15; instead of *ñcha*, *ncha* in *-nchana*, line 1; instead of *mr*, *mvr* in *namvrî*, line 14, and *namvra*, line 26; and instead of the conjunct *jjv*, *jv* in *ujvala*, lines 3, 5, and 11, and in *prodyajvâlâ*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshitipâ stuvanti*, line 9, *sâdhubhi stûyate*, line 19, and *rave spashṭa-*, line 20, where the omission is really permitted; but also, wrongly, in *îśa smita*, line 4, and *prâpti kshayâya*, line 6. The rules of euphony have not been observed in *ugrân=jagati*, line 1, and in *yam=vichintya*, line 10, *bhûmibhṛitâm=varishṭhaḥ*, line 10, and *savarṇnâm=vidhinâ*, line 12. Lastly, *nishanna* is put wrongly for *nishaṇṇa* in line 8, and *tṛidiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Vishṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrâtreya (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrâtreya, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vâkpati (v. 12). Vâkpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Râhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukâ, of the Châhamâna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gauḍas, Khasas, Kośalas, Kaśmîras, Mithilas, Mâlavas, Chedis, Kurus, and Gûrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kâlañjara mountain.

[3] [See Dr. Bühler's remarks on the Dewal Praśasti, *ante* p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kâlañjara, and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; up to the banks of the river Kâlindî (or Yamunâ), and to the frontiers of the Chedi country; and even as far as the mountain Gôpa, or Gopâdri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunâ in the north to the frontiers of the Chedi kingdom in the south, and from Kâlañjara in the east or north-east to Gopâdri, the modern Gwâlior, in the north-west. Bhâsvat, judging from the way in which it is introduced, should be looked for, opposite to Kâlañjara, in the west or south-west, and I would therefore identify it with Bhâilla-svâmin or Bhailasvâmin, the modern Bhilsa on the river Vetravatî or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.[4]

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapâla, the son of Herambapâla. Herambapâla in turn had obtained it from Sâhi, the king of Kîra, who had received it from the lord of Bhoṭa, who again had got it from the Kailâsa. Devapâla is called *haya-pati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapâla, here spoken of, is the same Devapâla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipâladeva, in the Sîyaḍoṇî inscription, with the date (Vikrama) Saṁvat 1005. The Kîras have, as I have stated elsewhere,[5] by some been identified with the Kaśmîras, while in the *Bṛihatsaṁhitâ*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmîras. Bhoṭa, according to Lassen,[6] is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vinâyaka-pâladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

TEXT.[7]

L. 1. ओं नमो भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुरुषसिं[होभय]शुषं त[दा]कारोच्छेद्यां तनुमसुरमुख्यानजवरात् ।

जघान त्रीनुग्राञ्ज(ञ्ज)गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचकितनिःशेषभुवनः ॥[8] —[1].

पायासुर्व्व(र्व्वी)[illegible]न्च(च)नव्यतिकरे देवस्य विक्रान्तयः

सद्यो [illegible]तदेवदानवनुतास्त्रिजग[लो]कीं

2. हरेः ।

यासु ब्र(ब्र)ह्मवितीर्णमर्घसलिलं पादारविन्दच्युतं

धत्तेद्यापि जगत्र(त्र)येकजनकः पुण्यं स मूर्ध्ना हरः ॥[9] —[2].

[4] See *Indian Antiquary*, vol. XVI, p. 202.

[5] See *ib.* vol. XVII, p. 9.

[6] *Indische Alterthumskunde*, 2nd ed. vol. I, p. 523.

[7] From impressions taken by Dr. Burgess.

[8] Metre, Śikhariṇî.

[9] Metre, Śârdûlavikrîḍita; and of the two next verses.

देवः पातु स वः पयःकणच्छति व्योम्नीव तारांचिते
दैत्यासिव्रणलांच्छने[10] दिविसदः संत्यज्य सर्व्वानपि ।
तस्मिन्नञ्जनशैलभित्तिविपुले वक्ष[:×]स्थले यस्य ताः
पेतुर्मन्दरसङ्गसंभ्रमवलल्लक्ष्मीकटाक्षच्छटाः ॥ —[3].

गंभीरो -

3. म्बु(म्बु)धयः शशांकरुचिमान्भास्व[त्प्र]तापोज्ज्व(ज्ज्व)लो
धीरो धात्रि महामहीधरवराः कल्पद्रुमास्त्यागवान् ।
या कल्पादविकल्पनिर्म्मलगुणग्रामाभिरामः[11] प्रभुः
सत्यं श्रु(श्रू)त यदि क्वचित्पुनरभूत्तुल्यो यशोवर्म्मणः ॥ —[4].

प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपग्रहगणः ।
ततस्तन्मात्राणि प्रसव-

4. मलभन्त[12] क्र[म×]वशादथैतेभ्यो भूतान्यनु भुवनमेभ्यः प्रवहते ॥ [13]—[5].

इहाद्यो विद्यानां कविरखिलकल्पव्युपरतौ[14] परः साक्षी देवस्त्रिभुवनविनिर्माणनिपुणः ।
स विश्वेषामीश[:×] स्मितकमलकिञ्जल्कवसतिर्महिम्ना स्वेनैव प्रथममथ वेधाः प्रभुरभूत् ॥ —[6].

तस्माद्विश्वसृजः पुराणपुरुषादाम्नायधाम्नः कवेर्येभूवन्मु-

5. नयः पवित्रचरिताः पूर्व्वं मरीच्यादयः ।
तेष्वत्रिः सुषुवे निरन्तरतपस्तीव्रप्रभावं सुतं चंद्रात्रेयमशेषविमोज्ज्व(ज्ज्व)लतरज्ञानप्रदीपं मुनिं ॥[15]—[7].

अस्ति स्वस्तिविधायिनः स जगतां निःशेषविद्याविदस्तस्यात्मोपनताखिल[श्रु]तिनिधेर्व्वंश्यः[16] [illegible]सास्पदं ।
यत्राभूत्र पराक्रमेण लघुता नो चाटुकारोन्नतिर्नाल्पाप्यंतरसा -

6. रता न च फलप्राप्ति[:×] चयायात्मनः ॥ —[8].

तस्मात्त्राणप्रगुणमनसां सर्व्वसंपत्पदानामुद्युक्तानां कृतकृतयुगाचारपुण्यस्थितीनां ।
तत्रत्यानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसने पालने वा ॥[17]—[9].

तत्र चलत्सुवर्णसारनिकषग्रावा यशश्चन्दनक्रीडालंकृतदिक्षु -

7. रन्ध्रिवदनः श्रीनन्नुकोभून्नृपः ।
यस्यापूर्व्वपराक्रमक्रमनमन्निःशेषविद्वेषिणः संभ्रान्ताः शिरसावहन्नृपतयः शेषामिवाज्ञां भयात् ॥[18]—[10].

यस्यानंदितवंदिवृंदरचितस्तोत्रक्रियाप्रक्रमात्संक्रान्तव्व(ब्ब)हुवैरिवर्गजयिनः कंदर्पकल्पाकृतेः ।
नाम श्यामतनूभृतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु

8. द्विषतां च राशिषु व(ब)लादैक्यमव्याहतं ॥ —[11].

तस्मादभूदाजिपराजितारिः श्रीवाक्पतिर्वाक्पतितुल्यवाचः ।
यस्यामला भ्राम्यति भानुभाभिः सहैव लोकत्रितयेपि[19] कीर्त्तिः ॥ [20]—[12].

यस्यामलोत्पलनिषण्ण(ण्ण)कि[illegible]तयोषिदुद्गीततद्गुणकलध्वनिरम्यसानुः ।
क्रीडागिरिः शिखरनिर्झरवारिपा[illegible] -

[10] Read °लाञ्छने.

[11] The *akshara* मा was originally omitted, and is engraved above the line.

[12] Originally °लभन्त.

[13] Metre, Śikharinî; and of the next verse.

The two *aksharas* कल्प were originally omitted, and are engraved above the line.

[15] Metre, Śârdûlavikrîḍita; and of the next verse.

[16] Reda °श्यः.

[17] Metre, Mandâkrântâ.

[18] Metre, Śârdûlavikrîḍita; and of the next verse.

[19] Originally °त्रितयीपि.

[20] Metre, Upajâti.

9. रताङ्कवितर्कोकिगण: स विश्व: ॥ [21]—[13].

तस्मादिस्मयधाम्न: क्षीराब्धेश्चन्द्रकौस्तुभौ[22] यद्वत् । द्वावात्मजावभूतां जयशक्तिर्विजयशक्तिश्च ॥ [23]—[14].

तयोर्द्वयोरप्यमितप्रतापदावाग्निदग्धाहितकाननानि ।
कर्म्माणि रोमांचजुष: समेता: समूर्द्ध्वकम्पं क्षितिपा[:×] स्तुवन्ति ॥ [24]—[15].

तत्रानुजन्मा तनयं राहिलाख्यमजीजनत् । निद्राद -
10. विद्रुतां यान्ति यश्चिचिन्त्य[25] निशि द्विष: ॥ [26]—[16].

भीमभ्राम्यदसि[स्रु]चि स्रवदसृक्संपादिताज्यक्रिये
ज्यानिर्घोषवषट्पदे क्रमचरत्संरब्ध(ब्ध)[यो]धर्त्विजि ।
भ्रश्रान्त: समराध्वरेप्रतिहतक्रोधानिलोद्दीपि[ते]
[वै]रोदर्च्चिषि य: पशूनिव क्षती मन्त्रैर्जुहाव द्विष: ॥ [27]—[17].

श्रीहर्षभूपमथ भूमिभृताम्वरिष्ठ:[28] सोसूत कल्पतरुकल्पमन -
11. ल्पसत्व(त्त्व): [।×]
अद्यापि यस्य सुविकासियश:प्रसूनगन्धाधिवाससुरभीणि दिगन्तराणि ॥ [29]—[18].

यत्र श्रीश्च सरस्वती च सहितं नोतिक्रमो विक्रम -
स्तेज: सत्व(त्त्व)गुणोज्व(ज्ज्व)लं परिणता क्षान्तिश्च नैसर्गिकी ।
सन्तोषो विजिगीषुता च विनयो मानश्च पुण्यात्मन -
स्तस्यानन्तगुणस्य विस्मयनिधे: किन्नाम वस्तु स्तुम: ॥ [30]—[19].

भीतश्चर्म्मापराधे मधुरिपु -
12. चरणाराधने य: सतृष्ण:
पापालापेनभिज्ञो निजगुणगणनाप्रक्रमेष्वप्रगल्भ: ।
शून्य: पे(पै)शुन्यवादेनृतवचनसमुच्चारणे जातिमूक:
सर्व्वत्रैवं स्वभावप्रथितगुणतया नाम [क: स्तु][31]यतेसौ ॥ [32]—[20].

सोनुरूपां सुरूपाङ्ग: कञ्चुकाख्यामकुण्ठधी: [।×] सवर्ण्णाम्विधिनोवाह[33] चाहमानकुलोद्भवां ॥ [34]—[21].

यस्या: पतिव्रततुलामधिरोढुमी -
13. शा नारुन्धती गुरुतरामभिमानिनीति ।
पत्यु: समीहितविधानपरापि साध्वी कार्श्यन्तथा परमगादतिलज्जितेव ॥ [35]—[22].

गौडक्रीडालतासिस्तुलितखसव(ब)ल: कोशल: कोशलानां
नश्यत्कश्मी(श्मी)रवीर: शिथिलितमिथिल: कालवन्मालवानां ।
सीद[त्सा]वद्यचेदि: कुरुतरुषु मरुत्संज्वरो गूर्जराणां
तस्मात्तस्यां स जज्ञे नृपकुल -
14. तिलक: श्रीयशोवर्म्मराज: ॥ [36]—[23].

स दाता राधेय: स च शुचिवचा: पांडुतनय: स शूर: पार्थोपि प्रथितमहिमान: किमपि ते. ।

[21] Metre, Vasantatilakâ.
[22] Originally क्षीरोब्धे॰; read क्षीराब्धे॰.
[23] Metre, Âryâ.
[24] Metre, Upajâti.
[25] Read यं विचिन्त्य.
[26] Metre, Śloka (Anushṭubh).
[27] Metre, Śârdûlavikrîḍita.
[28] Read ॰तां वरिष्ठ:.
[29] Metre, Vasantatilakâ
[30] Metre, Śârdûlavikrîḍita.
[31] The first of these two *aksharas* is quite illegible in the impressions.
[32] Metre, Sragdharâ.
[33] Read सवर्णां वि॰.
[34] Metre, Śloka (Anushṭubh).
[35] Metre, Vasantatilakâ.
[36] Metre, Sragdharâ.

ब्यतीताः किं ब्रू(ब्रू)मो यदि पुन[रि]च स्युः खचरिते [ष्टि]या नम्रो(म्रौ)कुर्युर्वदनमवलो[क्ये]नमधुना ॥ [37]
—[24].

वस्त्रव्रातरि तत्र भूभृति नृपां क्षीयाय यत्नयत्र:
कामं दातरि सिद्धकेलिसुमनस्तल्पायं कल्पद्रुमाः [।×]
विस्तेम: पर -

15. म(म्म)र्थेहविविधुरस्थान्तो विलासी सं चे -
•दारो तस्य सतीन्दुकल्पलवनप्रोर्त्थं दृश्यासुत्सवे ॥ [38]—[25].
यस्योद्योगे व(ब)लानां प्र[स]रति रजसि व्याप्त[भि]दो[न्तराले]
स्व:सिन्धुर्व्व(र्व्व)चरोधा: पिहितरुचिरभूझानुरादर्शरम्य: ।
स[न्य]न्देवेन्द्रदन्ती मुदमधित वियत्साभ्रमालोच्य हन्सा: [39]
सौख्यपठास्तस्युपसोबयनदयमतो कूणितावृत्तमलो: ॥ [40]—[26].
यस्योन्याव(ब) -

16. चकोपदिपकलहमिलदन्तदण्डाभिघात -
प्रोद्यज्वा(ज्ज्वा)लाकलापप्रसृतहुतभुजि ज्याघनध्वानभीमे ।
पीतांशुची(क्ची)वरच:प्रमदक[लकल][41]चूडादरी[द्रप्रहासे]
धीरं भो[तेव लक्ष्मी: समरशि]रसि यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27]
उत्तुङ्गाञ्जनशैलसन्निभचलन्मत्तद्विपेन्द्रस्थित -
क्रुध्यद्दुर्द्धरधन्विमार्गणगणप्रारब्ध(ब्ध)रक्षाक्रियं ।
विख्यातक्षितिपालमौ -

17. लिरचनाविन्यस्तपादाम्बु(म्बु)जं
संख्येसंख्यव(ब)लं व्यजेष्ट गतभीर्यश्चेदिराजं हठात् ॥ [42]—[28].
लक्ष्मच्छायाकलुषवपुष: कान्तिमद्दू[र]मि[न्दो]र[न्या?]यत्त[स्फुरि]तविधुरा[त्सु]न्दरं चारवि[न्दात्] ।
य[स्या?] — — ◡ ◡ ◡ ◡ ◡ — — ◡ — [चार्हृत्ते:?]संभ्रान्ताभि: कथमपि मुखं वीक्ष्य वैरि-
प्रियाभि: ॥ [43]—[29].

गङ्गानिर्झरघर्घरध्वनिभयभ्राम्यत्तुरङ्गव्रजा:
सद्य:सुप्तविवु(बु)द्धकेस -

18. रिरवत्रस्यत्करीन्द्राकुला: ।
यत्सैन्यै: प्रतिकल्पपादपसुमालूनप्रसूनोच्चया:
प्रालेयाचलमेखला: कथमपि [क्रा]न्ता: प्र[नैर्द्दिग्जये] ॥ [44]—[30].
उच्च[प्रा]कारभि[त्तिस्थि]त[स]मद[शिखिक्रूर?] — — [निना?]द -
— — [ध्य]— ◡ — — श्लथ[रथ]तुरगप्राप्तवेगान्तराय: ।
यस्मिन्मध्यन्दिने स्यात्तरणिरनुदिनं नीलकण्ठाधिवासं
जग्राह क्रीडया^यस्तिलकमिव भुव:

[37] Metre, Śikhariṇî.
[38] Metre, Śârdûlavikrîḍita.
[39] Read हंसक.
[41] Metre, Sragdharâ; and of the next verse.

[41] The first *akshara* in [लकल] in the impressions looks like ष.
[42] Metre, Śârdûlavikrîḍita.
[43] Metre, Mandâkrântâ.
[44] Metre, Śârdûlavikrîḍita.

19. किच्च कालंजराद्रिं ॥ [45]—[31].

रा वा(बा)ध्वादविलुप्तसत्व[सतये]रा पा[पि]पीडाविधे: ।
यन्नान्तार्थिवि[तीर्ण्ण]पूर्ण्णविभवैस्त[थेप्सिता]र्काञ्चि[भि] -
[दूरोत्कर्षकथाक्षतोय?]पुलकैर्य: साधुभि[:×]स्तूयते ॥ [46]—[32].
[नि]न्द्रासुपे[मि] पुरुषान्तरसङ्गमेन [भ्रान्ति]र्न जातु सततभ्रमणक्रमेषु ।
यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[सु] [47]-

20. [द्रगत]कीर्त्तिरनिन्दितैव ॥ [48]—[33].
एकैवोवाक्र लोकेस्मिन्पुत्रजन्मोत्सवं गिर: । काञ्चुका येन धीरेण देवकीव मधुद्विषा ॥ [49]—[34].
शौ[र्यौ]दार्यनयादिनिर्म्म[लगु]णग्रामाभिरा[मं यशो?]
[यस्य?]शेष[विशुद्ध]ना[शति]लक[र्ष्ण]य[न्ति सि]द्ध[स्त्रि]य: ।
[तस्य स्तोत्रम]मितमर्द्दन[र]वे[:×]रष्टप्रकाशीकृत -
त्रैलोक्यस्य सहस्रसंख्यमहसो दीपप्रदानोपमं ॥ [50]—[35].
क्रोधोद्वृत्तान्तकभ्रूकुटिल -

21. पटुरल(ण)त्खड्गकोदण्डयष्टि -
ज्याघातस्फारघोरध्वनिचकितमन:संभ्रमभ्रान्तदृष्ट्या ।
स्पष्टं नष्टेषु दूरं क्वचिदपि रिपुषु चवते[जो]ध्व(ध्यु)राशे -
—— यं[स्यौाज] न व्य]रंसीद्भुवन?] [वि]जयि[नवखङ्गो]द्दण्डक[ण्डू?]: ॥ [51]—[36].
[यो] लच्चव[र्म]नृप[ते]: शरदिन्दुकान्तमाख्यातुमिच्छति यश:प्रस[रं][52] वचोभि: ।
दीपप्रभापरिचयेन विमुग्धबु[बु]द्धिर्मध्यन्दिने दिवसनाथमुदीक्षतेसौ ॥ [53]—[37].

22. यत्राक्रामदवक्रमानसव[व]लिध्याजप्रयोगापत -
त्पृथ्वीलंघनलब्ध[ब्ध]लाघवमघच्छेदो पदं वामन: ।
लोकालोकशिर:शतप्रतिहतज्योतिर्विवस्वान्न य -
स्तस्य क्रामति तन्निशाकर[मन्हा?]श्रीस[र्हि शुभ्रं] यश: ॥ [54]—[38].
[धी]रो दिग्विजयेषु केलिसरसी[स्तो]त्रप्रता[पं द]ध -
च्छिश्लेषद्विषदव्ययोभयतटीविन्यस्तसेनाभर: ।
मज्जन्मत्तकरीन्द्रपंकिलजलां श्रीलच्चवर्म्मा -

23. भिध -
श्चक्रे शक्रसम: कलिन्दतनयां जह्नो: सुतां च क्रमात् ॥ —[39].
आस्थानेषु महीभुजां मुनिजनस्थाने सतां सङ्गमे
ग्रामे पामरमण्डलीषु वणिजां वीथीपथे चत्वरे ।
[श्र]ध्वन्यध्व[गसं]कथासु [निलये]र[क्षौ]न्सतां विस्मया -

[45] Metre, Sragdharâ.

[46] Metre, Śârdûlavikrîḍita.

[47] This and the following three *aksharas* might be read सं ब्रमति; but I believe that स has been altered to सु and ति to त, and the two *aksharas* ब्रम are so similar to द्गत, that they may be read either way.

[48] Metre, Vasantatilakâ.

[49] Metre, Śloka (Anushṭubh).

[50] Metre, Śârdûlavikrîḍita.

[51] Metre, Sragdharâ.

[52] This *akshara* looks like र्श, altered to रं.

[53] Metre, Vasantatilakâ.

[54] Metre, Śârdûlavikrîḍita; and of the next two verses.

चित्तं [तद्गु]णकीर्त्तनैकमुखरा: सर्व्वत्र सर्वे जना: ॥ —[40].

यस्यान[ने] शरदखण्डशशिप्रसन्ने कोपं व्यनक्ति हृदयस्थमरिप्रिया -

24. णां ।

सिंदूरभूषणविवर्जितमास्यपद्ममुत्कृष्टहारवलयं कुचमण्डलं च ॥ [55]—[41].

तेनैतच्चारु चामीकरकलसलसद्व्योम धाम व्यधायि

भ्राजिष्णु प्रांशुवंशध्वजपट[पटलां]दोलितां[भोज]वृन्दं ।

दैत्यारातेस्तुषारक्षितिधरशिखरस्पर्द्धि वर्द्धिष्णुरागा

दृष्टे यात्रासु यत्र तृ(त्रि)दिववसतयो विस्मयन्ते समेता: ॥ [56]—[42].

कैलाशा(सा)द्भोटनाथ: सुहृदिति च तत: की -

25. रराज: प्रपेदे

साहिस्तस्मादवाप द्विपतुरगव(ब)लेनानु हेरम्ब(म्ब)पाल: ।

तत्सूनोर्देवपालात्तमथ हयप[ते]: प्राप्य निन्ये प्रतिष्ठां

वैकुण्ठं कुण्ठितारि: क्षिति[धरति]लक: श्रीयशोवर्मराज: ॥ —[43].

श्रीधङ्ग: स्वभुजप्रसाधितमहीनिर्व्याजराज्यस्थितिस्तस्मादास महोदधेरिव विधु: सूनुर्जनानन्दकृत् ।

युद्धे नश्यदरातिवर्गसुभटप्रस्तूयमानस्तुतिर्नि -

26. त्यं नम्र(म्र)महीपमौलिगलितस्रक्पूजितांघ्रिद्वय: ॥ [57]—[44].

आकालञ्जरमा च मालवनदीतीरस्थिते[58] भास्वत: कालिन्दीसरितस्तटादित इतोप्या चेदिदेशाव[धे:।]

[आ तस्मादपि?] विस्मयैकनिल[या]द्गोपाभिधानाद्गिरेर्य: शास्ति क्षि[ति]माशतोर्जितभुजव्यापारलीला-

जि[तां] ॥ —[45].

यस्त्यागविक्रमविवेककलाविलासप्रज्ञाप्रतापविभवप्रभवश्चरित्रात् ।

चक्रे कृती

27. सुमनसां मनसामकस्मादस्मादकालकलिकालविरामशंकां ॥[59]—[46].

शब्दा(ब्दा)नुशाश(स)नविदा पितृमान्यधत्त देहेन माधवकवि: स इमां प्रशस्तिं ।

यस्यामलं [कवि]यश: कृतिन: कथासु रोमाञ्चकञ्चकजुष: परिकीर्त्तयन्ति ॥—[47].

संस्कृतभाषाविदुषा जय[गु?]ण[पुत्रे]ण कौतुका[ल्लिखि]ता ।

रुचिराक्षरा प्रशस्ति: करणिकजद्देन गौडेन ॥ [60]—[48].

पाताद्भू -

28. मिपति: पृथ्वीं त्रयीधर्म्म[:][61] प्रवर्द्धतां । नन्दन्तु गोद्विजश्रेष्ठ[:][61] प्रजा प्राप्नोतु निर्वृतिम् ॥[62] —[49].

सम्वत्सरदशशतेषु एकादशाधिकेषु सम्वत् १०११ उत्कीर्णा चेयं रू[पका]र . . . .

. . . .[63]। श्रीवि[नायक?[64]]पालदेवे[65] पालयति [वसु]धां वसुधानि[ध?]ग[ता]

निर्द्वन्ध[वै?]रि[भ: ।?] नमो भगवते वासुदेवाय ॥ ॥ नम: सवित्रे ॥

[55] Metre, Vasantatilakâ.

[56] Metre, Sragdharâ; and of the next verse.

[57] Metre, Śârdûlavikrîḍita; and of the next verse.

[58] The vowel of this *akshara* (ते) may have been struck out. I would suggest reading ॰स्थितात्भास्वत:.

[59] Metre, Vasantatilakâ; and of the next verse.

[60] Metre, Âryâ

[61] These signs of *visarga* were originally omitted.

[62] Metre, Śloka (Anushṭubh).

[63] Here from 10 to 12 *aksharas* are illegible in the impressions.

[64] Of the *aksharas* in these brackets only न and क appear to me to be certain.

[65] This वे was originally व;

Translation.

Om!

Adoration to the holy Vâsudeva!

(Verse 1.) May that Vaikuṇṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vaikuṇṭha*) having assumed those forms!

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmî, agitated with confusion at the proximity of the Mandara mountain!

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman![66]

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*); from that in due order the Subtile Elements took their origin, and from them the Gross Elements; from them afterwards proceeded the World.[67]

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marîchi and the rest. Atri, one of them, begat the sage Chandrâtreya, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

[66] The above gives the general meaning of the verse, I believe, correctly; but the first half of it does not admit of a proper construction.

[67] Compare, *e.g.*, the *Sânkhya Aphorisms of Kapila*, translated by Ballantyne, 3rd Ed., p. 71; Davies, *Hindû Philosophy*, pp. 20 and 21, 35, 54. The word उपग्रह of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (*of the possessor*).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vâkpati, 'the lord of speech,' was born the illustrious Vâkpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirâta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Râhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vashaṭ*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishṇu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.

(22.) Arundhatî, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarman, who was a sword to (*cut down*) the Gauḍas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kosalas; before whom perished the Kaśmîrî warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gûrjaras.

(24.) If (Karṇa), that munificent son of Râdhâ, and that true-speaking son of Pâṇḍu, and (Arjuna), that heroic son of Pṛithâ,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Umâ from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (*and*) which were crowded with (*his*) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kâlañjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (*all*) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.[68]

(34.) By (*having given birth to*) this steadfast (*prince*), Kañchhukâ alone in this world carried her head erect (*with pride*) at the birth of a son, just as Devakî did by (*giving birth to*) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (*which is*) charming by reason of (*his*) heroism, generosity, wisdom, and a multitude of other spotless qualities,— to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (*even*) the sin-destroying Vâmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (*and*) which the sun (*even*) does not reach, because its rays are impeded by the hundreds of peaks of the Lokâloka mountains.

[68] According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle इति to connect the two halves of the verse, and am inclined to read यश्चेति पौरुष०, instead of यश्चातिपौरुष०.

(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,[60] one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of *his* excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) *He* erected this charming splendid home of (Vishṇu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vaikuṇṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhoṭa obtained it from the Kailâsa, and from him Sâhi, the king of Kîra, received it as a token of friendship; from him afterwards Herambapâla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapâla, the lord of horses (*Hayapati*), the son of (*Herambapâla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhaṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kâlañjara and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; from here to the banks of the river Kâlindî, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopâdri) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mâdhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

[60] *i.e.*, the Yamunâ and the Ganges.

(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguṇa (?), the writer of legal documents, Jaddha, the Gauḍa, who knows the Sanskṛit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness!

In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan . . . .

While the illustrious Vinâyaka(?)pâladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vâsudeva! Adoration to the Sun!

III.

INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription[1] is carved on the left door-jamb of the temple of Jinanâtha, at Khajurâho. It consists of 11 lines. The writing covers a space of about 8¾″ broad by 8¼″ high, and is well preserved. The size of the letters is about ½″. The characters are Nâgarî; in my opinion, not earlier than the thirteenth century. The language is Sanskṛit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *sh* is employed instead of *kh* in *vaisâsha*, for *vaiśâkha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pâhilla, whose name is spelt Pâhila, and who is described as held in honour by king Dhaṅga (or, possibly, Dhâṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśâkha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhaṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.[2] On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhaṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

[1] See Cunningham's *Archæol. Surv. of Ind.* vol. II, p. 433. and vol. XXI, p. 67. The inscription has been edited by Dr. Râjendralâl Mitra in the *Jour. As. Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

[2] The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.[3]

Text.[4]

1. ओं[5] [॥×] संवत् १०११ समये ॥[6] निजकुलधवलोयं दि-
2. व्यमूर्त्तिं स्वसो(श्री)ल स(श)मदमगुणयुक्त सर्व्व-
3. सत्वा(त्त्वा)नुकंपी [।×] स्वजनजनिततोषो धांगराजेन[7]
4. मान्य प्रणमति जिननाथोयं भव्यपाहिल[8]-
5. नामा ।(॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(शं)करवाटिका ४ पंचाइ-
7. तलवाटिका ५ आम्रवाटिका ६ ध(धं?)गवाडी ७ [॥×]
8. [9]पाहिलवंसे(शे) तु क्षये क्षीणे अपरवंसो(शो) यः कोपि
9. तिष्ठति [।×] तस्य दासस्य दासोयं मम दतिस्तु[10] पाल-
10. येत् ॥ महाराजगुरुस्रो(श्रो)वासवचंद्र[ः ॥×] वैसा(शा)ष(ख)
11. सुदि ७ सोमदिने ॥

Translation.

Oṁ!

In the year 1011.

(Line 1.) He who bears the auspicious name Pâhilla, renders illustrious[11] his family, possesses a divine body (*and*) a good disposition, is endowed with the qualities of tranquillity and self-control, (*and*) takes compassion on all beings, is pleased by good people (*and*) held in honour by king Dhaṅga, he bows down here to the lord of the Jinas.

(5.) 1, the Pâhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śaṁkara garden; 5, the Pañchâitala[12] garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (*these are my gifts*).

(8.) Whatever family there is here, when the family of Pâhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahârâja-guru (*or high-priest, is*) the illustrious Vâsavachandra.

On the 7th day of the light half of (*the month*) Vaiśâkha, on a Monday.

[3] This, too, appears formerly to have been the opinion of Sir A. Cunningham: see *Jour. Beng. As. Soc.* vol. XXXII, p. 274. In *Archæol. Survey of India*, vol. XXI, p. 67, the same scholar has taken the true date to be "Saṁvat 1111, or A.D. 1054, in which year *Vaiśâkha su.di* 7 did fall on Monday, the 18th April." In reality, however, *Vaiśâkha su.di* 7, in A.D. 1054, fell on Sunday, April 17.

[4] From the impression taken by Dr. Burgess.

[5] Expressed by a symbol.

[6] Metre, Mâlinî; but the second half offends against the metre. I propose to read the whole verse thus: निजकुलधवलोयं दिव्यमूर्त्तिः सुशीलः शमदमगुणयुक्तः सर्वसत्त्वानुकम्पी । स्वजनजनिततोषो धङ्गराजेन मान्यः प्रणमति जिननाथं भव्यपाहिल्लनामा ॥

[7] The *akshara* धां looks as if it had been altered to धं.

[8] The metre requires पाहिल्ल, and so the name is written in the inscription No. VIII, below.

[9] Metre, Śloka (Anushṭubh); but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पाहिल्लवंशे तु क्षीणे वंशो यः कोपि तिष्ठति.

[10] Originally दंतिस्तु; read दत्तीस्तु.

[11] The word धवल 'white' is used in the sense of 'rendering white' (or bright, or famous).

[12] I do not understand this word.

IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain T. S. Burt, of the Bengal Engineers, at a temple of Khajurâho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanâtha, at the same place.[1] I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5′ 2″ broad by 2′ 10″ high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from ¾″ to 1″. The characters are Nâgarî; they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *va*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rgga* and *rmma*. The language is Sanskrit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prollikhat*, for *prodalikhat*. As regards orthography, *b* is throughout denoted by the sign for *v*; the dental sibilant is 43 times put for the palatal sibilant (*e.g.*, in *sikhari*, line 1, *sukla* and *śisutve*, line 3, *vaṁsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (*e.g.*, in *praśaṁśâ*, line 8, *śaṁkochitâḥ*, line 9, *śrajaḥ*, line 10, &c.); for *jjv* we have *jv* in *ujvala*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hiranmayaṁ*, line 4, *kshunna*, line 20, *svachchhan=cha*, line 16, and in *dhyâyan=japan jâhnavî-*, line 29. Besides, the sign for *visarga* has been wrongly omitted in *varṇṇa svarṇṇa-*, line 15; and the rules of euphony have been neglected in *niḥkriyâya*, line 1, and *vahiḥkṛita*, line 14, and in *ripoḥ chchhettâ*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhâ* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kâyastha Jayapâla, of the Gauḍa country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśâkha, on Śukra or Friday," a date on which I shall have to comment below.

[1] This inscription was first edited, most carelessly, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII, pp. 159-184 (Conf. also Lassen, *Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Nachrichten d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1886, pp. 441-462, from an indifferent rubbing made by or for Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Ganda Deva.' The name Gaṇḍa occurs nowhere in this inscription. In 1887, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing "Oṁ, adoration to Śiva," the poet praises Śiva (Rudra, Digambara, Śûladhara, Maheśvara), Bhâratî, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marîchi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrâtreya, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrâtreya family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vâkpati (v. 16), who by his wisdom and valour excelled the mythical kings Pṛithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Râma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Râhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kañchhukâ (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishṇu) Vaikuṇṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman's wife, Puppâ (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Vishṇu-Kṛishṇa (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Siṁhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kâñchî, Andhra, Râḍhâ and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga's fame spread to the furthermost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrâtreya (or Chandella) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *liṅgas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brâhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunâ and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Râma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sâvara (or Śâbara) family and a resident of Tarkârikâ (vv. 57-58) written by the Kâyastha Yaśaḥpâla (v. 59), and engraved by Siṁha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanâtha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,[2] of the (Vikrama) year 1055; and the same grant also mentions the place Tarkârikâ.

The original inscription, in lines 32-33, ends with the words: "'The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjûravâhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *liṅga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjûravâhaka clearly is the older name of Khajurâho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśâkha, Śukra or Friday. Vaiśâkha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday;* and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kârttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśâkha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśâkha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

[2] Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

TEXT.[1]

L. 1. ओं नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय बीजभूताय। रुद्राय नमः पालनविलयकृते निःक्रियायापि [2]॥[3]—[1].

तूर्णं घूर्णति यत्र गोत्रशि(शि)खरिव्यूहः समूहः पत -

त्यत्यावर्त्तितमूर्त्तिरार्त्तविरुतं कुर्व्वन्ककुप्कुम्भिनाम् ।

सप्तांभोध्यवधिप्रधूतवसुधाव(ब)न्धः कव(ब)[न्धो]त्कट -

स्व -

2. [र्गा]द्रिः[4] क्षयकांडतांडवविधिः शैवः शिवायास्तु वः ॥[5]—[2].

कस्त्वं हारि दिगंव(ब)रः क्षपणकः कस्मादकस्मादहो

वा(बा)ले शूलधरो धिगायुधविधिं व(ब)र्हास्त्वदर्थो ननु ।

मां जानीहि महेश्वरं स्फुटमिदं वस्त्रेप्यभावादिति

प्रेयस्या परिहासतो विहसितं शंभोः शुभायास्तु वः ॥ —[3].

पशुपतिवदनच्छद्मनि कृतवसतिः पद्मसद्मनि स -

3. दा या । जयति विलक्षणरूपा सु(शु)क्लाभा भारती भ्रमरी ॥[6] —[4].

गिरिशशिरसि यच्छन्हस्तमिन्दोः कलायां मुहुरमलमृणालीशासङ्कभुः शिसु(शु)त्वे ।

जयति विधुतमूर्द्धाबाललीलांवु(बु)जेन स्मितकुपितमृडानीताडितो नागवक्त्रः ॥[7]—[5].

निजोपज्ञप्रज्ञाप्रसरपरिविस्फारमुकुरे पदार्थानां सार्थः प्रतिफलति

4. येषामवितथः ।

गिरां शामी येषामधरमधिशेते स्वयमयं नमस्तेभ्यः सत्त्रस्खिलकितजगज्ज्रः किमपरम् ॥[8]—[6].

कल्पादौ किल केवलं खमखिलं ध्वांतावनद्धं भुवं

शून्यं वीक्ष्य सिसृक्षतो जगदभूत्न[द्रा]दमुद्रोनिलः ।

तत्राभूदनलोनलाज्जलमभूद्बीजादमोघाज्जले

ज्वालामालि हिरण्म(ण्म)यं महदभूदंडं विभोर्व्रं(ब्र)ह्मणः ॥[9]—[7].

तदंडभांडखंडाभ्यां

5. द्यां भुवं विदधे धिया ।

व्र(ब्र)ह्मा व्र(ब्र)ह्मनिधीन् पुत्रान् मरीच्यत्रि[त्र]मुखान्मुनीन् ॥[10]—[8].

मध्ये तेषां प्रहततमसां मानसानां मुनीनां श्रीमानत्रिः प्रथितमहिमा नेत्रपात्रे प्रसूतम् ।

यस्य ज्योतिःपटलजटिलं मंडलं वन्द्यमिन्दोश्चंद्रात्रेयः समजनि मुनिस्तस्य पुत्रः पवित्रः ॥[11]—[9].

दूरापास्तसमस्तसंशयविपर्यासप्रकामोज्व(ज्ज्व)ल -

ज्ञानालोकविलो -

[1] From impressions taken by Dr. Burgess.

[2] Read निष्क्रि°.

[3] Metre, Âryâ.

[4] The *akshara* र्गा, in the original, looks like र्भा.

[5] Metre, Śârdûlavikrîḍita; and of the next verse.
Metre, Âryâ.

[7] Metre, Mâlinî.

[8] Metre, Śikharinî. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.

[9] Metre, Śârdûlavikrîḍita.

[10] Metre, Śloka (Anushṭubh).

[11] Metre, Mandâkrântâ.

6. क्रिताखिलजगत्सर्ग्गापवर्ग्गस्थिते: ।
सर्व्वज्ञप्रतिमस्य त[स्य] क्षतिन: कारुण्यपुण्यात्मन: ।[12]
पारं गंतुमनन्तदीपमहस: को वा महिम्नां क्षम: ॥ [13]—[10].
गौरंभो गिर[धो][14]निसर्ग्गसरल: सारो[सं]राभ्यन्तरो निर्ग्रंथि: पृथुलाग्रभागसुभग: पर्व्वस्वसर्व्वस्थिति:।
धामस्वं फलितोप्यसेवितविपत्क्रूरारिदावाग्निना न ग्लानिं गमितस्ततः संभवद्वंशोयम -
7. त्यद्भुतः ॥ —[11].
आचंद्रं चंद्रात्रेयवंस(श)जा: क्षितिभुज: क्षितिम् । भोक्ष्यन्त्यक्षतदोर्द्दंडचंडिमानोवितेजसा ॥ [15]—[12].
ये पूर्व्वैव पवित्रितक्षितितला: सत्कर्म्मस[र्ग्ग][16]प्रिया: ।
प्राणप्रार्थनयाप्यखिन्नमनस: [17] पर्य्यासमत्यव्रता: ।
नि:सिंदूरितदुर्व्विनीतव(ब)लवत्सा(त्सा)मन्तसीमन्तिनी -
सीमान्ता: [18] पृथिवीभुजो विजयिनस्तेभ्योखिलेभ्यो नम: ॥ [19]—[13].
8. कालेनैह महत्यवंशे प्रशंश्या(सा)प्रांशुरंशुमान् । मुक्तामणिरिव श्रीमाननुकोभून्महीपति: ॥ [20]—[14].
तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विद्विषाम् ।
धुन्वता धनुरधिज्यमर्ज्जुनं स्मारिता दिवि विमानगामिन: ॥ [21]—[15].
तस्मादुदारकीर्त्तिरजनि जनानंदसुंदर: श्रीमान् ।
तनयो विनयनिधानं वाक्पतिरिव वाक्पति: क्षितिप: ॥ [22]—[16].
विद्यावदा -
9. तहृदयेन हृदि प्रजानामातंकशंकुमकलंकितविक्रमेण ।
तेनापनीय नयनिर्म्मललोचनेन शं(सं)कोचिता: पृथुककुस्थ(त्स्थ)कथार्थकथा: ॥ [23]—[17].
तस्य क्ष्मातिलकस्य लोकतिलक: पृथ्वीपतेर्भूपति:
स श्रीमान्विजयी जयाय जगतां जज्ञे क्षतघ्न: सुत: ।
यस्योदात्तमते: प्रसूतिसमये धाम्नां
10. महिम्नां निधे:
सानंदं सुरसुंदरीभिरवनौ क्षिप्ता: सलाजा: स्र(स्र)ज: ॥ [24]—[18].
किन्नरीभिरधिकंधरं सखीराकलय्य भुजयास्य भूभुज: ।
काकलीकलमगीयत स्फुरत्प्रोथमुत्पुलकमुज्व(ज्ज्व)लं यश: ॥ [25]—[19].
विनयनतसुमित्रापत्यसंवाहितांघ्रि: प्रवरहरिचमूभि: क्रान्तपर्य्यन्तभूमि: ।
सुहृदुपजाति -

[12] This sign of punctuation is superfluous.
[13] Metre, Śârdûlavikrîḍita; and of the next verse.
[14] I am doubtful about this *akshara;* in the original, it looks like थ्रो or गो
[15] Metre, Śloka (Anushṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse. and adds the note (p. 177): 'The rest of this śloka is wanting.'
[16] This *akshara* again, in the original, is rather र्ग्गे than र्ग्गं.
[17] The *akshara* न had originally been omitted, and is engraved below the line.
[18] Read ॰सीमन्ता:, and compare, *e.g.*, *Vâsavadattâ*, p. 127 and p. 247.
[19] Metre, Śârdûlavikrîḍita.
[20] Metre, Śloka (Anushṭubh).
[21] Metre, Rathoddhatâ.
[22] Metre, Âryâ.
[23] Metre, Vasantatilakâ.
[24] Metre, Śârdûlavikrîḍita.
[25] Metre, Rathoddhatâ.

11. दक्षी दक्षिणाशां जिगीषुः पुनरधित पयोधेर्व(र्ब)न्धवैधुर्यमर्थः[26] ॥[27]—[20].

तस्मान्नृपतिसमुद्रादुदपादि नरेंद्रचंद्रमाः सूनुः ।
स श्रीराहिलनामा विहततमा[28] वंदिता[भ्यु]दयः ॥[29] —[21].

प्रसन्ने तत्र भूपाले प्रसरच्छिन्नभानवः । ना[थ]वन्तोर्थिनां व[सां[30]]: सरोषे शिखदालयाः ॥[31]—[22].

कोशपानमसिधा(वा)रयोर्षि -

12. तां नाभिभूतजनरत्नसंपदां ।
पक्षपातमिषुदुष्टभूभृतः प्रापुरस्य न सुहृत्सभासदः ॥[32]—[23].

तस्मात्तीव्रप्रतापज्वलनकवलितोत्तालभूपालतूला -
[मू]लाच्छोलद्रुमाणामनणुगुणगणालंकृतेः कीर्त्तिभर्त्तुः ।
स श्रीहर्षोरिहर्षज्वरहरणमणिः क्षीणनिःशेषदोषः
सन्तोषाय प्रजानामज -

13. नि निजभुजाश्रान्तविश्रान्तकीर्त्तिः ॥[33]—[24].

यं दृष्ट्वैव कृपाणपाणिमकृतव्यापारभा[रं] युधि
क्रोधाक्रान्तविलोचनौ(नो)त्पलदलभ्रूभंगभीमाननम् ।
उत्साहो हृदयादनुः करतला[क्रा]वो[34] मुखात्कीर्त्तयो
दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥[35]—[25].

तेनाच्युतेन भीमेन व(ब)लेन कृतवर्म्म -

14. णा । समुद्रपरिखा पृथ्वी पुरी सू(शू)रेण रक्षिता ॥[3] —[26].

अपक्षधावीधररक्षणक्षमः सदैव दोषाकरसंगभंगुरः ।
[37]वहिःक्षतक्रूरभुजंगसंगमस्तिरस्करोति स्म स तूर्णमर्णवम् ॥[38]—[27].

दूरा[पा][39]स्तप्रवरतुरगैर्दूरमुत्क्षातपत्रैर्दूरायातैः सपदि शिरसा [शा]सनं धारयद्भिः ।
तस्य द्वारि द्विरदमदनिःस्यदपंका[40]-

15. कितायां सेधा(वा)र्हेतोः प्रणतिपरमैराशि(सि)तं भूमिपालैः ॥[41]—[28].

[26] 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity;' *i.e.* he built a bridge between the continent and Ceylon, as Râma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Râma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुमित्र or सुमित्रा, *e.g.*, *Vâsavadattâ*, p. 30.

[27] Metre, Mâlinî.

[28] Originally विहिततमा, altered to विहततमा.

[29] Metre, Âryâ.

[30] The *akshara* in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to सा. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

[31] Metre, Śloka (Anushṭubh).

[32] Metre, Rathoddhatâ.—'Swords were protected by scabbards, and courtezans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

[33] Metre, Sragdharâ.

[34] The *akshara* क्रा is a mere guess; on the stone it is entirely gone.

[35] Metre, Śârdûlavikrîḍita.

[36] Metre, Śloka (Anushṭubh).

[37] Read वहिष्कृत°.

[38] Metre, Vaṁśastha.

[39] This *akshara*, पा, is almost entirely gone.

[40] Read °निस्यन्द°.

[41] Metre, Mandâkrântâ.

हृत्तोज्व(ज्ज्व)ला गुणाधारा महार्घा हृदयंगमा । हारावलीव तस्यासोत्कंठुकेति प्रियोत्तमा । (॥)[42]—[29].

वर्ण[:*] स्वर्णरुचिर्विलोचनयुगं नीलं सचंद्रोपलं[43]

पाणि: शो[ण][44]मणिद्युति: सचरणो दन्तच्छदो विद्रुम: ।

सद्य:सु(शु)क्तिविमुक्तमौक्तिकतल -

16. • स्वच्छ[न्च(च्च) चे]तो यत:

स्नोरत्नं भुवनैकभूषणमभूत्तेनैषमेका सती ॥[45]—[30].

तस्यास्तस्य स्मरणविहिताघौघविध्वंसनाया: सत्तीर्थायास्त्रिदशसरित: शान्तनो: पुण्यकोर्त्ते: ।,

धर्म्माधार: पितरि सुतरां साधुरिद्धप्रभावो भीष्मो प(य)द्वत्समजनि सुत: श्रीयशोवर्म्मदेव: ॥[46]—[31].

तस्य विप्रचरणप्रणामजं

17. • श्रेशवे शिरसिजन्त्रितं रज: ।

चण्यकालपलितारुतिं दधत्संदधावधिककामनीयकं ॥[47]—[32].

एकस्मै याचमानाय द्विजाय पलद: शिवि: । यावदर्थिजनं प्रादात्कोटिं कोटिमसौ नृप: ॥[48]—[33].

गंतुं भूमिलितालिकेन सदसि व्यस्तासवे(नै)नासितुं

गंतुं पत्रपुर:सरेण चरणै: स्थातुं च नोचैस्त्रि -

18. रम् ।

वक्तुं जीव जयादिशेति नियमं कर्त्तुं विनीतात्मना

तस्मिन्राजति(नि) राजकेन जयिनि त्रासादिदं सि(शि)क्षितं ॥[49]—[34].

नित्यो(त्यो)दितेंदुभुजगाधिपधाम नित्यमानंदि कुंदकुसुमं गगनांगणं च ।

तेनाद्भुतं द्वयमिदं यशसा(सा) व्यधायि धा[त्री]तलं शि(सि)तसुधाधवलत्वचित्रम्[50] ॥[51]—[35].

संभवति

19. भुवि मनुष्य: समाकूपारपारदृश्वापि । न पुनरिह तस्य नृपतेर्गुणसागरपारग: कश्चित् ॥[52]—[36].

गांधारीं भजता प्रहृष्टशकुनिस्थानप्रियां प्रेयसीं

भीष्मद्रोणवचांस्यकर्णसुखदान्याकर्ण्य[53] संमूर्च्छता ।

[42] Metre, Śloka (Anushṭubh).

[43] Read सचंद्रोत्पलं—'her pair of eyes was a lotus illuminated by the moon.'

[44] This *akshara*, in the original, appears to be णि, altered to ण.

[45] Metre, Śârdûlavikrîḍita.

[46] Metre, Mandâkrântâ.—'The son of Śântanu was the illustrious and learned Bhîshma, who was born to him by the holy river-goddess, Gaṅgâ.'—Wilson, *Vishṇu Purâṇa*, vol. IV, p. 20.

[47] Metre, Rathoddhatâ.

[48] Metre, Śloka (Anushṭubh).—'Śivi gave to one *dvija* (*i.e.*, a bird), that asked him, a *pala* (*i.e.*, a portion of his own flesh); that prince gave to every supplicant *dvija* (*i.e.*, twice-born) ten millions of *palas* (*i.e.*, pieces of gold).'—See M. Williams, *Dictionary*, *s. v.* शिवि.

[49] Metre, Śârdûlavikrîḍita.

[50] The stone originally had °सुधाव(?)धंवलंत्वचित्रम्, but the *akshara* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anusvâra*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. *He* in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with *his* bright fame).'

[51] Metre, Vasantatilakâ.

[52] Metre, Âryâ.

[53] Originally °सुखादा°, altered to °सुखदा°.

[गो][54] धर्म्मप्रभवं विरोधितवता प्राप्यापि वंशक्षयं
[सं]प्राप्ता धृतराष्ट्रता [सु]सुहृ -
20. दा विद्वेषिणेत्यद्भुतम् ॥[55]—[37].
कष्टात्पश्चिमसङ्गरसूनु[56]भिरसूत्सृज्य खात: क्षत -
स्तत्पौत्रप्रमुखै: पुनस्त्रिभिरसावंभोभिरापूरित: ।
वृत्तान्तं सगरस्य सागरविधावाकर्ण्य तूर्णं सुधी:
सर्वाधिनधिकं व्यधत्त जलधेर्वै(र्बै)र्व्वं तडागार्णवम् ॥ —[38].
तस्येदं सा(शा)रदेन्दुद्युति[ख][57]रसि(शि)खरस्पृष्ट(ष्ट)नक्ष[त्र][58]चक्रा -
च[क्रं रक्ष]त्सु -
21. ध्मादपथ(न)याति रथं सारथि: सप्तसप्ते: ।
यत्कुंभ: सा(शा)तकुम्भस्तुहिनगिरिसि(शि)रश्चुम्बि(म्बि)वि(बि)म्बा(म्बा)कैंतकं
कुर्व्वन्नास्ते समस्तस्तुतमसुररिपोर्व्वेश्म(श्म) वैकुण्ठमूर्त्ते: ॥[59]—[39].
महावंस(श)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्म्मदेवाभवद्देवी पुष्पा[60] तस्य महीपते: ॥[61]—[40].
सदानसूया विहितागसेप्यसावरुंधती
22. जीवितमप्युपासिता ।
व(ब)भौ मदान्धान्दमयन्त्यनिन्दिता मदालसाभून्न पुन: कथंचन ॥[62]—[41].
सा देवी नरदेवाद्देवाधिपते: स(श)चीव सच्चरित्रं(तं) ।
तस्मादसूत पूतं जयंतमिव [धं][63]गमंगभुवम् ॥[64]—[42].

[54] This is a mere conjecture; the original has ग or गं, altered to some *akshara* or other which is not clear in the impressions; the first *akshara*, सं, of the following line also is indistinct.—Dhritarâshṭra, the nephew of Bhîshma and father of the Kauravas, had for his wife Gândhârî, the sister of Śakuni; Yudhishṭhira, the eldest of the Pâṇḍavas, was the son of Dharma; Droṇa was the teacher of the Kauravas and Pâṇḍavas, and Karṇa an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—'Having for his beloved Gândhârî, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhîshma and Droṇa,—not hostile to the son of Dharma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhritarâshṭra.' This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gândhâra princess (?) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

[55] Metre, Śârdûlavikrîḍita; and of the next verse.

[56] Originally °सूनि°, altered to °सूनु°.—Compare Monier Williams, *Dictionary*, under सगर and भगीरथ.

[57] Originally ख, altered to ख.

[58] Perhaps this *akshara* is engraved below the line.

[59] Metre, Sragdharâ.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यस्मात्, instead of the demonstrative अमुष्मात्. The meaning of the verse I take to be: 'He erected this dwelling, praised by all, of Vaikuṇṭha, the enemy of the Asuras from which the charioteer of the sun, to save the wheels, turns away his chariot, because with its sharp spires, shining like the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken for the sun, kissing with its orb the peaks of the mountain of snow.'—Compare verse 50, below.

[60] On the best of my impressions this word is quite distinct, and I take it to be the name of the queen, who in this verse is compared with the river Narmadâ. Compare *Amarakośa*, नर्मदा सोमोद्भवा.

[61] Metre, Śloka (Anushṭubh).

[62] Metre, Vaṃśastha.—Indirectly the princess is compared with Anasûyâ, Arundhatî, Damayantî, and Madâlasâ. Compare the similar verse 26, above.

[63] This *akshara*, in all the impressions, is rather वं than धं; but see below.

[64] Metre, Âryâ.

यशोदानन्द[भाक्व]क्ते पूतनामा रणक्रियां। जातो वृष्णिकुले यं स रिपोः च्छेता[65] नरोत्तमः ॥[66]—[43].
तस्मा[त्स[67] -

23. सुधि?]तक्रोधानृसिंहाख्यलाविनः । हिरण्यकशिपुप्राणक्षयं चक्रे न केनचित् ॥ —[44].
देवालोकय कोशलेश्वरमितस्तूर्णं समाकर्ण्यता -
मादेशः क्रथनाथ सिंहलपते नत्वा व(ब)हिः स्थीयताम् ।
त्वं वि[ज्ञा]पय कुंतलेन्द्र वदने दत्वोत्तरीयांचलम् ।[68]
तस्याख्यानगतस्य[69]

24. वेत्रिभिरिति व्यक्तं समुक्तं वचः ॥[70]—[45].
का त्वं कांचीनृपतिवनिता का[71] त्वमंध्राधिपत्नी का त्वं राढापरिवृढवधूः का त्वमंगेंद्रपत्नी [।*]
इत्यालापाः समरजयिनो यस्य वैरिप्रियाणां कारागारे सजलनयनेंदीवराणां व(ब)भूवुः ॥[72]—[46].
का त्वं कस्य किमर्थमत्र भवती प्राप्ता शशांकोज्व(ज्ज्व)ला

सिता:

25. कीर्त्तिरहं वु(बु)धैकसुहृदः श्रीधंगपृथ्वीपतेः ।
भ्रांत्वा विस्व(श्व)मशेषमागतवती स्फारीभवत्कौतुका
लोकालोकमहामहीध्रसि(शि)खरश्रेणिश्रियं वीक्षितुं ॥[73]—[47].
मरकतमय तुंगं लिंगं यदर्चितमैश्वरं त्रिदशपतिना तस्मात्लब्धं(ब्ध्वं) प्रसाद्य किरीटिना ।
तदवनितलं तेनानीतं युधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(शि)तं ॥[74]—[48].
वेस्म(श्म)न्यस्म(श्म)मयस्तेन भूपालेन प्रतिष्ठितः। द्वितीयो द्योतते देवः क्लेशपास(शे)हरो हरः ॥[75]—[49].
तेनायं स(श)रदभ्रसु(शु)भ्रसि(शि)खरः श्रीधंगपृथ्वीभुजा
प्रासा(सा)दस्त्रिदशप्रभोर्भगवतः सं(शं)भोः समुत्तंभितः ।
यस्याभ्रंकषकालधौतकलसप्रान्तस्खलत्स्यं(त्स्यं)दनो
मेरोः स्वं(शृं) -

27. गमतुंगमेव मनुते चित्रीयमाणोरुणः ॥[76]—[50].
भक्त्या भवस्य नूनं शिल्पिस(श)रीरेषु कृतसमावेशः ।

[65] Read रिपोश्छेत्ता.—'Worshipping Vishṇu (the joy of Yaśodâ), the pure-named one engaged in battle; born, an object of joy, in a fierce race, that destroyer of enemies was the best of men (Kṛishṇa),—who, worshipping Yaśodâ and Nanda, brought about the destruction of (the fiend) Pûtanâ, and who, born in the Vṛishṇi race, annihilated the enemy Kaṁsa.'—Compare, *e.g.*, *Vâsavadattâ*, p. 12 and p. 150.

[66] Metre, Śloka (Anushṭubh); and of the next verse.

[67] About the *aksharas* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like त्वा, *i.e.*, त्वी, the second like म, and the third like थि; but the third *akshara* appears certainly to have been altered, and probably also the first. हिरण्यकशिपु also means 'gold and food and clothing;' compare, *e.g.*, *Vâsavâdattâ*, p. 11, and *Damayantîkathâ*, p. 22.

[68] Read °चलं.

[69] Originally तस्य ख्या°.

[70] Metre, Śârdûlavikrîḍita.

[71] Originally क.

[72] Metre, Mandâkrântâ.

[73] Metre, Śârdûlavikrîḍita.

[74] Metre, Hariṇî.

[75] Metre, Śloka (Anushṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

[76] Metre, Śârdûlavikrîḍita. Compare verse 39, above.

स्वयमेव विश्वकर्म्मा तोरणरचनामिमां चक्रे ॥[77]—[51].
जयति विकटो [व][78] टीयं स्फाटककोटीरनेन तुलयित्वा ।
अतुलेन तुलापुरुषाः स(श)तसो(शो) विश्राणितास्तेन ॥ —[52].
षट्कर्म्मा[भि]रता [79] रताः परहिते संसु(शु)द्धवंस(श)द्दया-
28. : प्रारब्धा(ब्धा)ध्वरधूमधूम्रवपुषोप्येकान्ततो निर्म्मलाः ।
तेनैते धनधान्यधेनुवसुधादानेन संमानिताः
सौधेषु स्फटिकाद्रिकूटविकटेष्वारोपिता ब्रा(ब्रा)ह्मणाः ॥[80]—[53].
ब्र(ब्र)ह्मसु ब्र(ब्र)ह्मकल्पेषु येष्वेकत्र निवासिषु । दक्षिणेन तुषाराद्रिं काम्यधामोपरोभवत् ॥[81]—[54].
रक्षित्वा क्षितिमंबु(बु)रासि(शि)रस(श)नामेतामनन्यायतिं
29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृथ्वीपतिः ।
रुद्रं मुद्रितलोचनः स हृदये ध्यायञ्ज(ञ्ज)पन्[82] जाह्नवी -
कालिंद्योः सलिले कलेवरपरित्यागादगान्निर्वृतिं ॥[83]—[55].
धर्म्माधिकारमनुसा(शा)सति सा(शा)स्त्रतीव मित्रे सतां स्फुरितधामनि धर्म्मबु(बु)[द्धौ] ।
श्रीमद्यशोधरपुरोधसि वेधसीव सिद्धिं जगाम जगतीपतिकीर्त्तिरेषा ॥[84]—[56].
तार्क्किकः प्र -
30. वरसावरवंस(श)जन्मा श्रीनंदनः कविरभूत्कविचक्रवर्त्ती ।
तस्यात्मजः समजनि श्रुतपारदृश्वा श्रीमांस्तपोधिकव(ब)लो व(ब)लभद्रनामा ॥ —[57].
सूनुः सूनृतगोगिरींद्रमहिमा भ[द्रस्य] तस्याभवद्भूपालैर्भुवि पूजितांघ्रिरनघः साहित्यरत्नाकरः ।
श्रीरामो रमणीयसू(सू)क्तिरचनाचातुर्यधुर्यः कृती तेनेयं विहिता प्रशस्तिर[चना]
31. भ[क्त्या]लये शूलिनः ॥[85]—[58].
न संकीर्ण्णा वर्ण्णाः क्वचिदिह न सापत्न्यकलुषाः स्थिताः कायस्थेन प्रथितकुलशीलोज्व(ज्ज्व)लधिया ।
यशःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्यास(स): कृतयुगसमाचारस(स)दृशः ॥[86]— [59].
विज्ञानविश्वकर्म्मा धर्म्माधारेण सूत्रधारेण ।
च्छि(छि)च्छा[भि]धेन विदधे प्राशा(सा)दः[87] प्रमथनाथस्य ॥[88]—[60].
यावत्पृथ्वी स -
32. पृथ्वीधरनगरनगा दत्तमुद्रा समुद्रै -
र्यावद्भ्राजिष्णुरुष्णद्युतिरयममृतस्यंदनः शीतरश्मि(श्मि): ।

[77] Metre, Âryâ; and of the next verse.

[78] In the original, this *akshara* looks more like ध.

[79] Originally ०रता: रता:.

[80] Metre, Śârdûlavikrîḍita. The six occupations of Brâhmans are अध्ययन, अध्यापन, यजन, याजन, दान and प्रतिग्रह, *i.e.* study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailâsa, which the king erected for certain holy Brâhmans, are the same buildings which elsewhere are called *brahmapurî*; see *Indian Antiquary*, vol. XV, p. 44, note 130.

[81] Metre, Śloka (Anushṭubh).—North of the Himâlaya is the country of eternal beatitude; *here* the Brâhmans selected by the king had found *south* of the Himâlaya a place where all their wishes were fulfilled.

[82] Read ०पञ्जाह्नवी०.

[83] Metre, Śârdûlavikrîḍita.

[84] Metre, Vasantatilakâ; and of the next verse.

[85] Metre, Śârdûlavikrîḍita.

[86] Metre, Śikhariṇî.

[87] Originally प्रशाद:.

[88] Metre, Âryâ.

यावद्ब(ब्र)ह्मांडभांडक्षितिरियमथवा स्याच्छुतां स्याणवीयः
प्रामा(सा)दस्तावदेष व्रजतु नरपतेर्हंसकैलासहासः ॥[89]—[61].
लिपि[ज्ञा]नवि[धि×]ज्ञेन प्राज्ञेन गुणशा(शा)लिना ।
सिंहेनेयं समुत्कीर्णा सद्वर्णा रूपशा(शा)लि[नी][90] ॥[91]—[62].
संवत(त्) १०५९[92] श्रीखर्ज्जू-

33. रवा[ह]के[93]राजश्री[धं][94]गदेवराज्ये देवश्रीमरकतेश्वरस्य प्रश(श)स्तिः सिद्धा ॥
उत्खातोच्चमहीभृतो मसृणिता मत्तद्विपतां[95] पदै-
र्धौताः संगरसंगभं[गु]ररिपुत्रस्तप्रियाश्रूत्करैः ।
दिग्भित्तीर्ज्जयवर्म्मदेवनृपतिः कीर्त्त्यक्षरैर्यो लिख-
त्तेनालेखि पुनः प्रशस्तिरमलैरेषाक्षरैः क्ष्माभुजा ॥[96]—[63].
विद्वद्भिर्ज्जयपालसौ(शौ)-

34. तकिरणोमूर्न्यादरादंदितो
गौडः प्रोल्लिखदक्षराणि[97] कुमुदाकाराणि सर्प्पत्करः ।
कायस्थो जयवर्म्मदेवनृपतेरीशस्य वि(बि)[भ्र]त्कलाः
साहित्यांबु(बु)धिवं(बं)धुरुच्चततमो रम्यत्वनिंद्यद्युतिः[98] ॥ —[64].
संवत् ११७३ वैसा(शा)ख शुदि ३ शुक्रे ॥

V.

STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanâtha, at Khajurâho; and is now built into the side wall of the entrance porch of the temple of Viśvanâtha at the same place. The inscription has been mentioned several times in the volumes of the Archæological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

[89] Metre, Sragdharâ.

[90] This *akshara* might be read ना or ज्ञा.

[91] Metre, Śloka (Anushṭubh).

[92] This figure is quite distinct, and it is neither 1019 nor 1056.

[93] In the two impressions supplied to me by Dr. Burgess, the two *aksharas* वा and के are quite distinct, and the consonant of the *akshara* standing between the two is ह; but this ह appears to have been preceded by the sign for *e* (not *i*) which, so far as I can make out, has been struck out again.

[94] This *akshara* can only be read धं or थं, and the following *akshara* is quite clearly ग.

[95] Read •द्विपानां.

[96] Metre, Śârdûlavikrîḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (*by him, and which had been*) smoothed by the steps of (*his*) furious elephants, (*and*) washed with the streams of the tears of the trembling wives of (*his*) enemies, perishing when they met (*him*) in battle,—this prince has written again this eulogy with clear letters';—*i.e.*, the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

[97] प्रोल्लिखत् wrongly for प्रोदलिखत्.

[98] In Cunningham's *Archæol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*kîrṇa*) letters, and that it was re-written in letters of the *kumuda* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *kîrṇa* at all; nor does the present verse say anything about *kumuda* characters. For the verse simply says, that Jayapâla, the Gauḍa, the Kâyastha of the ruling prince Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.[1]

The inscription consists of 22 lines. The writing covers a space of about 3′ 8″ broad by 2′ 2″ high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas;* and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from $\frac{3}{4}$″ to $\frac{7}{8}$″. The characters are Nâgarî. The language is Sanskrit, and, except for the introductory *Oṁ namaḥ Śivâya*, the words *kiṁ vahunâ* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *b* has throughout been denoted by the sign for *v;* the palatal sibilant has been employed for the dental sibilant in *vikaśat* and *bhâśvat*, line 1, *śaṁkalpa*, line 3, and *ajaśraṁ*, line 17; and the dental for the palatal sibilant in *sayyâ*, line 17, and *vahusrutaṁ*, line 21; the dental nasal for the lingual or palatal nasal in *jîrna*, line 8, *îdrikshena*, line 15, and *kânchana*, line 19; *y* for *j* in *sphûryat*, line 1, and *jaṭâyûṭam*, line 5; the conjunct *jv* for *jjv* in *milajvâlâ*, line 1, and *ujvala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *râjjya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pâttre*, line 16, and *yattra*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurâho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kârttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanâtha and of a set of buildings for pious Brâhmans, by one Kokkala or Kokkallâ, the younger brother of Sekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Mâhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurâho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmâvatî.[2] Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripurî.

TEXT.[1]

L. 1. ओं नमः शिवाय ॥ [2]स्फूर्य(र्ज)त्का(त्स्फा)रफणाकलापविकश(स)द्भीमस्फटाभासुरं ।[3] भाश्व(स्व)-
त्सारतरान्ति(ति)रेकविलसच्चन्द्रार्द्धचि(चि)ह्नोक्षतं । प्रोद्यल्लोलविलोचनानलमिलज्वा(ज्ज्वा)लावलीपिङ्गलं ।
वन्दे सुंद -

[1] I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

[2] The town of Padmâvatî, which is the scene of Bhavabhûti's *Mâlatîmâdhava*, is identified by Sir A. Cunningham with the modern Narvâr; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhâṇḍârkar's edition of the *Mâlatîmâdhava*, notes, p. 5.

[1] From the impressions taken by Dr. Burgess.

[2] Metre, Śârdûlavikrîḍita; and of the two next verses.

[3] The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रवैयगाथविभूतं वन्ध(न्धं) जटामण्डलं ॥ यस्य प्रेतवनं[4] निवासभवनं ॥ भूतैः प्रभुत्वं भृशं । भूतिर्भूषणम-
ङ्गरागरचना प्रीतियुंगान्त(न्तं) प्रति ॥(।)कण्ठे तिष्ठति कालकूटमशिवोप्येवं शिवः
3. स्वशितं[5] । सर्वध्या(ध्या)वि(धि)श्वरचराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदो वदन्ति मनस [।×]
शं(सं)काश्यभूतं शिवं । ब्र(ब्र)ह्मैकं परमक्षरं तमजरं तं(?) चामरं तद्विदः । यन्थे तत्सिवमेव[6] बु(बु)द्धममलं त्व -
4. न्ये जिनं वामनं ॥ तस्मै सर्व्वमयैक्यकारणपतेः(?) स(श)[7]र्व्वाय नित्यं नमः ॥ [8]माहेन्द्रीपेन्द्ररौद्रज्वरवि-
षममहादुष्टकष्टाभिभूताः । भूतैः प्रत्ययभूतैः प्रतिदिनमुदितैर्यातुधानैर्ग्रहै -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपठिमाटा(टो)पकुष्ठप्रदुष्टा । दृष्ट्वा नश्यन्त्यनिष्टा[:×] [9] स्फुटविकटज-
टायू(जू)टमेते त्वदीयं ॥ [10]यासीदप्रतिमा विमानभवनैराभूषिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्मोत्यवंशेन या ॥(।)केनापीह निव(वे)शिता कृतयुगस्येतांन्तरे श्रूयते सत्का(च्छा)स्त्रे पठि-
ता पुरा[ण×]पटुभिः पद्मावती प्रोच्यते ॥ सौधोत्तुङ्गपतङ्गलंघनपथप्रोत्तुङ्गमालाकुला शुभ्रा -
7. भ्रंकषपाण्डुरोच्चशिखरप्राकारचित्राम्व(म्ब)रा ॥(।) प्रालेयाम(च)लशृंगसंनि(नि)भशुभप्रासादसद्माव-
ती भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वङ्गत्तुङ्गतुरङ्गमोद्गमखु(खु)रक्षोदाद्रजः प्रो -
8. [द्ध]तं यस्यां जीर्न(र्ण)कठोरवभ्रु(स्त्र?)मकरोत्कूर्मोदराभं, नभः ॥(।) मत्तानेककरालकुंभिकरटप्रोत्कृष्टह्व-
च्या[श्रु]त[यु]क्तं कर्दमसुद्रया क्षितितलं तां ब्रू(ब्रू)त किं संस्तुमः ॥ किं [व(ब)हु]ना । तस्यां[11] यक्षपतिवंशस्तं-
व(ब)क -.
9. — — [12]प्युदूषितो जातः [।×] कोटिगुणोन्नतनम्रितः प्रथितोतियशोव(ब)लः श्रीमां(मा)न् ॥ [13]यश्चाभव-
न्निजभुजार्जितचित्रकीर्तिस्तंभिता[म्र]कुलमूलतरुप्रकाण्डः[।×] भ्रूभंगकार्मुककटाक्षशराभिघातमा[त्त]प्र-
10. — ◡ परिपातिलशत्रुदण्डः ॥ यः शुभ्रविभ्रमशशाङ्ककरप्रतानकान्त्युज्व(ज्ज्व)लोत्पलजलप्रव(ब)लांस्तड-
ागान् ॥(।)देवालयानपि हिम(मा)चले(ल)शृङ्गतुङ्गांश्चक्रे श[तश]तुक्रतौ स यशोव(ब)लाख्य -
11. [ः ॥ तस्मा]दभूदभिमताखिलव(ब)न्धुवर्गो दुर्गत्रृ(त्रि)वग(र्ग)फलनिर्मललब्ध(ब्ध)सौख्यः ॥(।)सत्कीर्त्ति-
कीर्त्तनक[था]परिगद्यमान[माहात्म्य]मोदितजनः किल [मा]ह्टा[ख्य]ः ॥ तस्यात्मजः[14] स्वजनसर्वजनात्म-
12. — ◡ शश्वापमानपरिमार्जनसत्ककार्यः ॥(।) [15]मर्यादसुहृतगभीरिम[या]ब्धि(ब्धि)तुल्यै — — ◡ —
[गुं]णगभीर ◡ — ◡ [रा]शिः श्रीमानभूत्सुकृतकृज्जयदे[वना]मा ॥ कान्त्या[16] शीतकरात्समी -
13. [हित×] फलावाप्तौ च कल्पद्रुमादालोको दिवसाधिपादिव ततो जज्ञे सुतः सेक्कलः[।×] विद्यानप्र-
तिमप्रतापतरणिः ख्यातः सतामग्रणी[ः×] सत्यत्यागपराक्रमैकवसतिर्मानी धनैरन्वि[तः ॥×][17]
14. [स×]द्वीरत्वादलंघ्यः[18] प्रथितपृथुककुमा(प्प्रा)न्तविश्रान्तकीर्त्तिःस्त्यागे[19] कर्णोपम(मा)नः कटुकपटव-
चोभाषणे चाप्रग[ल्भ]ः[।×] [स]द्यः सौजन्यजन्यप्रकटित[महिमारा]तिवर्गस्य दुर्गः श्रीमानु -
15. — ◡ [व?]र्गो ◡ ◡ ◡ ◡ हित — — ◡ — [से?][20]क्कलोभूत् ॥ [21]उद्यद्घोरगभीरराज्यजलधेः पारे
समुत्तारि[तमीदृशेन(ण)?] मद्दीभुजा निजतनुं [यं प्रा?]प्य पोतं परं । श्रीसेक्कसमतुल्लर[कु]लय -

[4] Originally ०वनै.

[5] These three *aksharas* and the word शिव: at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवो यः स्थित:.

[6] These *aksharas*, too, are quite distinct; I would suggest तं शिवमेव.

[7] This correction is not absolutely necessary, because the word is spelt both शर्व and सर्व; and the verse evidently contains a play on the word सर्व.

Metre, Sragdharâ.

This sign of *visarga* is not absolutely necessary.

Metre, Śârdûlavikrîḍita, and of the two next verses.

[11] Metre, Âryâ.

[12] This *akshara* looks like ष्यं.

[13] Metre, Vasantatilakâ; and of the next three verses.

[14] This verse contains five Pâdas instead of four.

The *aksharas* actually given here are quite clear, but I am unable to make out any connected sense.

[16] Metre, Śârdûlavikrîḍita.

[17] The *aksharas* within these brackets are entirely gone.

[18] Metre, Sragdharâ.

[19] Read ०कीर्त्तिस्त्यागे.

[20] Of this *akshara* only the upper portion is visible.

[21] Metre, Śârdûlavikrîḍita.

16. ⏑ ⏑ — — — ⏑ — — ⏑ ⏓ — — — ⏑ ⏑ — ⏑ — ⏑ रुचिरं किं तव वस्तु स्तुमः ॥[22] त-
स्यानुजोपि [सौं]दर्यमर्या[दौ]दार्यैकार्यवान् । यौवनेप्यार्यचरितः श्रीकोक्कलेति विश्रुतः ।(॥) यः[23] सत्याजे ह्रदा-
17. — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — ⏓ — — — — नमकं वरवसनयुताभ्यब्बस(ग्र)-
व्यासनानि । च्छ(क्र)मोपानद्विचित्रासनभवनमहाधान्यदानान्यजस्रं(स्रं) स श्रीमान्कोक्कला[ख्यो]भवदिह
कुमरः[24] को -
18. ⏑ — [न्ध]र्मकर्मा ॥ प्रशस्तसम[25] — ⏑ — ⏑ ⏑ ⏑ — ⏑ — — ⏑ तं महार्हगुरुतोरणं शिखरिशृङ्ग-
तुङ्गालयं । विचित्रमतिभूषणोच्छ्रितलसन्महागोपुरं पुरन्दरपुरप्रभं पुरमचीकरत्कोक्कलः ॥ तं[26] -
19. नायं 'तुहिनाचलामलमहाकूटाग्र[का?] — ⏑ ⏓ — — — ⏑ ⏑ — ⏑ — श्वि(श्वि)गहनीतारा-
र्थिना कारितः । यस्यात्युच्छ्रितकाञ्च(ञ्च)नाण्डकलस[श्रा]न्तंचण्डप्रभासंपर्कादभवद्दितानममलं श्रीवैद्यना-
थप्र -
20. भो[:॥*] [य]स्य[27] द्वा[रे]तिवस्तुगततमिव दिवो द्वारमुर्य — ⏓ — — — — — ⏑ — [र्स्रं], गगन इव
समुड्डीय ग[च्छ]द्वि[भाति] । य[स्म]न्ये वैद्यनाथो यदभिनवभवद्राममंस्थापितोतस्तस्यार्थे पुष्पकं तत्प्रहित-
मिव
21. ⏑ — स्तोरणीभूय भाति ॥ यत्र[28] वेदविदुषां द्विजन्मनां सार्ि — ⏑ ⏑ ⏑ — ⏑ — क्रमं । षड्कर्मसु
रतं व(ब)हुसु(श्रु)तं तेन ह्रन्दमनघं निवेशितं ॥ [29]उद्दामात्मविवेकसेकजनितश्रेयोलसत्पल्लवा शश्व -
22. — ⏑ ⏑ पोषितद्विजगणा सद्वृत्तपुष्पोज्व(ज्ज्व)ला । यस्यैलाविपुलालवालवलयात्सत्कीर्त्तिवल्ली मही .
[भृ]हृण्डानधिरुह्य मण्डपमिव व्र(ब्र)ह्माण्डमारोहति ॥ संवत् १०५८ कार्त्तिक्यां श्रीकोक्कलेन[॥*]

TRANSLATION.

Om!

Adoration to Śiva!

(Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanâtha, (*which is*) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents;[30] marked with the half-moon which is excessively shining, more brilliantly than the sun; (*and*) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eye.

(2.) May that Śaṁkara who takes away all disease (*and*) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (*and*) on whose neck there is a deadly poison,—(*but*) who, although thus inauspicious, remains the auspicious (Śiva)!

(3.) Adoration be always to that Śarva, who causes all (*gods*) to be comprehended in (*his*) one (*person*)!—he, whom those acquainted with the end of the Veda call Śiva, the desire of the mind, while people of true knowledge call him the one supreme

22 Metre Śloka (Anushṭubh).

23 Metre, Sragdharâ.

24 This word, which is quite clear in the original, appears to be used for कुमारः

25 Metre, Pṛithvî.

26 Metre, Śârdûlavikrîḍita.

27 Metre, Sragdharâ.

28 Metre, Rathoddhatâ.

29 Metre, Śârdûlavikrîḍita.

30 The original has फणा 'the hood of a serpent,' but one expects a word meaning 'a serpent;' compare, *e.g.* line 1 of the grant of Vâkpatirâja, in *Indian Antiquary*, vol. XIV, p. 160.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (*and*) others again the spotless Vâmana, the triumphant (Jina)!

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Vishṇu, (*and*) those seized again and again by goblins and by evil spirits that show themselves day by day, (*and*) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(*all*) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (*a town which is*) read of in histories (?) (*and*) called Padmâvatî by people versed in the Purâṇas.

(6.) This most excellent (*town*) named Padmâvatî, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (*and*) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born . . . . . of (?) the Grahapati family . . . . . undefiled, the famous illustrious Atiyaśobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (*and*) threw down the forces of enemies . . . . . . by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himâlaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (*a son*) named Mâhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,[31] in a blameless manner secured for himself happiness, (*and*) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove . . . . fear and dishonour from his own and from all people . . . . (?):

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (*and*) endowed with wealth.

[31] *i.e.*, religion, wealth, and pleasure.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karṇa, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and . . . . (?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed . . . . food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkala, a youth (?) . . . . . engaged in works of piety.

Kokkala caused to be built a wonderful town which, ... furnished with big archways of great value, (*and*) with dwellings high like mountain-peaks, (*and*) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean . . . . . , he caused to be erected this (*temple, high like ?*) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanâtha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkala erected for pious Brâhmans].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas . . . . . (*and*) delighted in the six duties (*enjoined on Brâhmans*).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (*and*) . . . . . . which nourishes (like groups of birds) crowds of twice-born, (*and*) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Kârttika. By the illustrious Kokkala.

THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

VI.

This incomplete inscription is in a single line, $5\frac{1}{4}''$ long. The size of the letters is about $\frac{5}{8}''$. The characters are Nâgarî, and the language is Sanskṛit. The inscription contains merely the words: "The *Śreshṭhin*, the illustrious Pâṇidhara, in the Grahapati family."

The Grahapati family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkala, No. V.

TEXT.

[1] [ग्र×]हपत्यन्वये श्रेष्ठिश्रीपाणिधर [॥×]

VII.

This is another inscription in a single line, 2′ long. The size of the letters is about ½″. The characters are Nâgarî, and the language is Sanskrit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pâṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Âlhaṇa, (*and*) Lakshmîdhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Mâgha."

TEXT.

ओं[2] ॥ ग्रहपत्यन्वये श्रेष्ठिपाणिधरस्तस्य सुत श्रेष्ठिति(त्रि)विक्रम तथा आल्हण । लक्ष्मीधर ॥ संवत् १२०५ । माघ वदि ५ ॥

VIII.

This inscription[3] is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1′ 7¼″ and the second 1′ 5½″ long. The size of the letters is about ⅜″. The characters are Nâgarî, and the language is Sanskrit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Mâgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sâdhu* Sâlhe, the son of Pâhilla, who was the son of the *Śreshṭhin* Dedû, of the Grahapati family; and adds that the sons of Sâlhe, Mahâgaṇa, Mahîchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanâtha. The name of the artizan was Râmadeva. The name Pâhilla we have met before, in inscription No. III.

TEXT.

ओं[4] ॥ संवत् १२१५ माघ सुदि ५ श्रीमन्मदनवर्म्मदेवप्रवर्द्धमानविजयराज्ये ॥ ग्रहपतिवंसे(शे) श्रेष्ठिदेदू तत्पुत्रपाहिल्लः । पाहिल्लांगजश्रीसाधुसाल्हे [ते]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महागण । महीचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रभृति[5] । संभवनाथं प्रणंमति[6] नित्यं ॥ मंग[लं] महाश्री [:×] ॥ रूपकाररामदेव[:×] ॥

[1] This *akshara*, and whatever may have preceded it, is broken away.

[2] Expressed by a symbol.

[3] This inscription has been published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

[4] Expressed by a symbol.

[5] One expects °प्रभृतय:.

[6] Read प्रणमंति.

XX.—THE TWO INSCRIPTIONS OF THE VAÏLLABHATTASVAMIN TEMPLE AT GWALIOR.

BY E. HULTZSCH, PH.D.; BANGALORE.

The two subjoined inscriptions[1] are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuja Temple.[2] The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed.* A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,[3] was published by Dr. Râjendralâla Mitra.[4] My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alaṁkâra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kâvya* style. We learn from the inscription that the Vishṇu temple containing it was built by a certain Alla, the son of Vâïllabhaṭṭa and grandson of Nâgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nâgarâbhaṭṭa belonged to the Varjâra family and had immigrated from Ânandapura in Lâṭamaṇḍala, *i.e.* Vaḍnagar in Gujarât. Vâïllabhaṭṭa had been chief of the boundaries (*maryâdâ-dhurya*) or margrave in the service of (*king*) Râmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopâdri, *i.e.* of the Gwalior Fort, by (*king*) Śrîmad-Âdivarâha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (in words and figures), at Śrî-Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *parameśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*koṭṭapâla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vâïllabhaṭṭa. The donee of the first grant was the Navadurgâ Temple situated beyond the Vṛiśchikâlâ river; this is probably another name of the river Subanrikh[5] (*Suvarṇarekhâ*?) at Gwalior. The two donees of the three remaining grants were the same Navadurgâ Temple and "the Vishṇu temple called Vâïllabhaṭṭa-svâmin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vâïllabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthâna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

[1] This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellsch.* vol. XL, p. 26.

[2] Cunningham's *Archæological Survey of India*, vol. II, p. 355.

[3] *Ibid.* p. 335.

[4] *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

[5] Cunningham's *Archæol. Sur. of India*, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (*Śrî-Gopagiri-talopari*). The inscription mentions several other localities, which I am unable to identify, *viz.* Chûḍâpallikâ, Jayapurâka, Śrî-Sarveśvarapura, Śrîvatsasvâmipura, Chachchikâhaṭṭikâ and Nimbâdityahaṭṭikâ. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (*pârameśvarîya-hasta*) and that of capacity "*droṇas* according to the measure of Gwalior" (*Gopagirîya-mâṇyena*).

The first inscription mentions two kings, *viz.* Râmadeva, the contemporary of Vâïllabhaṭṭa, and Śrîmad-Âdivarâha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the *parameśvara* Bhojadeva. Another inscription of a *parameśvara* Bhojadeva was discovered by General Cunningham at Deogarh.[6] Its date, Saṁvat 919 and Śaka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Saṁvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Saṁvat 276, to the era of Śrîharsha, General Cunningham further identified the *parameśvara* Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the *parameśvara* Bhojadeva, the son of the *parameśvara* Râmabhadradeva.[7] This supposition is corroborated by the first Gwalior inscription, as the Râmadeva, whom it mentions as a contemporary of Vâïllabhaṭṭa, seems to be identical with the Râmabhadradeva of the Peheva inscription. Śrîmad-Âdivarâha in the first Gwalior inscription I take to be a *biruda* of Bhojadeva himself. Thus we have the following names and dates:—

1. *Parameśvara* Râmabhadradeva (Peheva inscription) or Râmadeva (Gwalior inscription No. 1).
2. His son, *parameśvara* Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrîmad-Âdivarâha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the *mahârâja* Bhojadeva, son of the *mahârâja* Râmabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned *parameśvara* Bhojadeva.[8] Another identification of General Cunningham's is also uncertain, as Kalhaṇa's *Râjataraṁgiṇî* (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (*Bhojâdhirâja*), as a contemporary of Śaṁkaravarman of Kaśmîr.[9]

[6] *Ibid.* vol. X, p. 101.

[7] *Jour. As. Soc. Beng.* vol. XXXIII, p. 229; Cunningham's *Archæol. Survey of India*, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads: *paramabhaṭṭâraka-mahârâjâdhirâja-parameśvara-śrî-Râmabhadradeva-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-parameśvara-śrî-Bhojadeva-pâdânâm abhipravarddhamâna-kalyâṇa-vijaya-râjye samvatsara-śatadvaye shaṭsaptatyadhike vaiśâkhamâsa-śuklapaksha-saptamyâm samvat* 276 *vaiśâkha śudi* 7. The apparent breaks in the facsimile (*Jour. As. Soc. Beng.* vol. XXXII) arise from the overlapping parts not having been properly pasted together.

[8] *Ind. Ant.* vol. XV, p. 110. From Professor Kielhorn's introduction to the Sîyaḍoṇi inscription (*infra*) it appears that the *parameśvara* Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahodaya or Kanyakubjâ the Qannauj (قنوج) of Firdausî, and the modern Kanauj; and that his successor, the *parameśvara* Mahendrapâladeva was ruling in A.D. 903. Among the coins which are mentioned in the Sîyaḍoṇi inscription, is the *Śrîmad-Âdivarâha-dramma.* This coin was evidently named after Śrîmad-Âdivarâha, the *biruda* of Bhojadeva. General Cunningham, in *Arch. Survey of India*, vol. I, p. 329, identifies it with a base silver coin, which bears on the obverse a representation of the boar incarnation and on the reverse the legend *Śrîmad-Âdivarâha*. The coin is engraved in Marsden's *Numismata Orientalia*, pl. liii, No. mccxix. It is frequently met with in Northern India:—Conf. Cunningham's *Arch. Survey of India*, vol. VI, p. 137, and *loc. cit.*

[9] The reading adopted by Mr. Fleet, भत्वीभूते यक्षिवकान्वये, is confirmed by my Kaśmîr MS. The Deccan College MS. reads: भ - भूते यक्षिकयान्वये.

FIRST INSCRIPTION.

TEXT.

(L. 1.) श्रों [॥×] कालिन्द्या: किं जलौघो घनतिमिरनिभो जाह्नवीसर्व्वया न: प्रोद्यात: किन्न[10] भूयो गगनतलगतिं विन्ध्यसानुश्चिं(श्चिन्)हन्तुं । चिक्रंसोर्यस्य दृष्ट्वा चरणमति[11] चिरं सन्नयो नैव पूर्णो(र्णा)ऽग्मु: क्षोभादिवोर्वे-(र्व्व)म्भसि स मधुजिद्धन्तु व: कल्मषाणि ॥ [१×] भ्रतिललितललाटमण्डलतिलकानन्दपुरनिर्गतो गुणवान् । वर्ज्ञारान्वयनागरभट्टकुमारीभवद्येन ॥ [२×] वाड्रूभट्टनामा तनयोजनि जनितजनचमत्कारो[12] । न यु-धिष्ठिरोप्यकार्षीद्य: सह नकुलेन सत्प्रीतिं ॥ [३×]

(2.) परिभाषादि[13]स्थानं वैयाकरणस्य यस्य परमासीत् । कर्मोपधाविकारी न कदाचिद्वाधको[14] भूतौ ॥ [४×] सुग्रभ्रतां व्यामदिगन्तरत्नमासाद्य दुग्धाब्धिरगाधताञ्च । जिगं[15]सयोर्ध्वंच्च यश:पयोधिमाक्रान्त यस्यातितरां तरङ्गै: ॥ [५×] धनदोपि न प्रमत्तो ध्वस्तसमस्तसविषोपि न विरूप: । रत्नाकरोपि न जडो यो माशोकोपि रागिष्ठ: । [६×] श्रीरामदेवकार्ये मर्यादाधुर्यतामलक्षयता । येन विशुद्धं युद्धे निजकुलवत्प्रकटितं नाम ॥ [७×] किम्बहुना यस्य गुणा: कथयितुमपि नैव यान्ति माहत्त्वै: ।

(3.) मानाधिकमम्बु यतो घटकोच्चावपि न ग्टह्णाति[16] ॥ [८×] लक्ष्मीं मुरारिर्व्वगजाञ्च शम्भु: शचीं यथेन्द्रोथ तथा सुशीलां । कुलोन्नतां कासरकीयविष्णोस्सुतां स कान्तां समवाप जज्जां ॥ [९×] व्यपगतमद-मोहजालसङ्ग: क्षतचरितैकरत: प्रसन्नमूर्त्ति: । परिहृतखलसङ्गम: सुतोस्य: सकलकलाकुशलो वभूव ताभ्यां ॥ [१०×] न पितुर्धुरोधिकारी पुत्त्रोभूत्कश्चिदप्यमून्मुश्चदान्[17] । श्रोतुमशक्तेनोद्दे धूर्त्तेन न विषयलुब्धेन ॥ [११×] दुग्धाब्धेरिव मूर्त्तिर्यस्य सदा दानवारिपरिपूता । कमलालिङ्गितवपुष: प्रजापतेरिव तनुर्यस्य ॥ [१२×]

(4.) हर इव वृषविहितास्थो दोषासङ्गं न भानुरिव मेने । मधुरिपुरिव यश्चंततमाक्रान्तविपक्ष-सङ्घात: ॥ [१३×] यस्य परार्थासक्ता सततं परिदृश्यते मतिर्नूनं । निर्लोभत्वं तस्य हि जातं खलु यत्तदाश्चर्यं ॥ [१४×] सन्त्यक्तपरकलत्त्रो धर्म्मैकरतोपि सर्व्वदावश्यं । निजवनितापरितुष्टोप्यभिलषितसुहृज्जनप्रमद: ॥ [१५×] अवलोक्य वक्त्रकमलं यस्य शशी स्वोदयेपि मलविकलं । कर्त्तुमनीश: किञ्चित्प्रतिक्षणं क्षीयतेद्यापि ॥ [१६×] अकरोद्यश्च विकल्पं व्याख्यानविधौ न दानविषयेषु ।

(5.) संग्रामस्य न योभूत्पराङ्मुख: परकलत्त्रस्य ॥ [१७×] स्थैर्यं वचसि न रोषे स्पृष्टो विजयैर्न्न जातु कलिकलुषै: । यस्याभवदालस्यं पापेषु न राजकार्येषु ॥ [१८×] धर्म्मार्ज्जने च लोभो न कदाचित्परधनेषु विविधेषु । यस्य त्वविवेकित्वं मित्त्रेषु न वुद्धिविभवेषु ॥ [१९×] दारिद्रं हरतार्थिनो रिपुजनाल्लक्ष्मीं मनो योषित:[18] रूपं पञ्चशरादगाधपयसो गाम्भीर्यमंभोनिधे: । चित्तं येन विचारचारुमनसामाचारमातन्वता सर्व्व-त्रैव जनापवादरहितं चौर्यं प्रकाशीकृतं ॥ [२०×]

(6.) कुर्व्वीत यदि विधाता कर्णानामपि सहस्रमहिपस्य । श्रुत्वाथ तद्गुणौघान्वदनशतै: शक्नुया-द्वक्तुं ॥ [२१×] श्रीमदादिवराहेण त्रैलोक्यं विजिगीषुणा । तद्गुणाढ्य: परिज्ञाय कृतो गोपाद्रिपालने ॥ [२२×] कान्हुकदुहिता वव्वा येष्टतस्तामाप सोमटां तनयां । भट्टसुताख्या गोग्गापरा महादेवजा गौरो ॥ [२३×] गोवर्द्धनजा सिल्ला नन्नकतनयेसटा च येनोढा[;।×] वव्वादीनां स्वस्य च पुन्यस्य[19] विहृद्धये महता ॥ [२४×] सिद्धेर्व्वर्त्म समं भवाब्धितरणे य -

[10] Read किन्नु.
[11] Read चरणमिति.
[12] Read ॰चमत्कार: .
[13] द is obliterated and therefore looks like व.
[14] Read ॰द्वाधको ?
[15] Read गां.
[16] Read गृह्णाति.
[17] Read ॰मुञ्चच्छ्दान्.
[18] Read योषित्.
[19] Read पुण्यस्य.

(7.) धामपात्रं मह्द्बीजं धर्म्मतरोरनन्तफलदं स्थानं श्रियः सा[म्प्र]तं[20]। टङ्कोत्कीर्णयशोनिधानमिव यत्नामाचरैरङ्कितं तेनाकारि विकारशून्यमनसा विष्णोरिदं मन्दिरं ॥ [२५*] दधति जलमगाधं सागरा यावदुर्व्वीं गिरिरयमपि वोढा यावदभ्रंकषस्य, । शिरसि शिखरराशेः स्थेयसी श्लाघ्यरूपा स्थगयतु भुवि कीर्त्तीं रोदसी तावदेषा ॥ [२६*] ॥ नवसु शतेष्वब्दानां द्वात्रिंश्य[21]त्संयुतेषु वैशाखे । रम्येऽस्मिन्नेकशिले विष्णुर्भक्त्या प्रतिष्ठितो भवने ॥ [२७*] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishṇu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gaṅgâ, the flood of the waters of the Yamunâ, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nâgarabhaṭṭa of the Varjâra family, who had come from Ânandapura, the ornament of the lovely Lâṭamaṇḍala. He begat a son, Vâïllabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, *&c.*; but the results of deeds in former births (*karman*) or of tricks (*upadhâ*) never gave him trouble.[22]

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kuvera*), but not inattentive (*or not Varuṇa*);[23] a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Râmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishṇu (*took*) Lakshmî, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachî, thus he took for his wife the virtuous and noble Jajjâ, the daughter of Kâsarakîya-Vishṇu.

(10.) These two had a son (*called*) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

[20] Read साम्प्रतम्.

[21] Read द्वात्रिंश॰.

[22] *Pakshe*, the two words *karman* and *upadhâ* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhâshâ* the author alludes.

[23] Professor Kielhorn has favoured me with the following explanation of the words *dhanadopi na pramatto*: "I would compare *Vâsavadattâ*, p. 111: *dhanadenâpi prachetasâ*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vâsavadattâ*:—Dhanada (*Kuvera*) is not *prachetas* (Varuṇa), hence *pramatta*; Vâïllabhaṭṭa is not *pramatta*, hence *prachetas* (attentive)."

the *Kṛita* (age); who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajâpati by the lotus (*that rose from Vishṇu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Vishṇu on the flapping wings of his bird (*Garuḍa*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently: to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently: the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Âdivarâha, who wished to conquer the three worlds, appointed him to the guardianship of Gopâdri.

(Vv. 23 to 25.) This great and passionless man, who had married Vavvâ, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭâ, further Goggâ, the daughter of Bhaṭṭa, then Gaurî, the daughter of Mahâdeva, Sillâ, the daughter of Govardhana, and Îsaṭâ, the daughter of Nannaka, built, for the increase of the spiritual merit of Vavvâ, &c., and of himself, this temple of Vishṇu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,[24] the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name.

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple[25] stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaiśâkha, (*a statue of*) Vishṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

Second Inscription.

Text.

(L. 1.) ओं नमो विष्णवे ॥ सम्वत्सरशतेषु नवसु त्रयस्त्रिंश[1]दधिकेषु माघशुक्लद्वितीयायां सं ९३३ माघ शुदि २ अद्येह श्रीगोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिकृत[2] कोट्टपाल अल्ल बलाधिकृत[3] तत्तके स्थानाधिकृत श्रेष्ठि-वव्वियाक(।)इच्छुवाक(।)सार्थवाहप्रमुख सव्विया-

(3.) कानां वारे । समस्तस्थानेन वाइल्लभट्टसुताल्लकारित वृश्चिकालानदीपरकूले रुद्ररुद्राणीपु-ष्पाश्रादिनवदुर्गायतना-

(4.) य स्वभुज्यमाचूडा[4]पल्लिकाग्रामप्रतिबद्धभूमिखण्डं दैर्घ्येण पारमेश्वरीयहस्तशतद्वयं सप्तत्यधिकं हस्त २७० विस्त[5]रेण

(5.) हस्तशतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुन्येहनि[6] प्रदत्तं [॥×] तथा ऽनेनैव स्थानेनास्मिन्नेव सम्वत्सरे

(6.) फाल्गुनबहुलपक्षप्रतिपदि श्रीभोजदेवप्रतोल्यवतारे अल्लेनैव कारितवाइल्लभट्ट[स्वाम्यभिधान-विष्णु]यतनाय तयो-

(7.) र्परिलिखितनवदुर्गायतनाय च पूजासंस्कारार्थं स्वभुज्यमानजयपुराकग्रामे व्याघ्रकेल्लिकाभि-धानहारमूला[वापे[7]]

(8.) सङ्गडाकसुतदल्लकवाहितक्षेत्रं तथास्यैव क्षेत्रस्योत्तरत: क्षत्रियदेववर्म्मसुतमेम्माकवाहितक्षेत्रं च ययोर्गो[8]पगिरीयमा-

(9.) प्येनावापो यवानां द्रोणा एकादश [।×] तयोर्द्वयोरपि क्षेत्रयोराघाटा: पूर्व्वेण नङ्गडाकवा-हितक्षेत्रं दक्षिणेन पाहाट:

(10.) पश्चिमेन दल्लकवाहितक्षेत्रे पाहाट: ततो मेम्माकवाहितक्षेत्रे उत्तराभिमुखवाहका: क्षेत्रं परिवेष्ट्य गत: उत्तरेण वर्त्म

(11.) लघुपाहाटिका च [।×] एवं चतुराघाटविशुद्धक्षेत्रद्वयं पुण्येहनि प्रदत्तं ॥ तथास्मिन्नेव सम्वत्सरे फाल्गुनबहुलपक्षनवम्यां

[24] The sense requires *anantaphaladam* to be taken with *dharmataroḥ*, although it is grammatically connected with *bîjam*.

[25] *Kîrti* seems to have the same technical meaning as *kîrtana*, 'temple;' see *Indian Antiquary*, vol. XII, pp. 229 and 289.

[1] The *s* of the *akshara* स्त्रि is incomplete; read त्रयस्त्रिंश°.

[2] The crack over त is perhaps the remains of an *e*.

[3] The letter त is entered below the line.

[4] Read स्वभुज्यमानचूडा°.

[5] The crack behind स्त is perhaps the remains of an *â*.

[6] Read पुण्येहनि.

[7] These two *aksharas* are injured by a crack and doubtful.

[8] The *r* over र्गो is indistinct.

(12.) उपरिलिखितदेवकुलाभ्यां द्वाभ्यामपि दीपतैलार्थं श्रीसर्व्वेश्वरपुरनिवासितैलिकमहत्तक भोच्चाकसुतसर्व्वलाक (।) तथा माधव -

(13.) सुतच्छामस्ति तथा श्रिवधरिसुतसाहुल्ल तथा सल्लाकसुतगग्गोक । तथा श्रीवत्सस्वामिपुरनि-वासितैलिकमह -

(14.) त्तक कुण्डाकसुतसिंघाक तथा वक्ष्रूकसुतखोह्डाक । तथा चच्चिकाहट्टिकानिंवादित्यहट्टिक-योर्न्निवासितैलिकम -

(15.) हत्तक देउवाकसुतजज्जट तथा तथा देद्दूकसुतजम्वेक तथा वद्रटसुत-जम्वहरि । एवमादि -

(16.) समस्ततैलिकश्रेण्या प्रतिकोल्हुकं मासि मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्यचयनी -

(17.) मिका प्रदत्ता ॥ तथाच्चैवामूभ्यामेव देवकुलाभ्यां श्रीगोपगिरितलोपरिनिवासिमालिकमहर गाहुल्लसुतटिक्कूक

(18.) तथा देद्दूकसुतजासेक तथा वद्दुल्लाकसुतसिद्धू[9]क तथा जम्वाकसुतसह्डाक तथा दन्तिसुत-दुर्ग्गंधरि तथा नन्नुमाकवा[10]-

(19.) उमाक तथा वेउवाकसुतवाय[टा]कादिसमस्तमालिकश्रेण्या पूजार्थं यथाकालोपयिक[11]हट्ट-पुष्पैर्म्मा -

(20.) ला: प(ा)ञ्चाशत् पञ्चाशत् माला ५० प्रतिदिनं दातव्येत्य[12]चयनीमिका प्रदत्ता [॥*] एत-दुपरिलिखितं उपरिलिखि -

(21.) तस्थानादिभि: स्वभुक्त्या आचन्द्रार्कक्षितिकालं प्रदत्तं [॥*] परिपन्थना केरपि[13] न कर्त्तव्या ॥ यतस्स्वदत्तां परदत्तांम्वा,यो

(22.) हरेत वसुन्धरां [।*] स विष्ठायां कृमिर्भूत्वा पितृभिस्सह मोदते[14]॥ वहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि: । यस्य यस्य

(23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ * ॥[15]

TRANSLATION.

Oṁ. Adoration to Vishṇu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Mâgha,—Saṁ[vat] 933, Mâgha śudi 2—to-day, here at Śrî-Gopagiri, while the *parameśvara* Śrî-Bhojadeva was the ruler, while the guardian of the fort (*koṭṭapâla*) Alla commanded this (*Gopagiri*), while Tattaka commanded the army (*and*) while the merchant Vavviyâka, the trader Ichchhuvâka, and the other (*members*) of the board (? *vâra*) of the Savviyâkas were administering the city, the whole town gave to the temple of the nine Durgâs, *viz.* of Rudra, Rudrâṇî, Pûrṇâśâ, *&c.*, which Alla, the son of Vâïllabhaṭṭa, had caused to be built on the further bank of the Vṛiśchikâlâ river, a piece of land belonging to the village of Chûḍâpallikâ, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

[9] द्दू might be also read instead of द्दू.

[10] Read नन्नुमाकसुतवा॰.

[11] Read यथाकालोपयिक॰.

[12] Read दातव्या इत्य॰.

[13] Read कैरपि.

[14] Read पच्यते.

[15] There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.

PALÆOGRAPHIC ALPHABET OF THE SIVASKANDAVARMAN GRANT.

Numerals:

J. Burgess, delt.

W. Griggs, Photo-Litho.

(Ll. 5—11.) And this same town gave in this same year, on the first day of the dark half of Phâlguna, to the Vishṇu temple called Vâïllabhaṭṭa-svâmin, which Alla had likewise caused to be built on the descent of the road of Śrî-Bhojadeva, and to the above-mentioned temple of the nine Durgâs, for the performance of worship, the field cultivated[16] by Dallaka, the son of Saṅgaḍâka, in the chief grain-land (? *mûlâvâpa*) of the common[17] called Vyâghrakeṇḍikâ, in the village of Jayapurâka, which was its (*viz.* the town's) property, and on the north of this same field, the field cultivated by Memmâka, the son of the Kshatriya Devavarman,[18] the seed required for which two (*fields*) is eleven *droṇas* of barley according to the measure of Gopagiri;[19]—the boundaries of these two fields are: on the east, the field cultivated by Naüḍâka; on the south, a piece of rock;[20] on the west, near the field of Dallaka, a piece of rock, and near the field of Memmâka, a water-channel,[21] which leads to the north and runs round the field; on the north, a road and a small piece of rock;—the two fields, thus defined by their four boundaries, on an auspicious day.

(11—17.) And in this same year, on the ninth day of the dark half of Phâlguna, (*the town*) gave to the two above-mentioned temples a perpetual endowment[22] to the effect that, in order (*to provide*) oil for the lamps, the chiefs of the oil-millers, who dwell in Śrî-Sarveśvarapura, (*viz.*) Sarvasvâka, the son of Bhochchâka, Jyâśakti, the son of Mâdhava, Sâhulla, the son of Śivadhari, and Gaggîka, the son of Saṅgâka; the chiefs of the oil-millers, who dwell in Śrîvatsasvâmipura, (*viz.*) Siṅghâka, the son of Kuṇḍâka, and Khohaḍâka, the son of Vallûka; the chiefs of the oil-millers, who dwell in Chachchikâhaṭṭikâ and Nimbâdityahaṭṭikâ, (*viz.*) Jajjaṭa, the son of Deüvâka, Goggâka, the son of Vachchhillâka, Jambeka, the son of Deddûka, and Jambahari, the son of Rudraṭa, and the other (*members*) of the whole guild of oil-millers should give one *palikâ* of oil per oil-mill[23] on the ninth day of the bright (*half*) of every month.

(17—20.) And on this same day, (*the town*) gave to these same two temples a perpetual endowment to the effect, that the chiefs[24] of the gardeners, who dwell on the top of Śrî-Gopagiri, (*viz.*) Ṭikkûka, the son of Gâhulla, Jâseka, the son of Deddûka, Siddhûka, the son of Vahulâka, Sahaḍâka, the son of Jambâka, Durgadhari, the son of Dantin, Vâümâka, (*the son of*) Nannumâka, and Vâyaṭâka, the son of Veüvâka, and the other (*members*) of the whole guild of gardeners should daily give,

[16] The participle *vâhita* is derived from Hindî *bâhnâ*, "to plough."

[17] *Hâr*, "a village-common, the cultivated space immediately round a village."—Bate's *Hindee Dictionary*.

[18] To judge from their names, the trader Ichchhuvâka (l. 2) and the oil-miller Jyâśakti (l. 13) also belonged to the Kshatriya caste. The law-books permit a Kshatriya, and even a Brâhmaṇa, to adopt the livelihood of a Vaiśya, if they are unable to gain their subsistence by fulfilling the duties of their own castes; see the passages on the so-called *âpaddharma* or *âpatkalpa*, *i.e.* the rules for times of distress: Gautama, VII; Manu, X, 81 ff.; Yâjñavalkya, III, 35 ff.

[19] Compare *Kheṭaka-mânena vrîhi-dvi-pîṭhaka-vâpaṁ Koṭîlaka-kshetram*, "the field of Koṭîlaka, the seed required for which is two *pîṭhakas* of paddy according to the measure of Kheṭaka" (*Ind. Ant.*, vol. XV, p. 340, line 46), and *bhûmir yatra vâu .... droṇa-sârdha-sapta*, "a piece of land, the seed required for which is seven and a half *droṇas*" (*ibid.* vol. XVI, p. 208).

[20] *Pâhâṭa* is perhaps a Sanskritised form of Hindî *pahâḍ*, "mountain, hill, rock" (Platts).

[21] *Vâhaka* seems to be connected with Hindî *bâhâ*, "a water-channel;"—see Grierson's *Bihâr Peasant Life*, p. 211.

[22] With *akshayanîmikâ* (lines 16 and 20) compare *akhayanivi* in the Nâsik, Kaṇheri and Junnar Inscriptions in Dr. Burgess's *Archæol. Sur. Westn. Ind.*, vols. IV and V.

[23] *Kolhuka* is the same as Hindi *kolhû*, "an oil-mill;"—see Grierson, *u. s.* p. 46.

[24] With *mâlika-mahara* compare *tailika-mahattaka* (lines 12, 13 and 14) and *mahar*, "a chief" (Bate).

for (*the requirements of*) worship, fifty garlands—*málá* 50— of such market flowers as are available at the particular season.

(20—23.) These above-mentioned gifts were made by the above-mentioned town, *&c.*, from their property for as long a time as the moon, the sun and the earth exist. Nobody shall cause obstruction (*to the present owners*). For (*Vyâsa has said*): [*Here follow two of the usual minatory verses*].

XXI.—SIYADONI STONE INSCRIPTION.

By Professor F. Kielhorn, Ph.D., C.I.E.; Göttingen.

In the *Journal, Beng. As. Soc.*, vol. XXXI, pp. 6-7, Dr. F. E. Hall had occasion to mention "a huge inscription," existing in some part of the State of Gwâlior, a transcript of which, by a native, had been made over to him by Colonel (now General Sir) Alexander Cunningham. From the apparently very imperfect copy supplied to him, Dr. Hall was able to report that the inscription in the opening lines mentioned a king Mahendrapâla. Near where he is spoken of, was the date 960. Next came Bhoja, and then Mahendrapâla again, with the date 964. Further on Kshitipâla was mentioned; and, after him, Devapâla, the date 1005 being close by. These dates, according to Dr. Hall, were not sufficiently particularized for one to certify their era by calculation. Besides, the kings of the record were stated by Dr. Hall to have been memorialized as having granted land and other things, by way of local donaries, in ten several years, ranging from 960 to 1025. According to Sir A. Cunningham,[1] the actual site of the inscription was then unknown; and it has remained so for twenty-five years afterwards.[2]

In 1887, Dr. Burgess, when in the Lalitpur district of the North-Western Provinces, learnt that there was a large inscription at 'Sîroṇ Khurd,' about ten miles WNW. of the town of Lalitpur, Long. 78° 23′ E., Lat. 24° 50′ N. (*Indian Atlas*, quarter-sheet 70, NW.) And the inscription was found on the east of the village at which it had been reported to be,—and which in the inscription itself is called Sîyaḍoṇî,—on the bank of the Kherâr stream, in the precincts of a Jaina temple of Śântinâtha, where it had been recently set up by a Bania. It turned out to be the huge inscription mentioned by Dr. Hall; and I now edit it from impressions supplied to me by Dr. Burgess.

The inscription consists of forty-six lines; and the writing covers a space of about 5′ 2½″ broad by 3′ 4″ high. Of the first two and the last two lines large portions of the writing have either gone altogether or become illegible, by the flaking off of the edges of the stone; and from the same cause some *aksharas* have become illegible in lines 39-44. But the preservation of lines 3-38 is perfect almost throughout, so that here the actual reading of the stone hardly admits of any doubt whatever. The size of the letters is about ½″. The characters are Nâgarî of about the eleventh century; down

[1] See *Journ., Beng. As. Soc.*, vol. XXXIII, p. 227.

[2] The inscription (or rather Dr. Hall's short account of it) has been referred to by Dr. Hörnle, in the *Centenary Review, Beng. As. Soc.*, part II, p. 208; and by Mr. Fleet, in the *Indian Antiquary*, vol. XV, p. 108, note 18, and vol. XVI, p. 178, who has pointed out the desirability of rediscovering and publishing the inscription.

to line 39, they are regularly and beautifully formed and skilfully engraved. The execution of lines 40–46 is somewhat inferior to the rest, and the difference in appearance is rendered more marked by the imperfect state of preservation of these concluding lines. The language of the inscription must be described as Sanskrit. Unless there was a date in any part of the concluding lines which is now illegible, the inscription itself is not dated; but it contains ten dates, some of which are historically important, while one *is* sufficiently particularized to ascertain from it the era employed, by calculation, as will be shown below.

The inscription consists of two parts. The first and by far the larger portion extends to about the middle of line 39; it is in prose, and records a large number of donations made at different times, from the (Vikrama) year 960 down to the (Vikrama) year 1025, and nearly every one of them by private individuals, in favour of various Brâhmaṇical deities, at Sîyaḍoṇî. The second part, which is almost entirely in verse, comprises the remaining portion up to the end, and records the erection of a temple of Murâri (Vishṇu).

The First Part.

To treat fully of the language of the first part, would require almost a separate treatise. The author or authors, though intending to write Sanskṛit, had a very meagre knowledge of the grammar of that language; they were evidently influenced by, and have freely employed words, phrases, and constructions of, their vernacular.

As regards orthography, *b* has throughout been denoted by the sign for *v*; and the dental sibilant has often been employed for the palatal.[3] The sign of the *jihvâmûlîya* occurs twenty-two times, almost exclusively in the phrases यᳵकिंचित् and यᳵकोपि. The sign of the *upadhmânîya* has been correctly employed six times (*e.g.*, in ०स्वामिᳶपर०, line 5, and ०भित्तिᳶपश्चिमेन, line 13); but it has also been wrongly inserted three times (in ०धूर्भटᳶपरि०, line 18, ०ख्यातᳶपरम०, line 28, and ०निष्कलङ्कᳶपरि०, line 29), and probably erroneously omitted twice (in ०भित्ति पश्चिमेन, line 25, and ०रेभि प्रदत्ता, line 35). Of individual words, the numeral त्रि has throughout been spelt तृ (in तृभाग, lines 24, 29, 30, and तृभुवन०, lines 25 and 27); संमार्जन throughout सम्मार्जन[4] (*e.g.*, in lines 3, 6, 8, etc.); कालीन throughout कालिन (*e.g.*, in lines 3, 6, 20, etc.); and similarly we have भोगाधिना in line 38, for भोगाधीना. In line 8, we twice have अश्विन for आश्विन; throughout, frequently, अवासनिका, apparently for आवासनिका (*e.g.*, in lines 7, 8, etc.); and similarly a short vowel has been employed instead of a long one, and *vice versâ*, occasionally in other words. For षष्टि we have षष्ठी twice in line 17, and perhaps also in some of the compound numerals; for ताम्बूलिक (line 15), ताम्बोलिक in lines 25 and 26; for वैश्वानर, वैस्वान्दर in line 12. Through the influence of the vernacular, we have वणिक throughout for वणिज्; भीती in line 24 for भित्ति (lines 13 and 25); सिरिधर in line 39 for श्रीधर (line 37); कल्लपाल and काल्लपाल in lines 9 and 19, for कल्पपाल; etc.

The rules of *saṁdhi* have been persistently neglected; and as a specimen of an extraordinary *saṁdhi* I may point out ०सुतारेभि[:], for ०सुता एभि:, *i.e.*, ०सुता: एभि:, in line 35.

[3] I consider it sufficient to state this and some of the following points once for all, and shall not consider it necessary to correct every error of this sort in the transcript of the text.

[4] Compare the common सम्मान for संमान.

As regards the treatment of nouns in general, case-terminations have often been altogether omitted; sometimes wrong cases have been employed, masculine words treated as if they were neuter, and masculine or neuter forms of adjectives and pronouns used with reference to feminine nouns, etc. Thus, to give a few examples, instead of the well-known phrase परिपन्थनां करोति, we read fifteen times परिपन्थना करोति (*e.g.*, in lines 8, 9, 16, etc.); and similarly ०विधारणा करोति, lines 13 and 20; परिपन्थनाबाधा करोति, line 17; परिपन्थनाखश्रा करोति, lines 6 and 15; and खश्राबाधा ददाति, line 39. In line 3 we find प्रतिष्ठापित, qualifying नारायणभट्टारकस्य, which is separated from it by other inflected words; in line 4 वावण (for वावणो) गोंदासुत:; in line 39 सिरिधर (for श्रीधरस्य) महादित्यसुतस्य; in line 16 भवलिम (for भवलिमौ) उवटकसहितौ.[5] The words अधिकार, आघाट, पाद, भाग, हस्त are used as neuters in lines 34; 7, 12, 13, etc.; 6; 24, 29, 30; 26. In line 9 we have the Nominative स च स च for the Instrumental तेन तेन; in line 34 the Accusative ०समेतां for the Nominative ०समेता; in lines 32, 33, 38, 14, 22, अस्य and अमीषाम् for the feminine forms अस्या: and अमूषाम् or आसाम्. The final *visarga* of certain case-terminations has completely disappeared, *e.g.*, in ०पातकै, lines 6, 15, 16, etc., and in ०हेतो, lines 20, 25, 31.[6]

An extraordinary construction of the cardinal numerals, which I have already pointed out in other inscriptions, is illustrated by युगैकं, line 20, सहस्रैकं, line 28, पादैकं and द्रम्मैकं, line 37, वीथीद्वौ, line 16, and गृहद्वौ 'two houses,' line 24. And, speaking of numerals, attention may be drawn here to the three different expressions पञ्चमहापातकै in line 6, महापञ्चपातकै in lines 15, 16, 18, and महापातकपञ्चकै or ०कै: in lines 10, 27, 30; and to the strange संवत्सरसतेषु नवसत (*i.e.*, नवशत, for नवसु), meant to denote 'nine hundred years,' in lines 2, 5, 8, and 11.

The number of finite verbal forms employed is, as might have been expected in a record of the Middle Ages, small; and among them, I need point out only लिप्यति, used in a passive sense, in lines 6, 10, 15, etc. Among the verbal derivatives, there occur the wrong Gerunds लब्ध, line 6; उपर्ज्जयित्वा, line 17, क्रयित्वा, line 25 (for क्रीत्वा, lines 9, 10, 19), एकमतीभूत्वा, lines 29, 30, and 33, and लिखाप्य, line 38; with the last of which may be compared the primary nouns पूजापन in lines 11 and 37, and मोचापन in line 38. And anomalously used is the Gerund मिलित्वा in the phrase समस्तलोकानां मिलित्वा in line 26, apparently meaning 'before all the people assembled.'

Of frequent occurrence is सत्क, which thirteen times may be considered a secondary suffix conveying a possessive sense or expressing the meaning of a Genitive case; *e.g.*, in सीयडोणिसत्कमण्डपिकायां, line 6, वामनसत्कवीथी, line 12, चाण्डुसत्कावासनिका, line 32, and विग्रहपालसत्कद्रम्म, line 9 (= विग्रहपालीयद्रम्म, line 24); while twice it is, exceptionally, like an independent word, construed with a preceding Genitive, in यस्य यस्य सत्कमध्यभाण्डं, line 9, and समस्तकम्रपालानां सत्कहट्टानामुपरि, line 19.

Under the head of compounds, I may point out the violation of an elementary rule of grammar, in मद्धर्म्महेतो:, line 8, मद्धर्म्मार्थहेतो, line 20, मद्दत्तधर्म्मार्थहेतो or ०हेतो: in lines 25 and 28, and महात्मधर्म्मार्थहेतो or °हेतो: in lines 11, 29, 31, and 33; the use of phrases like दिनं प्रति, line 6, for प्रतिदिनं (actually used in lines 6, 10, and 28), and मासामासं, line 20, or मासामासं प्रति, lines 29 and 37, instead of प्रतिमासं (line 45); and the employment of the Nominative cases in passages such as सूत्रधारजेजपस्तथा विसिमाकस्तथा भलुमाकस्तथा

[5] *I.e.*, one case-termination suffices for several nouns, as it already does, occasionally, in the Ṛigveda.

[6] In केसिभावाव च्छिसरावाव, line 4, we seem to have Apabhraṁśa Nominative cases; see *Ind. Ant.*, vol. XVI, p. 207.

जोगूकद्रकादीनां, line 29 (and similarly in lines 7, 19, 20, 27, and 31), where, in proper Sanskrit, the formation of a Dvandva compound would have been resorted to.

Moreover, the first part of the inscription contains a considerable number of words which either do not occur in Sanskrit literature at all, or for which the dictionary furnishes no appropriate meaning; and some of which undoubtedly were taken from the vernacular. These words I give in the following alphabetical list, in which I also include some words which appear to be proper names of places or localities, but about the actual meaning of which I cannot be certain: —

अक्षयनीमी in line 6, and अक्षयनीमिका in lines 7, 9, 21, etc.,= अक्षयनीवि 'a perpetual endowment.'

अपसरक in अपसरकसहित in lines 7, 17, 21, and अपसरकप्राङ्गणसहित, lines 32 and 33, said of houses, etc.; compare the Hindî ओसरा 'a porch, portico, peristyle, vestibule,' Marâṭhî ओसरी.

अवासनिका in lines 7, 8, etc., apparently for आवासनिका, derived from आवास 'a dwelling, residence.'

आहाड in समस्तआहाडसम्बद्धसिलाकूटानां in line 30; perhaps a place where stone-cutters work, a quarry (?).

उवटक in line 25, and in उवटकसहित, lines 12, 13, 16, etc., said of houses, etc.; compare the Marâṭhî ओटा 'the little wall or raised edge which runs along the brink of the raised mass on which the house stands,' and ओटी, 'a veranda, porch, vestibule.'

कंसारक in कंसारकवीथी, line 15; compare the Hindî कसार and the Marâṭhî कांसार or कासार 'a brazier,' (कांस्यकार).

कंदासघूट in line 15.

कन्दुक three times in line 10; compare the Hindî कान्दू 'a certain tribe whose occupation it is to fry corn, prepare sweetmeats, etc., a sugar-boiler.'

क्षतोपसखा, qualifying वीथी, in lines 27, 35, and 38.

कौमिक in line 2; and in lines 19 and 30, both times compounded with a proper name; denoting perhaps an office.

खञ्जा in परिपन्थनाखञ्जा, lines 6, 10, 15, and खञ्जाबाधा, line 39; compare the Hindî खसर 'damages, loss, injury, fraud.'

गहपतिक in line 15, probably for गृहपति.

घाणक in line 28, and घाणक in line 31; compare the Marâṭhî घाणा 'an oil-mill.'

चूंभा or चूंभां, in चूंभांवीथी and चूंभावीथी, lines 13 and 14.

छाया in स्वकीयस्वकीयच्छाया, lines 7 and 33.

छेण्डिका in lines 8, 21, and 24.

जगति in line 35, for जगती, probably a kind of building; see *Indian Antiquary*, vol. XIV, p. 161, note 27.

ताली in line 9, and तालि in line 20, perhaps a particular measure of spirituous liquor.

तिखरा in तिखरावीथी, line 35.

द्वारोष्ठ in स्वकीयावासनिकाद्वारोष्ठ, line 14, द्वारोष्ठनिष्कासप्रवेसक, line 32, and निष्कासप्रवेसद्वारोष्ठकं, line 33; compare द्वारकोष्ठक 'a gate-chamber,' in the Index of the *Divyâvadâna*.

नेमक in नेमकवणिक, lines 5, 11, 16, etc., and नेमकजातिवणिक, line 37; perhaps equivalent to the Hindî and Marâṭhî निमक 'salt.'

पञ्चकुल in lines 2, 18, 29, 30, 36; an office, apparently similar to the Marâṭhî पंच or पंचाईत. Compare *Ind. Ant.*, vol. XI, p. 221, l. 21, and p. 242, l. 9; also vol. XII, p. 195, note.

पच्चिक in कच्छपालमहत्तकपच्चिक:, line 19.

पालिका in line 26, and पलिका in lines 28 and 31; probably = पालि=प्रस्थ.

प्रसन्नदेवियारक in line 12.

भरण in भरणं भरणं प्रति, line 30; perhaps 'a load' (of stones).

मण्डपिका in lines 6, 19, 29, 30, 45; evidently some public or official building of the town. Compare *Ind. Ant.*, vol. XIV, p. 10, second col., line 5; and *Journ. Beng. As. Soc.*, vol. XXX, p. 332, last line.

महर in ताम्बोलिकमहर, line 26; compare महत्तक in कच्छपालमहत्तक, line 19; and the Hindî महर 'a chief.' Compare Dr. Hultzsch, *ante*, p. 161, note 24.

मुद्रयित्वा in line 6.

मुलाइतण in line 11.

युग or युगा in युगैका देया, line 6, युगैकं युगैकं प्रति, line 20, and समस्तयुगानामुपरि, line 21.

रसोके in line 24.

वंसोपक in line 10, and विसोवक in line 26; perhaps 'the twentieth part of' or a name of a particular coin. We may compare विंशोपका, which several times occurs in a copperplate inscription of the Lucknow Museum.

धारणा in lines 13 and 20; equivalent to परिपन्थना or विघ्न.

वषयण in line 33, compounded with a proper name, and denoting perhaps a trade.

सिलाकूट in line 30, = शिलाकुट्ट in verse 101 of the Sâsbahû inscription, *Ind. Ant.*, vol. XV, p. 40, 'a stone-cutter.'

खोलीपात or खोलिकापात in lines 12, 16, 21, 23, etc., and in प्रवासनिकाखोलीपात and प्रवासनिकाखोलिकापात in lines 13, 22, and 8; and घोलीपात in lines 35 and 38.

हट्ट 'a market' in चतुर्हट्ट, line 15, चतुष्काहट, line 35, दोसिहट्ट, lines 12, 16, 20, 21, 29, प्रसन्नहट्ट, line 13, and महत्तकहट्ट, lines 45 and 46; (also in हट्टरथ्या, lines 12, 14, etc.)

As regards the contents, the first part of the inscription is divided, by means of ornamental full-stops, into twenty-seven sections; and it records as many donations, made at different times, and almost all of them by traders and artizans, for providing the usual materials of worship of Vishṇu and other deities, at the town of Sîyaḍoṇî. The inscription, in fact, is a collective public copy of a series of deeds; and the occasional remarks that a certain portion was written by the *karaṇika*, or writer of legal documents, Sarvahari, the son of Bhochuka (line 4), another by Rachchhâka, the son of Sarvahari (line 34), another by Svâmikumâra, another son of Sarvahari (line 36), and another again by the *karaṇika* Dhîravarman, the son of Svâmikumâra (line 39), were copied with the rest from the original deeds, and must not be taken to refer to the inscription itself. There are some, I believe, minor points in several of the deeds here presented to us, which, owing at least in part to the ungrammatical state of the language and to the employment of obscure expressions, I do not fully understand. But the general import of the various donations is clear enough, and may be seen from the following statement, from which I omit, as of no interest, all reference to the boundaries of buildings which in the original are given with scrupulous care. Any

remarks of historical importance or of more general interest, which may be incidentally furnished by these deeds,—considering the great length of the inscription, they are disappointingly few,—will be treated of below.

Abstract of the contents of the first part of the inscription (lines 1—39).

1. [Lines 1—4]: Saṁvat 960, Śrâvaṇa (*in words and figures*). The whole town gave a field measuring 200 by 225 *hastas* to Śrî-Nârâyaṇa-bhaṭṭâraka, set up by the merchant Chaṇḍuka, the son of Saṅgaṭa, in the southern part of the town.

2. [4—7]: Saṁvat 964, Mârgaśira va.di. 3 (*in words and figures*). The *Mahâsâmantâdhipati* Undabhaṭa assigned an endowment, securing the daily payment of a quarter of a *pañchiyakadramma* and of one *yugâ* (?) to Śrî-Vishṇu-bhaṭṭâraka, set up by Chaṇḍuka.

3. [7—8]: The same date. The merchants Chaṇḍuka, Sâvasa, and Mâhapa, sons of Sâṅgaṭa, gave an *avâsanikâ* (or residence) comprising four houses to Śrî-Vishṇu-bhaṭṭâraka, set up by Chaṇḍuka, the son of Saṅgaṭa.

4. [8—10]: Saṁvat 965, Âśvina śu.di. 1 (*in words and figures*). The merchant Nâgâka, son of Chaṇḍû, made an endowment acquired of certain potters, to the effect that the distillers of spirituous liquor, on every cask of liquor, were to give liquor worth half a *vigrahapâladramma* (?) to the god (Vishṇu).

5. [10]: The merchant Nâgâka, son of Châṇḍû, assigned (an endowment securing) the daily payment by certain sugar-boilers of a *varâhakayaviṁsopaka* (?).

6. [11—13]: Saṁvat 967, Phâlguna va.di. 15 (*in words and figures*). The merchant Vâsudeva gave (an *avâsanikâ* ?) in the Dosihaṭṭa to Śrî-Vishṇu-bhaṭṭâraka, set up by Vâsudeva near (?) the Śrî-Vishṇu-bhaṭṭâraka set up by Chaṇḍûka; and a house of his own, to the (same) god, (for the worship of the sacred fire).

7. [13—15]: The merchant Chaṇḍûka gave a *vîthî* (or shop) in the Prasannahaṭṭa; and the same Châṇḍûka, son of Sâṅgaṭa, gave four hereditary *vîthîs* of his own to Śrî-Vishṇu-bhaṭṭâraka.

8. [15—16]: The seller of betel Keśava, son of Vaṭeśvara, gave a hereditary *vîthî* of his own in the Chaturhaṭṭa to Śrî-Vishṇu-bhaṭṭâraka, set up by Chaṇḍû.

9. [16—17]: The merchant Nâgâka, son of Châṇḍû, gave two *vîthîs*, acquired in the Dosihaṭṭa, to Śrî-Vishṇu-bhaṭṭâraka.

10. [17—18]: The merchant Sîlûka, son of Mahapâ, gave a *vîthî* acquired by him to Śrî-Nârâyaṇa-bhaṭṭâraka.

11. [18—20]: Saṁvat 969, Mâgha śu.di. 5 (*in words and figures*). The merchant Nâgâka, son of Châṇḍû, gave a capital of 1,350 *śrîmadâdivarâhadrammas*, invested with the distillers of spirituous liquor, who were to pay every month half a *vigrahatuṅgîyadramma* on every cask of liquor (?) to Śrî-Vishṇu-bhaṭṭâraka.

12. [20—21]: The merchant Nâgâka, son of Châṇḍû, gave an endowment realizing a payment of two *kapardakas* on certain *yugâs* in the Dosihaṭṭa (?).

13. [21—22]: Nâgâka gave a *vîthî* acquired in the Dosihaṭṭa to Śrî-Nârâyaṇa-bhaṭṭâraka..

14. [22—23]: Nâgâka, son of Châṇḍû, gave three *vîthîs* of his own to Śrî-Nârâyaṇa-bhaṭṭâraka.

15. [23—24]: The merchant Bhâila, son of Govinda, gave a hereditary *vîthî* (realizing one-third of a *vigrahapâlîyadramma* ?) to Śrî-Vâmanasvâmideva.

16. [24—25]: Nâgâka gave two houses to Tribhuvanasvâmideva.

17. [25—26]: The seller of betel Dhamâka gave an *uvaṭaka* bought by him to Śrî-Umâmaheśvara.

18. [26—27]: Saṁvat 994, Vaiśâkha va.di. 5 saṁkrântau. The sellers of betel, Savara, son of Keśava, and Mâdhava, son of Ichchû, gave an endowment realizing the payment of a *vigrahadrammavisovaka* on every *pâlikâ* of leaves to the god (Vishṇu), set up by Chaṇḍûka.

19. [27]: Sâvasa gave a *vîthî* to Tribhuvanasvâmideva.

20. [27—28]: Nâgâka gave a *palikâ* of oil from every oil-mill of the oil-makers (?).

21. [28—29]: Saṁvat 1005, Mâgha śu.di. 5 (*in words and figures*). The Mahâjans in the Dosihaṭṭa assigned a monthly payment of one-third of a *dramma* to Śrî-Bhâïlasvâmideva, set up by the merchant Vikrama.

22. [29—30]: The Sûtradhâra Jejapa, Visiâka, Bhaluâka, and other stone-cutters, assigned a payment of one-third of a *vigrahapâladramma* on every *bharaṇa* to Śrî-Vishṇu-bhaṭṭâraka.

23. [30—31]: Saṁvat 1008, Mâgha śu.di. 11 (*in figures only*). Keśava, Durgâditya, and other oil-makers, gave a *palikâ* of oil from every oil-mill to Śrî-Chakrasvâmideva, set up by Purandara in the temple of Vishṇu erected by Chaṇḍû.

24. [31—33]: The merchants Mahâditya and Nohala, sons of Pappâ, gave an *avâsanikâ*, comprising three houses, to Śrî-Chakrasvâmideva, set up by Pappâka, the son of Dedaḍâ.

25. [33—34]: Saṁvat 991, Mâgha śu.di. 10 (*in figures*). Nâgâka, son of Châṇḍû, Dedaika, Vâli, and Rudâka, sons of Jâjû, and Chhitarâka, son of Sâvâ, gave an *avâsanikâ* with the houses and *vîthîs* belonging to it to the god (Vishṇu).

26. [34—36]: Dedaika, Vâlîka and Rudâka, sons of Jâjû, gave a *vîthî* in the Chatushkahaṭṭa to Śrî-Vishṇu-bhaṭṭâraka, set up by Chaṇḍû.

27. [36—39]: Saṁvat 1025, Mâgha va.di. 9 (*in figures*). The merchant Śrîdhara, son of Mahâditya, assigned a quarter of a *śrîmadâdivarâhadramma*, paid as the rent of a *vîthî* (?) to Śrî-Vishṇu-bhaṭṭâraka, set up by Mahâditya in the temple of Vishṇu erected by Châṇḍu.

From the above abstract it will appear that most of the donations recorded here were made in favour of the god Vishṇu, under the names of Vishṇu-bhaṭṭâraka, Nârâyaṇa-bhaṭṭâraka, Vâmanasvâmideva, and Chakrasvâmideva. The same divinity I understand to be denoted by the name Tribhuvanasvâmideva. But besides him, we find among the donees also Umâmaheśvara, clearly a form of the god Śiva, and Bhâïlasvâmideva, a name which in a fragmentary inscription from Bhilsa, mentioned by Dr. Hall in the *Journ. Beng. As. Soc.*, vol. XXXI, p. 112, is distinctly given as a designation of Ravi, 'the Sun.'[7]

In connection with the objects of donation, attention may be drawn to the various names of coins mentioned in the inscription, which are as follows: *Dramma*, line 29;

[7] Compare also *Ind. Ant.*, vol. XVI, p. 202.—Vishṇu bears the name *Vâillabhaṭṭasvâmin* in the Gwâlior inscription, edited by Dr. Hultzsch, *ante*, p. 154.—In the present inscription, I would draw attention to the name *Śrî-A[mba]lohidevî*, which occurs in line 35, and which may denote a divinity. [Possibly the god Bhâïlasvâmin was named after the merchant Bhâïla (line 23), who might have been the father of the merchant Vikrama (line 29), who founded the temple.—E. H.]

Pañchiyaka-dramma, lines 6 and 37; *Vigrahapâla-drammâ*, line 30; *Vigrahapâlîya-dramma*, line 24; *Vigrahapâlasatka-dramma*, line 9; and *Vigrahatuṅgîya-dramma*, line 20; *Śrîmadâdivarâha*, line 19, and *Śrîmadâdivarâha-dramma*, line 37; *Varâhakaya-viṁsopaka* (?), line 10, and *Vigraha-dramma-visovaka*, line 26; and *Kapardaka*, line 20; to which may be added here at once, from the second part of the inscription, *Kâkiṇî* and *Varâṭakâ*, in line 45.

Among the donors, the only personage of importance is Undabhaṭa, who is described here (in line 5) as *mahâprâtihâra*, *samadhigatâśeshamahâśabda*, and *Mahâsâmantâdhipati*, and who clearly is the *Mahâsâmantâdhipati* Undabhaṭa, mentioned, with the date 960, in two short inscriptions at Terahi, a village about twenty-seven miles NW. of Sîyaḍoṇî. I have shown elsewhere[8] that the date of the Terahi inscriptions must be referred to the Vikrama era, and this alone would prove that the date assigned to Undabhaṭa's donation in the present inscription, the year 964, and together with it all the other dates, are recorded in the same era. But even irrespectively of the Terahi inscriptions, the date of the donation No. 18, in which the 5th of the dark half of the month Vaiśâkha of the year 994 is coupled with a *saṁkrânti* or entrance of the sun into a sign of the zodiac, contains sufficient *data* to enable us to prove that the era which we are here concerned with is the Vikrama era, that the years mentioned are southern Vikrama years, and that the arrangement of the lunar fortnights followed was the *amânta* or southern arrangement. For, taking the figures 994 to denote the *southern* Vikrama year 994 *expired*, the 5th of the dark half of Vaiśâkha, by the *amânta* scheme of the lunar fortnights, corresponds to Sunday, 22nd April, A.D. 938, when the 5th *tithi* of the dark half ended about 17*h*. 45*m*. after mean sunrise, and when, about 14*h*. 6*m*. after mean sunrise, the sun *did* enter into the zodiacal sign of Vṛisha, exactly as required by the details of the date.[9] Accordingly, the donations spoken of in the inscription were made between A.D. 903-4 and 968-9.

From the introductory remarks to the donations Nos. 11, 21, 23, and 27 (lines 18, 29, 30, and 36) we learn that the town of Sîyaḍoṇî, in the year 969 = A.D. 912-13, was held by (or, as the inscription expresses it, was in the enjoyment of) the *Mahârâjâdhirâja*, the illustrious Dhûrbhaṭa; and in the years 1005 = A.D. 948-49, 1008 = A.D. 951-52, and 1025 = A.D. 968-69, by the *Mahârâjâdhirâja* Nishkalaṅka. A third personage, described, so far as one can see, as *samadhigatâśeshamahâśabda* and *Mahâsâmantâdhipati*, who appears to have held a position similar to that of Dhûrbhaṭa and Nishkalaṅka, was mentioned, with the date 960 = A.D. 903-4, in line 2, but his name is

[8] *Ind. Ant.*, vol. XVII, p. 201.

[9] The possible equivalents for Vaiśâkha va. di. 5 would be—

(1) for the Northern Vikrama year 994 current—
  a. by the *pûrṇimânta* scheme, Wednesday, 16th March, A.D. 936;
  b. by the *amânta* scheme, Thursday, 14th April, A.D. 936;
  and *saṁkrântis* took place on 22nd March and 22nd April;

(2) for the Northern Vikrama year 994 expired, or the southern current year—
  a. by the *pûrṇimânta* scheme, Tuesday, 4th April, A.D. 937;
  b. by the *amânta* scheme, Wednesday, 3rd May, A.D. 937;
  and *saṁkrântis* took place on 22nd April and 23rd May;

(3) for the Southern Vikrama year 994 expired—
  a. by the *pûrṇimânta* scheme, Saturday, 24th March, A.D. 938;
  b. by the *amânta* scheme, Sunday, 22nd April, A.D. 938;
  and *saṁkrântis* took place on 22nd March and 22nd April.

bhaya or Nirbhayanarendra, and that Râjaśekhara in some passages of his plays now illegible. Under these nobles, the affairs of the town would seem to have been managed by an assembly of five called *pañchakula*, and by a committee of two, appointed from time to time by the town. The *Mahârâjâdhirâjas* themselves were subordinate to, and derived their authority from, the paramount lords of the country, of whom the inscription mentions :—

In line 1, with the date 960=A.D. 903-4, the [*Paramabhaṭṭâraka*] *Mahârâjâdhirâja*, and *Parameśvara*, the illustrious Mahendrapâladeva [10] [meditating, in all probability, on the feet of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Parameśvara*, the illustrious Bhojadeva];

In line 4, with the date 964=A.D. 907-8, again, the same *P. M.* and *P.* the illustrious Mahendrapâladeva, meditating on the feet of the *P. M.* and *P.* the illustrious Bhojadeva; and

In line 28, with the date 1005=A.D. 948-49, the *P. M.* and *P.* the illustrious Devapâla, meditating on the feet of the *P. M.* and *P.* the illustrious Kshitipâladeva.

We are nowhere in the inscription distinctly told what was the name of the country over which these particular sovereigns held sway, or of their capital; but as the inscription, in line 40, speaks of a ruler of Mahodayâ who granted a town to certain Brâhmaṇs descendants of whom lived at Sîyaḍoṇî, we shall not be wrong in assuming that Bhojadeva, Mahendrapâladeva, Kshitipâladeva and Devapâla were kings of Mahodayâ, better known as Kanyakubjâ (or Kanauj).

The main importance of our inscription then lies in this, that it furnishes, together with certain dates, the names of two pairs of kings of Kanyakubjâ,—

Bhoja; succeeded by
Mahendrapâla, who was ruling in A.D. 903-4 and 907-8; and
Kshitipâla; succeeded by
Devapâla, who was ruling in A.D. 948-49.

Of these, I do not hesitate to identify Bhoja with the Bhojadeva of the Deogaḍh, Gwâlior, and Peheva inscriptions [11] of A.D. 862, 876, and 882.

As regards Kshitipâla, there is nothing in our inscription to show that he was the *immediate* successor of Mahendrapâla; but I shall try to prove that such *was* the case and that Kshitipâla, in fact, was the son of Mahendrapâla.

In an article on the date of the poet Râjaśekhara, [12] Mr. Fleet has put together certain facts concerning that poet which had been already drawn attention to by Professor Pischel, [13] and which amount to this, that one or more of the poet's plays were acted, at Mahodayâ or Kanyakubjâ, before a king Mahîpâla, a son of a king Nir-

[10] In the original, the first syllable is illegible, but there cannot be the slightest doubt about the correctness of the above name; nor is it, in my opinion, at all doubtful that the name of the sovereign on whose feet Mahendrapâla was meditating, was Bhojadeva. And these two sovereigns are clearly the same Bhojadeva and Mahendrapâla who are mentioned in the second deed, in line 4; so that the inscription speaks of only *one* Bhojadeva, and of only *one* Mahendrapâladeva.

[11] See *Archæol. Survey of India*, vol. X, p. 101; Dr. Hultzsch, *ante*, p. 155; and Mr. Fleet in *Ind. Ant.*, vol. XV. p. 109. I may draw attention here to the somewhat unusual phrase *mahî-pravardhamâna-kalyâṇa-vijayarâjye*, which the Sîyaḍoṇî inscription has in common with, at any rate, the Deogaḍh inscription, and with the Asnî inscription which will be mentioned below.

[12] See *Ind. Ant.*, vol. XVI, pp. 175-178.

[13] See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.

describes himself as the *guru* or *upâdhyâya* of this same Nirbhaya, while elsewhere he either calls himself the *guru* of Mahendrapâla, or describes Mahendrapâla as his *śishya*. Mr. Fleet passes over Professor Aufrecht's identification of Nirbhaya with Mahendrapâla,[14] the correctness of which would appear to be almost self-evident; but in identifying the poet's Mahîpâla with the king Mahîpâla of the Asnî inscription[15] of the (Vikrama) year 974, he has been the first to *prove* that Râjaśekhara lived in the beginning of the tenth century A.D. What was wanted to remove all possible doubt as to the correctness of Mr. Fleet's identification, was an epigraphical record in which Mahîpâla is connected with Mahodayâ, and which furnishes the name of Mahîpâla's father, Mahendrapâla; and this want is supplied, I believe, by the present inscription, the probable importance of which Mr. Fleet has not failed to notice.

The names Mahîpâla and Kshitipâla being synonymous, I now identify the Kshitipâla of the present inscription with the Mahîpâla of the Asnî inscription, whom from that very inscription we know to have ruled in A.D. 917-18; and I consider our Mahendrapâla, for whom we have the dates A.D. 903-4 and 907-8, to be Râjaśekhara's Mahendrapâla, *alias* Nirbhayanarendra, the father of Mahîpâla (our Kshitipâla). I also, of course, accept Mr. Fleet's statement that the Mahishapâla,[16] who in the Asnî inscription is described as the predecessor of Mahîpâla, must be identical with Nirbhayanarendra (or, I may add, Mahendrapâla); and I am, I believe, able to show that Kshitipâla or Mahîpâla,—just as his father had three names,— in all probability also was known by a third name which is preserved to us in the Khâjurâho inscription of the Chandella Yaśovarman of the (Vikrama) year 1011, = A.D. 954-55. From that inscription we learn that Yaśovarman (*alias* Lakshavarman) had received a certain image of Vaikuṇṭha from Devapâla, who must have been a well-known royal personage, the son of Herambapâla, the image having previously been received by Herambapâla from Sâhi, the king of Kîra. The reign of Yaśovarman having closed (probably shortly) before A.D. 954, the Devapâla spoken of in his inscription can be no other than our Devapâla of Mahodayâ, for whom we have the date A.D. 948-49, and his father Herambapâla therefore in all likelihood is no other than Kshitipâla, *alias* Mahîpâla.

To sum up, the names of the four sovereigns of Mahodayâ or Kanyakubjâ, presented to us in our inscription, together with their known dates, would be as follows :—

(1) Bhoja, A.D. 862, 876, and 882.
(2) Mahendrapâla, or Nirbhayanarendra, or Mahishapâla, A.D. 903 and 907; pupil of the poet Râjaśekhara.
(3) His son Kshitipâla, or Mahîpâla, or Herambapâla, A.D. 917; patron of Râjaśekhara; contemporaneous with Sâhi, the king of Kîra, and (as I have tried to show *ante*, p. 121), with the Chandella Harshadeva, the father of Yaśovarman.

[14] See *Göttingische Gelehrte Anzeigen*, 1883, p. 1221.
[15] First edited by Mr. Fleet in *Ind. Ant.*, vol. XVI, pp. 173-175.
[16] I give this name on Mr. Fleet's authority. The published photolithograph would rather have induced me to conjecture Mahindrapâla (probably for Mahîndrapâla, if not actually Mahendrapâla).

(4) His son Devapâla, A.D. 948; contemporaneous with the Chandella Yaśovarman (*alias* Lakshavarman). Whether Devapâla is identical with Vijayapâla, who in an inscription from Alwâr, of the Vikrama year 1016=A.D. 959-60, is described as the successor of Kshitipâla, I am unable to determine (see *Proceedings, As. Soc. Beng.*, 1879, p. 162).

I abstain for the present from any speculations on the possible predecessors or successors of these kings, but, in conclusion, I must point out that our Devapâla can have nothing to do with the Devapâla in Dr. Hörnle's list in the *Centenary Review, Beng. As. Soc.*, part II, p. 208, or in the lists of Sir A. Cunningham in *Archæological Survey of India*, vol. XV, p. 149, and elsewhere.

The Second Part.

On the second part of the inscription (lines 39-46), which, as I have stated above, is almost entirely in verse, I need only add a few words here. The language here, too, is Sanskṛit, and it is generally more correct than in the preceding portion, but by no means free from mistakes. Thus, we find in line 42 the Ablative हिरण्यजीवात्, used instead of the Genitive; in line 43 प्रविवेस (for प्रविवेश) used in a causal sense; in line 42 the barbarous कारापयांमास; in line 39, for the sake of the metre, वमंथु for वमथु; in line 42 the crude form ग्रावाण for ग्रावन्; in lines 39 and 40 offences against the metre; etc.

As regards the contents, after the words '*oṁ, oṁ*, adoration to Gaṇapati,' and two verses invoking the blessings of Gaṇanâtha and Trivikrama (Vishṇu), we are told that a certain prince at Mahodayâ, which is compared with Indra's town Amarâvatî, once gave the town Râyakka to some Brâhmaṇs, who after it were called Râyakkabhaṭṭas. One of their descendants, named Vaśishṭha, happened to come on matters of business 'here', to Sîyaḍoṇî, where he dwelt near the Râja of the place whose name apparently was Harirâja. And Vaśishṭha's son, Dâmodara, founded here a temple of Murâri (Vishṇu), furnished it with an image of the god, provided it with a garden, and probably endowed it with funds for the worship of the deity. The concluding line would appear to say that the father of Dâmodara died in battle.

[This temple of Vishṇu has since been identified by Dr. A. Führer with a large ruined shrine at the neighbouring village of Satgatto, to the NE. of Sîroṇ. Near the ruined temple is a large *baoli* or well, still in fair preservation, and the village abounds in fine statues of Vishṇu,—some of which have been transferred to the Lucknow Museum.—J. B.]

I have stated before that the concluding lines of the inscription are more or less damaged, and there are some passages in them which, in consequence, I fail to understand properly; but the above gives correctly the general sense of the original, and I have omitted nothing which would be of any importance to the historian.

The town Râyakka, mentioned in the above, I am unable to identify. With the term Râyakkabhaṭṭa we may compare Râyakavâla, the designation of a Brâhmaṇ caste, in line 27 of the inscription of Bhîmadeva II. published in *Ind. Ant.*, vol. XI, p. 71.

TEXT.[17]

1. ओं[18] ओं नमो भग[व]ते वासुदेवाय .... [19] [य?] ....[20] धिरा[ज?] — — ... .[21] [देवपा?] ......[22]हाराजाधिराजपरमेश्वर[श्री]—[हेन्द्र]पालदेव-पादा[नां][23] म[हीप्र] -

2. वर्द्धमानकल्याणविजय — [राज्ये?][सं] — — [रस]तेषु[24] नवसत षष्ट्यधिकेषु श्राव ....[25] सम्वत् ९६० श्राव[ण]........[26] गताशेषमहा[श]ब्दम[हा]सामन्ताधिपति[श्रीमदु]—[न्द्र?] ....[27][भु]ज्यमानस्त[त्पादाधिष्ठित][व?]....[28]च[कु?].....[29][कौ]मिके श्रीपञ्च[त्था?]...... ..[30] [क?] द्वाविंसतिकच्छितराकयोर्व्वारि [सतोदृसे] का[ले वर्त्तमाने वार?]प्रमु[ख?] -

3. सकलस्थानेन संसारस्यानित्यत्वं वुध्वा[31] पुण्ययशोभिवृ[द्ध]ये स्वकीयतलसीमाप्रतिव[द्धेवं?] [पूर्व्वपश्चि]मतो हस्तद्विसतमात्रं दक्षिणोत्तरतो वा सपादहस्तद्विसत[मात्र]ञ्च वणिकचण्डुकेन[32] सङ्गटसुतेन प्रतिष्ठापित[33] पत्तनस्य दक्षिणदिग्विभागे पश्चिमाभिमुखश्रीनारायणभट्टारकस्याव[लेपनस]म्मा[र्ज्जना]ङ्ग-[राग]धूपप्रदीपनैवेद्याद्यर्थं निवेदितं धर्म्माय मत्वा आचन्द्रार्कक्षित्युदधिसमकालिनं यावन्न केश्चि[त्परिप-]न्थना कर्त्त?][व्या] इ[ति]

4. सकलस्थानानुमतेन वा[र]स्वहस्तायेति ॥ छ ॥ मतं केसिश्रावाक च्छितरावाक साक्षिणो श्रुतें[34] लिखितसाक्षि वो[ठु] राच्छडपुत्रस्तथा वावण गोंदासुत: ॥ लिखितं स्थानानुमतेन करणिकसर्व्वहरिणा भोचुकपुत्रेणेति ॥ ❀ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारक-महाराजाधिराज[35]परमेश्वरश्रीमहेन्द्रपालदेवपादानां महीप्रवर्द्धमानकल्यण[36]विजयराज्ये सम्वत्सरस -

5. तेषु नवसत [ष*]ष्ट्यधिकेषु चतुरन्वितेषु मार्ग्गसिरमासवहुलपक्षतृतीयायां सम्वत् ९६४ मार्ग्ग वदि ३ अद्येह सीयडोणिसमावासितमहाप्रातिहारसमधिगताशेषमहाशब्दमहासामन्ताधिपति-श्रीउन्दभट:॥ समस्तराजपुरुषान्वोधयति विदितमस्तु भगवतां[37] अस्मिन् पत्तने नेमकवणिकचण्डुकप्रतिष्ठा-पितविष्णुभट्टारकस्यास्माभि॰परलोकनिश्रेयसार्थं[38] पुण्ययसोभिवृद्धये यौवनधनजीवितानि नलिनीदलगतज-

6. ललवतरलतराणि लक्ष्य अक्षयनीमीयं निवेदिता ॥ सीयडोणिसत्कमण्डपिकायां प्रतिदिनं पञ्चियकद्रम्मसत्कपादमेकं दातव्यं तथा दिनं प्रति मुद्रयित्वा युगैका देया ॥ देवस्यावलेपनसम्मार्ज्जनाङ्गरागधूपप्रदीपनैवेद्यार्थमाचन्द्रार्कक्षित्युदधिसमकालिनं यावत्पालनीयं कस्मिंश्चित्काले य: कोपि पुरुष: परिपन्थनाख्या करोति उत्पादयति[39] स पञ्चमहापातकै लिप्यति स्वहस्तोयं श्रीउन्दभटस्य ॥ छ ॥

[17] From impressions supplied to me by the Editor.

[18] Expressed by a symbol.

[19] Here about 8 *aksharas* are gone.

[20] Here about 96 *aksharas* are gone.

[21] Here about 8 *aksharas* are gone.

[22] Here about 12 *aksharas* are gone.

[23] I have little doubt that the preceding passage originally was :—॰धिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमहेन्द्रपालदेवपादानां ; as below, line 4.

[24] *I.e.*, ॰विजयराज्ये संवत्सरशतेषु.—For the following नवसत (*i.e.* नवशत, 900,) one would of course expect to read नवसु 'nine,' but the dates below are given in the same way. With regard to षष्ट्यधिकेषु, it is difficult to say whether the actual reading of the stone, here and below, is षष्ट्य॰ or षष्ठ्य॰.

[25] Here about 12 *aksharas* are gone.

[26] Here about 15 *aksharas* are gone.

[27] Here about 5 *aksharas* are gone.

[28] Here also about 5 *aksharas* are gone. The following *aksharas* च[कु?] are the remainder of पञ्चकुलं.

[29] Here about 7 *aksharas* are gone.

[30] Here about 9 *aksharas* are gone.

[31] Read बुद्ध्वा.

[32] This *akshara*, न, was originally omitted, and is engraved above the line.

[33] This word, which has no case-termination, qualifies the following श्रीनारायणभट्टारकस्य.

[34] Read either श्रुते or श्रुतं.

[35] Originally ॰धिरज॰.

[36] Read ॰कल्याण॰.

[37] Read भवतां.

[38] Read ॰निःश्रेयसार्थं.

[39] One of the two verbs is superfluous; read स पञ्चमहापातकैर्लिप्यति.

7. वड्डलूरुद्रगणयोर्व्वारे • वारप्रमुखस्थानेन निवेदिता अच्चयनीमिका ॥ ❋ ॥ अस्मिन्नेव[40] काले तथा चण्डुकेन सङ्कटसुतेन प्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य समर्प्पिता वणिकचण्डुकस्तथा सावसस्तथा माहपा[41][दिभि?]स्साङ्कटसुतैः स्वकीयस्वकीयच्छाया [आ]त्मीयप्रवासनिका उत्तराभिमुखा अस्याभ्यन्तरे उत्तराभिमुखगृहाणि चत्वारि अपसरकसहितानि अवलिप्तसिलाच्छ[न्ना]नि प्रवासनिकाया-[आ]घाटानि लिख्यन्ते [पूर्व्वे]ण र -

8. थ्या दक्षिणेन चण्डुकीयावासनिकाखोलिकापातं पश्चिमे[न] सीग्गन्मीयदेवसत्कप्रवासनिका उत्तरेण च्छेण्डिका मर्यादा एवं चतुराघाटचिह्नोपलक्षिता महद्धर्म्महेतोरवलेपनसम्मार्ज्जनधूपप्रदीपनैवेद्यार्थं प्रदत्ता यः कश्चित्परिपन्थना करोति स च महानरकं व्रजति ॥ मतं चण्डूसावसमा[42]हपानां साङ्कटसुताना-मिति ॥ ❋ ॥ तथा सम्वत्सरसतेषु नवसत पञ्चषष्ठ्यधिकेषु अश्विनमासे प्रतिपदायां सम्वत् ९६५ अश्वि[न सु]दि १

9. वणिकनागाकेन चण्डूसुतेनापरिमितमूल्येन क्रीत्वा कुम्भकारदैवैकपद्दचागा[न्दू]कसिघाका-दीनां अच्चयनीमिका देवस्य समर्प्पिता ॥ छ ॥ तथा समस्तकल्लपालानां मध्ये यस्य यस्य सत्कमस्यभाण्डं नि७पद्यते विक्रयं याति स[43] च स चाचन्द्रार्क्कं यावद्दिग्रहपालसत्कद्रम्मार्ध्विका[44] ताली दातव्या ॥ यश्व[45]श्चित्प-रिपन्थना करोति स नरकं व्रजति स्थानीयभूमौ ये भूये भूता[46] ये भविष्यन्ति कुम्भकारप्वलपालाश्च[47] तैरक्षय-नीमिका पालनी -

10. या ॥ ❋ ॥ तथा वारप्रमुखस्थानसम्बद्धकन्दुकानां पार्श्वात् कन्दुक[ना]ह्लभोह्लतिकूदेगू[प]-स[नू]कादीनां पार्श्वात् वणिकनागाकेन चाण्डूसुतेन सम्मार्ज्जनविलेपनधूपप्रदीपनैवेद्यार्थं अपरिमितमूल्येन क्रीत्वा कन्दुकानां प्रतिवराहकयविंसोपकैकं प्रतिदिनं वि १ ग्राह्यमाचन्द्रार्क्कं यावद्भोक्तव्यं यक्कश्चित्परिपन्थ-नाखश्रामुत्पादयति स च महापातकपञ्चकैर्ल्लिप्यति ॥ स्वहस्तोय ४४४४[48] मिति ❋ ॥

11. तथा सम्वत्सरसतेषु नव[स]त सप्त[ष×]ष्ट्यधिकेषु फाल्गुनमास[49] अमावास्यां सम्वत् ९६७ फाल्गुन वदि १५ सीयडोण्यां वारप्रमुखस्थाने अइवुआनर[50]सिंघयोर्व्वारे यथा नेमकवणिकचाण्डूकेन प्रतिष्ठापितश्रीविष्णुभट्टारकपश्चिमाभिमुखमुलाइतणदक्षिणदिग्विभागे नेमकवणिकवासुदेवेन प्रतिष्ठाप्य श्री-विष्णुभट्टारकं उत्तराभिमुखं महान्तधर्म्मार्थहेतोः पूजापनसम्मार्ज्जनधूपप्रदीपार्थं

12. दोसिहट्टे पूर्व्वाभिमुखावलिप्ताच्छन्ना उवटकसहिता देवस्य समर्प्पिता ॥ अस्याश्चाघाटानि लिख्यन्ते पूर्व्वेण हट्टरथ्या[51] दक्षिणेन वामनसत्कवीथी पश्चिमेन खोलिकापंतमुत्तरेण[52] श्रीविष्णुभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्धा प्रदत्ता ॥ तथा वैस्वान्दर[53]पूजनार्थं वासुदे[वे×]न स्वकीयगृहं पूर्व्वाभिमुखं उवटकसहितं प्रदत्तं अस्याघाटानि पूर्व्वेण प्रसन्नदेवियारकमर्यादा दक्षिणेन

13. वासुदेवगृहभित्ति७पश्चिमेन रथ्या उत्तरेण श्रीप्रसन्नवीथी मर्यादा एवं चतुराघाटविशुद्धं देवस्य प्रदत्तं यक्कश्चिद्धरणविधारणविधारणा[54] करोति स च नरकं व्रजति न संशयः[55] ॥ ❋ ॥ तथा वणिकचण्डू-

[40] Read अस्मिन्नेव.

[41] This *akshara*, पा, originally was प.

[42] This *akshara*, मा, originally was म.

[43] One would expect तेन तन.

[44] Read ॰द्रम्मार्द्धिका.

[45] Road यक्कश्चि॰.

[46] All these *aksharas* are quite clear in the impression, but I do not understand them.

[47] Read कुम्भकाराङ्कलपालाश्च.

[48] These signs appear to have been put in to fill up the line. [Or they are meant for an actual representation of the sign-manual; compare *Indian Antiquary*, vol. XIV, p. 198 f.—E. H.]

[49] One expects ॰मासे.

[50] This *akshara*, र, was originally omitted, and is engraved above the line.

[51] Read हट्टरथ्या.

[52] Read खोलिकापातमुत्तरेण.

[53] *I.e.*, वैश्वानर॰.

[54] One विधारण appears superfluous.

[55] The *akshara* सं of this word was originally omitted, and is engraved above the line, before श.

वीयोपार्ज्जना प्रसन्नहट्टे उत्तराभिमुखा वीथी अवलिप्ता उवटकसहिता अस्याश्चाघाटानि पूर्व्वेण सुभादित्यस[56]
वीथी दक्षिणेन भट्टदेवप्रसादसत्कावासनिकाखोलीपातं पश्चिमेन चूंभा -

14. वीथी उत्तरेण हट्टरथ्या मर्यादा ॥ छ ॥ तथा अपरं चाण्डूकेन साङ्कटसुतेन पितृपितामहो-
पार्ज्जितं स्वकीयं दक्षिणाभिमुखं वीथीचतुष्टयं अमीषामाघा[टा×]नि[57] लिख्यन्ते पूर्व्वेण चूंभावीथी दक्षिणेन
हट्टरथ्या पश्चिमेन स्वकीयावासनिकाहरोष्ठमर्यादा उत्तरेण स्वकीयावासनिका मर्यादा एवं चतुराघाटचिह्नो-
पलक्षिता[58] मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये[59] परमभक्त्या श्रीविष्णुभट्टारकस्य सा -

15. सनत्वे प्रदत्तं यश्चैतत्परिपन्थनाखन्त्रा करोति स च महापञ्चपातकैर्लिप्यति[60] नरकं व्रजति
॥ ❀ ॥ तथा [श्र]हपतिकताम्बूलिककेशवेन वटेश्वरसुतेन पितृपितामहोपार्ज्जितदक्षिणाभिमुखस्वकीयवीथी
चतुष्टं अस्याश्चाघाटानि लिख्यन्ते पूर्व्वेण कंसारकवीथी दक्षिणेन हट्टरथ्या पश्चिमेन केसवस्यव वीथी उत्तरेण
कंदासघूटमर्यादा एवं चतुराघाटविशुद्ध[61] चण्डूप्रतिष्ठापितपश्चि[मा]भि -

16. [मु]खश्रीविष्णुभट्टारकस्य प्रदत्ता आचन्द्रार्कं यावत्पालनीया यश्चैतत्परिपन्थना करोति स च
महापञ्चपातकैर्लिप्यति[62] ॥ वीथी इयं सांप्रतं पूर्व्वाभिमुखा वर्त्तते ॥ स्वहस्तोयं केशवस्य ॥ ❀ ॥ तथा नेमक-
वणिकनागाकेन चाण्डूसुतेन दोसिहट्टे उपार्ज्जनां कृत्वा वीथीद्वौ २ पूर्व्वाभिमुखौ अवलिप्त[63] उवटकसहितौ
अनयोराघाटा लिख्यन्ते पूर्व्वेण हट्टरथ्या दक्षिणेन वासुदेववीथी पश्चिमेन खोली[पा] -

17. [तं] उत्तरेण रामेवीथी मर्यादा एवं चतुराघाटचिह्नोपलक्षिता श्रीविष्णुभट्टा[र×]कस्य
प्रदत्ता मातापित्रोरात्मनश्च पुण्ययसोभिवृद्धये यश्चैतत्परिपन्थनाबाधा करोति स च षष्ठीं वर्षसहस्राणि
षष्ठी[64] वर्षसतानि च विष्ठायां जायते कृमिः ॥ ❀ ॥ तथा नेमकवणिकसोलूकेन महपासुतेन उपर्ज्जयित्वा[65]
वीथी दक्षिणाभिमुखापसरकसहितावलिप्ताच्छन्ना[66] अस्याश्चाघाटानि लिख्यन्ते पूर्व्वेण सावसवीथी दक्षिणे-

18. न हट्टरथ्या पश्चिमेन श्रीशिवभट्टारकवीथी मर्यादा एवं चतुराघाटविशुद्ध[67] श्रीनारायणभट्टा-
रकस्य धूपप्रदीपनैवेद्यार्थं प्रदत्ता यश्चैतत्परिपन्थना करोति स च नरकं व्रजति महापञ्चपातकै-
र्लिप्यति[68] ॥ ❀ ॥ तथा सम्वत्सरनवसतेषु एकोनसप्तत्यधिकेषु माघमासे पञ्चम्यां[69] सम्वत् ९६९ माघ शुदि
५ अद्येह श्रीमत्सीयडोण्यां महाराजाधिराजश्रीभू[भं]ट९७परिभुज्यमाने[70] तत्पादाधिष्ठितलोधुआकादि-
पञ्चकुलं

19. मण्डपिकायां कौसिकरस्याकः स्थानारोपितअवुआनरसिंघयोर्व्वारे सतीदृसे काले वर्त्तमानं
[ने]मकवणिकनागाकेन चाण्डूसुतेन समस्तकल्लपालानां पार्श्वात् अपरिमितमूल्येन क्रीत्वा कल्लपालमहत्तक-
पश्चिकः सांतडस्तथा राहडस्तथा कुण्डाकस्तथा ललाकस्तथा जसकरकादीनां समस्तकल्लपालानां सत्कहट्टा-
नामुपरि दत्तश्रीमदादी[71][वरा]हपञ्चासदधिकानि सतानि त्रयोदशाङ्के वराहद्र १३५० अ -

20. तोर्थे सुराभाण्डं प्रति मासाम्मासं विग्रहतुङ्गीयद्रम्मार्द्धं दातव्यं तालिं प्रति वि १० आचन्द्रा-
र्कक्षितिकालिनं धूपप्रदीपनैवेद्यार्थं श्रीविष्णुभट्टारकस्य प्रदत्तं यश्चैतद्वरणविधारणा करोति स च नरकं
व्रजति ॥ ❀ ॥ तथा नेमकवणिकनागाकेन चाण्डूसुतेन मातंगानां पार्श्वादुपार्ज्जित[72] मह[ब्र]ह्मार्थहेतो[73]
दोसिहट्टे युगैकं युगैकं प्रति कपर्दकद्वयं द्वयं क२ दातव्यं मातङ्गकोविजोहटाकस्तथा देवलाकस्तथा रउंभाक-

[56] Probably for शुभादित्यस्य or शुभादित्यसत्क.

[57] One would expect अमूषामाघाटानि or आसामाघाटानि.

[58] One would expect here °लक्षितं or below प्रदत्ता.

[59] Read °वृद्धये.

[60] Read °कैर्लिप्यति.

[61] One would expect °विशुद्धा.

[62] Read °कैर्लिप्यति.

[63] One would expect अवलिप्तौ, and below °लक्षितौ, and प्रदत्तौ.

[64] Read षष्टिं वर्षसहस्राणि षष्टिं.

[65] Read उपार्ज्जयित्वा, for उपार्ज्य.

[66] Originally °लिप्तासच्छन्ना.

[67] One would expect °विशुद्धा.

[68] Read °कैर्लिप्यति.

[69] One would expect शुक्लपक्षपञ्चम्यां.

[70] Read °टपरि°. Before, one would expect °त्सीयडोणि-पत्तने (as in lines 29, 30, and 36), to agree with परिभुज्यमाने.

[71] Read श्रीमदादि°.

[72] One would expect °पार्ज्जितं.

[73] Read °हेतोर्दोसि°.

21. स्तथा संकराकस्तथा येम्वराकस्तथा हेम्व[टा]कादीनां[74] दोसिहट्टे समस्तयुगानामुपरि अक्षय-नीमिका प्रदत्ता यक्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन दोसिहट्टे उपार्ज्जिता[75] पूर्व्वाभिमुखा वीथी अवलिप्ता उवटकसहितास्याघाटानि पूर्व्वेण हट्टरथ्या दक्षिणेन भट्टजेहरि-वीथी पश्चिमेन खोलीपातं उत्तरेण च्छेंडिका मर्यादा एवं चतुराघाटविसुद्धा श्रीनारायणभट्टारकस्य स -

22. मर्प्पिता यक्कोपि 'परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकेन चाण्डसुतेनात्मीयदक्षिणाभिमुखवीथीद्वयं उवटकसहितं अमीषां[76] आघाटानि लिख्यन्ते पूर्व्वेण शिवभट्टार-कवीथी दक्षिणेन हट्टरथ्या पश्चिमेन श्रीमाकीयदेववीथी उत्तरेण नागासत्कअवामनिकाखोलीपातं एवं चतुराघाटचिह्नोपलक्षिता विलेपनसम्मार्ज्जनधूपप्रदीपनैवेद्यार्थं श्रीनारायणभट्टारकस्य समर्प्पिता

23. यक्कश्चित्परिपरिपन्थना[77] करोति स च न[र×]कं व्रजति ॥ ❀ ॥ तथा स्थानानुमतेन वारपपद्मयोर्व्वारं नेमकवणिकभाइलेन गोविन्दसुतेन श्रीवामनस्वामिदेवपश्चिमाभिमुखस्य पितृपितामहो-पार्ज्जित[78] उत्तराभिमुखा वीथी अवलिप्ता उवटकसहिता अस्याघाटानि लिख्यन्ते[79] पूर्व्वेण सोगासत्कदेव-वीथी दक्षिणेन खोलीपातं पश्चिमेन पुर्न[80] सोगासत्कदेववीथी उत्तरेण हट्टरथ्या मर्यादा एवं चतुराघाट-चिह्नोप-

24. लक्षिता धूपप्रदीपनैवेद्यार्थं प्रदत्ताचन्द्रार्क्ककालिनं यावत् रसीके विग्रहपालीयद्रम्मतृभागं[81] तृ १ देवस्य दातव्यं यक्कोपि परिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्ज्जना पूर्व्वा-भिमुखौ गृहद्वौ अवलिप्तौ अपसरकसहितौ अस्याघाटानि[82] पूर्व्वेणाकासभोगप्राङ्गणं दक्षिणेन वामनगृहभीती पश्चिमेन खोलीपातं उत्तरेण च्छेण्डिका मर्यादा एवं चतुराघाट -

25. चिह्नोपलक्षिता सम्मार्ज्जनविलेपनगन्धधूपप्रदीपार्थं प्रदत्तं तृभुवनस्वामिदेवस्य[83] यक्कश्चित्प-रिपन्थना करोति स च नरकं व्रजति ॥ ❀ ॥ तथा नागाकीयउपार्जनायां उत्तराभिमुख[84] उवटकं ब्रा[ह्म]ण-ताम्बोलिकधमाकेन क्रयित्वा महत्तमधर्म्मार्थहेतो[85] श्रीउमामहेस्वरस्य प्रदत्तं अस्याघाटानि पूर्व्वेण सिवभट्टारक-वीथी दक्षिणेन स्वगृहभित्ति[86] पश्चिमेन सिवभट्टारकवीथी उ -

26. त्तरेण हट्टरथ्या मर्य्यादा एवं चतुराघाटविशुद्धं य०परिपन्थना करोति स नरकं व्रजति ॥ ❀ ॥ सम्वत् ९९४ वैसाख वदि ५ सक्रांतौ[87] चण्डकीयदेवस्य हट्ट निवासी ताम्बोलिकमहर सवर केसवासुतस्तथा माधव इच्छसुत[88] समस्तलोकानां मिलित्वा अक्षयनीमिका प्रदत्ता पर्णपालिकां प्रति विग्रहद्रम्मविसोवकं विसोवकं प्रदत्तं वि १ आचन्द्रार्क्ककालिनं भोक्तव्यंमिति[89] ॥ स्वहस्तं सवरमाधवयोः ॥ ❀ ॥

27. [त]था सावसकीय दक्षिणाभिमुखा वीथी अवलीप्ता[90] उवटकसहिता क्षतोपसन्ना अस्याघा-टानि[91] पूर्व्वेण सोगाकीयदेववीथी दक्षिणेन हट्टरथ्या पश्चिमेन सोलूवीथी[92] उत्तरेण खोलीपातं एवं चतुराघाट-विशुद्धं विलेपनसम्मार्ज्जनधूपदीपनैवेद्यार्थं तृभुवन[93]स्वामिदेवस्य प्रदत्ता यक्कोपि परिपन्थना करोति स महापातकपञ्चकै[94] लिप्यति ॥ ❀ ॥ तथा नागाकीयउपर्ज्जना[95] तैलिकवोठु तथा नारायणस्तथा ना-

[74] Originally ०कादिनां.

[75] Originally उपार्ज्जित.

[76] One expects अमूषां or आसां.

[77] Originally ०पन्थाना; read ०श्चित्परिपन्थना.

[78] One expects ०पार्ज्जिता.

[79] Read लिख्यन्ते.

[80] Read पुनः.

[81] Read ०त्रिभागं त्रि.

[82] One would expect here अनयोराघाटानि, and below ०लक्षितौ and प्रदत्तौ.

[83] Read त्रिभुवन०.

[84] One expects ०मुखं.

[85] Read ०हेतोः.

[86] Read ०भित्तिः.

[87] Read संक्रान्तौ.

[88] One expects the Instrumental case, here and before.

[89] Read भोक्तव्यमिति.

[90] Read अवलिप्ता.

[91] One would expect here अस्या आघाटानि, and below ०विशुद्धा.

[92] This akshara, थी, was originally omitted, and is engraved above the line.

[93] Read त्रिभुवन०.

[94] Read ०कैर्लिप्यति.

[95] Read उपार्ज्जना.

28. गदेवस्तथा महसोण: समस्ततैलिकानां घाणकं घाणकं प्रतिदिनं[96] महन्तधर्म्मार्थहेतो: तैलपलिका प्रदत्ता ॥ ❈ ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीक्षितिपालदेवपादानुध्यातऽप[97]रम-भट्टार[क×]महाराजाधिराजपरमेश्वरश्रीदेवपालपादानां महीप्रवर्द्धमानकल्याणविजयराज्ये सम्वत्सराणां सहस्रेकं पञ्चोत्तरं माघमासशुक्लपक्षपञ्चम्यां सम्वत् १००५ माघ शुदि ५ अद्येह

29. श्रीमत्सीयडोणिपत्तने महाराजाधिराजश्रीनिष्कलङ्कऽप[98]रिभुज्य[मा×]ने भण्डपिकायां सोहपादिपञ्चकुलं स्थानानुमतेन पाहदेदेकयोर्व्वारे सतीदृसे काले वर्त्तमाने दोसिहट्टे समस्तमहा-जनेन एकमतीभूत्वा महान्तधर्म्मार्थहेतोर्व्वणिकविक्रमेन[99] प्रतिष्ठापितश्रीभाइलस्वामिदेवस्य प्रदत्तं मासान्मासं प्रति द्रम्मस्य तृभागं[100] तृ १ देयमिति ॥ ❈ ॥ तथा सूत्रधारजेजपस्तथा विसिभाकस्तथा भलुभाकस्तथा जो[गू]-

30. [क]द्रकादीनां समस्तपाषाडसम्बद्धसिलाकूटानां[1] एकमतीभूत्वा श्रीविष्णुभट्टारकस्य भरणं भरणं प्रति विग्रहपालद्रम्मस्य तृभागं[2] तृ १ आचन्द्रार्क्ककालिनं यावद्दोतव्यं यश्चित्परिपन्थना करोति स च महापातकपञ्चकैर्लिप्यति ॥ ❈ ॥ तथा सम्वत् १००८ माघ शुदि ११ अद्येह सीयडोणिपत्तने महाराजा-धिराजश्रीनिष्कलङ्कस्तत्पादाधिष्ठितपुरंदरादिपञ्चकुलं मण्डपिकायां[3] कौसिकमाधव: स्थानाधिष्ठिततुण्डि-प्रद्युम्नयोर्व्वारे

31. इहाधिष्ठाने चण्डूप्रतिष्ठापितश्रीविष्णुभट्टारकायतने पुरन्दरेण प्रतिष्ठापितपश्चिमाभिमुख-श्रीचक्रस्वामिदेवस्य दीपतैलार्थं इह निवासी तैलिकानां केसवस्तथा दुर्ग्गादित्यस्तथा के[सु]लाक उज्जोणिक तुण्डभाकादीनां[3] महान्तधर्म्मार्थहेतो[4] घाणकघाणकं प्रति तैलपलिका प्रदत्ता यश्चित्परिपन्थना करोति स च नरकं व्रजति ॥ ❈ ॥ तथा पूर्व्वसूचित नेमकवणिकपप्पाकेन देदडासुतेन यत्प्रतिष्ठापित श्री[च] -

32. क्रस्वामिदेव[स्य] वणिकमहादित्यनोहलाभ्यां पप्पासुताभ्यां [आत्मीया]वासनिका उत्तरा-भिमुखास्याभ्यन्तरे उत्तराभिमुखानि[5] गृहाणि त्रीणि ३ अपसरकप्राङ्गणसहितावलिप्तानि अस्याघाटानि[6] पूर्व्वेण रथ्या दक्षिणेन खोलीपातं पश्चिमेन चाण्डूसत्कावासनिका उत्तरेण हारोष्ठनिष्कासप्र[वे]सक मर्यादा एवं चतुराघाटविशुद्धोपलक्षिता विलेपनसम्मार्ज्जनधूपप्रदीपनैवेद्यार्थं प्रदत्तं यश्चित्परिपन्थना करोति स च नरकं [व्र] -

33. जति ॥ स्वहस्तोयं महादित्यनोहलयो: ॥ ❈ ॥ तथा पूर्व्वसूचित स[म्वत्] ९९१ माघ शुदि १० नगाक:[7] वाण्डूसुतस्तथा [दे×]देकस्तथा वालिस्तथा रुद्राक जाजूसुतास्तथा च्छित्तराक: सावासुत एकम-तीभूत्वा स्वकीयस्वकीयच्छाया महान्तधर्म्मार्थहेतोऽपूर्व्वाभिमुखा आवासनिका अपसरकप्राङ्गणसहिता अस्या-घाटानि[8] पूर्व्वेण निष्कासप्रवेसहारोष्ठकं दक्षिणेन विषयणकङ्कपसत्कावासनिका पश्चिमेन कविलासत्क[आवा]-

34. सनिका उत्तरेण सावससत्कआवासनिका मर्यादा एवं चतुरा[घा]टविशुद्धा अस्याभ्यन्तरे समस्तगृहसमेतां समस्तवीथीसमेतां च देवस्य प्रदत्ता यश्चोपि वि[घ्नं?][9] करोति स आत्मीयपुरुषचयं नरकं नयति यश्चोपि वीथीषु प्रवसति स च गोष्ठिभावितं भाटकं ददाति दायादस्या[धि]कारं नास्ति स्वहस्तोयं नागादेदेवालीरुद्राकादीनां मतं लिखितं सर्व्वह[रि×]पुत्रेण रच्छाकेन ॥ ❈ ॥ तथा देदैकस्तथा वालोकस्त[था]

[96] In my opinion, one would expect either प्रति प्रतिदिनं, or only प्रति ; see below, line 31.

[97] Read ॰ध्यातपरम॰.

[98] Read ॰लङ्कपरि॰.

[99] Read विक्रमेण.

[100] Read त्रिभागं त्रि.

[1] One would expect here the Instrumental case.

[2] Read त्रिभागं त्रि १ आच॰.

[3] Here again I should have expected the Instrumental case.

[4] Read ॰हेतोर्घा॰.

[5] Originally उत्तरीभि॰.

[6] Comparing line 7 above, one would expect here आवासनिकायाश्चाघाटानि, and below प्रदत्ता.

[7] Read नागाक: चाण्डू॰.

[8] One would expect here अस्याश्चाघाटानि, and below अस्या अभ्यन्तरे समस्तगृहसमेता समस्तवीथीसमेता च.

[9] The *akshara* in brackets looks rather like वर्त्तं, or वध्नं (or दर्त्तं).

35. तथा[10] वदाक जाजूसुतारेभि[11] प्र[दत्ता] चण्डूप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्य चतुष्काहटे[12] पश्चिमाभिमुखा वीथी अवलिप्ता उवटकसहिता क्षतोपसन्ना अस्याघाटानि लिख्यन्ते[13] पूर्व्वेण [श्रो]लीपातं दक्षिणेन श्रीव[ल्ल]लोहीदेविजगति०पश्चिमेन हट्टरथ्या उत्तरेण तिलरावीथी मर्यदा[14] एवं चतुराघाटविशुद्धा विलेपनसम्मर्जन[15]धूपप्रदीपनैवेद्यार्थं प्रदत्ता [यक्ष] -

36. श्चित्परिपन्थना करोति स च नरकं घोरं व्रजति पितृपितामहैस्सह ॥ स्वहस्तोयं देदेवाली-वदाकादीनां सम्मतं लिखितं स्वामिकुमारेण सर्व्वहरिसुतेनेति ॥ ❁ ॥ सम्वत् १०२५ माघ वदि ९ अद्येह सीयडोणिपत्तने महाराजाधिराजश्रीनिष्कलङ्कपरिभुज्यमाने तत्पादाधिष्ठितकेशवराजादिपञ्चकुलं स्थानानुमतेन पाङ्कदेदेकयोर्व्वारे सतीदृसे काले इहाधिष्ठाने द -

37. [क्षि]णे दिग्विभागे चाण्डुप्रतिष्ठापितपश्चिमाभिमुखश्रीविष्णुभट्टारकस्यायतने नेमकजाति-वणिकमहादित्येन पेपेसुतेन प्रतिष्ठापितपूर्व्वाभिमुखश्रीविष्णुभट्टारकस्य वणिकश्रीधरेण महादित्यसुतेन विले-पनसम्मार्ज्जनपूजापनधूपप्रदीपनैवेद्यार्थं श्रीमदादी[16]वराहद्रम्मस्य पादैकं प्रदत्तं एतदर्थं मासाम्मासं प्रति दीयमानं पञ्चियकद्रम्मैकं सास -

38. [नं] लिखितं अङ्के पं द्र १ एतदर्थं [सा] च वीथी [नागासत्का] दक्षिणाभिमुखा उवटकसहिता क्षतोपसन्ना भोगाधिना तिष्ठति अस्याघाटानि[17] लिख्यन्ते पूर्व्वेण श्रीशिवभट्टारकवीथी दक्षिणेन हट्टरथ्या पश्चिमेन सोलुकवीथी उत्तरेण श्रोलीपातं मर्यादा एवं चतुराघाटविशुद्धा अस्या वीथ्या मोचापनकाले अपरवीथी अनुरूपा[18] सासनं लिखाप्य मोक्तव्या आचन्द्रार्कं -

39. क्षितिकालिनं यावद्भो[क्तव्यं] यश्चचि[त्वश्राबाधा?][ददाति] स च महान्तं नरकं व्रजति मतं सिरिधर महादित्यसुतस्य लिखितं करणिकधीरवर्म्मणा[19] स्वामिकुमारसुतेनेति ॥ ❁ ॥ श्रों[20] श्रों नमो गणपतये । घ्नंतु[21] वो गणनाथस्य हस्ताक्षेपवमंथव: । विघ्नं रेणुं क्षिति: क्षिप्रं विन्दुभिर्जलदा इव ॥ योसौ[22] [च]-क्राम धात्रीं गिरिकुहरसरित्सागरानूपरम्यां पादेनैकेन क्रत्स्नां वलिच्छलनव -[23]

40. [धा×]न्मूर्त्तिं[मास्था]य [क्र]स्वां । स्वर्गं[स्वभ्राम?][24] साकं पवनप[थ:]गणैर्भा[नुचन्द्र]ग्रहाद्यै: सोव्यान्त्रिविक्रमो व[स्तृ][25]तयपदपथो यस्य देवैर्न लब्ध:[26]॥ महोदयामरावत्यां[27] मनुष्येन्द्रेण धीमता । रायक्कं नाम नगरं व्राह्मणेभ्यो[28] ददे किल ॥ रायक्कभट्टा इति ते ख्यातिं प्राप्ता महीतले । दातार: शत्रुजेतारो विद्वांसो सुवहुश्रुता:[29] ॥ तेषां[30] प्र -

41. तीतकुलसंततिसुप्रसूतिश्चारित्र[चा]रधनधैर्ययुतो व[शि]ष्ठ: । शिष्टप्रहर्षजनक: स कलौ [वभूव][31] सद्भावभावपरिभावितचित्तवृत्ति: ॥ [32]शुभ्रास्ततु[ल्यैर्भ]वनैर्व्विरा[जि]तात्कैलासशृङ्गादिव गुह्यका-धिप: । द्रव्यङ्गृही[त्वा] किल मातृयानकात्केनापि कार्येण चरन्निहागत: ॥ [33]तेना[भि]नगरीन्द्रकंदरमुखे दृष्टो नृप: शिंहव[34][च्छो]मद्राजकुले[भ] -

[10] This is wrongly repeated here.

[11] Read वदाकी जाजूसुता एभि:.

[12] Read ०हट्टे.

[13] Read (अस्या आघाटानि) लिख्यन्ते.

[14] Read मर्यादा.

[15] Read ०सम्मार्ज्जन०.

[16] Read श्रीमदादि०.

[17] One would expect अस्या आघाटानि.

[18] Read अनुरूपा.

[19] Originally ०वर्म्मेणा.

[20] Expressed by a symbol.

[21] Metre, Śloka (Anushṭubh).

[22] Metre, Sragdharâ.

[23] Read वलि० ; the second syllable of this word is used as a short syllable, notwithstanding the following च्छ ; and in the following line य is used as a short syllable before the conjunct क्र.

[24] Read स्वर्गं [अभ्राम?].

[25] Read वस्ति०.

[26] Read लब्ध:.

[27] Metre, Śloka (Anushṭubh); and of the next verse.—Originally ०मरावरावत्यां.

[28] Read ब्राह्म०.

[29] Read सुबहु०.

[30] Metre, Vasantatilakâ.

[31] Read बभूव.

[32] Metre, Indravaṁśâ

[33] Metre, Śârdûlavikrîḍita.

[34] Read सिंह०.

42. दर्प्यग्रमगप्रो[द्रू]तगुंजारव: । मत्वा कौतुकपूरितान्तरगतो॰ राज्ञ: समोपेवस[च्छो]मन्त हरिराजमाहवह[रि]रासाद्य पूजामनु ॥ तस्यात्मज:[35] ख्यातगुणोपपन्नो दामोदरो नाम [ज]गत्प्रसिद्ध: सोसारतां वीक्ष्य हिरण्यजीवात्कारापयामास गृहं मुरारे: ॥ ग्रावाणपुंजैरिव सिद्धकोस्मिन्सोपानमाहृत्य ग[तोन्त] -

43. रिक्षम् । शृङ्गं हिमाद्रेरिव वत्नरेण [भा?]नीय [मु]क्तं [ल?]वणाब्धिवंधात्[36] ॥ ये[नाभू]न्निजवाहु-[37] पंजरहहद्रुत्याहता रोदसी दृप्तप्रोद्धतदैत्यकटुकठिनच्छेदोद्गम[च्छो]णितै: । क्षीता [य]स्य वसुंधरा करवरैर्द्धौता पवित्रीकृता तस्याग्रां प्रविवेस[38] लक्षणवतीं त्रैविक्रमीयां प्रभाम् ॥ [39]मोरानीपार्ज्जुनाम्रैर्गगनप[रि]चि -

44. तैस्तालमालामधूकै[र्ना]रङ्गा राजजंव्वा[40] फलभरनमितैर्दाडि[मीमातुलुंगै:] । [जातीनि?]-वालजालैर्व्विकसितसुमनोमल्लिकामंजरीभि: पुष्पै[र्व्वं]न्यप्रधानै: सम[ग्र?]नरुचिरै राजितं॰ हृद्यषण्डै: ॥ प[त्तनात्पूर्व्वमारामं][41] मंदाकि[न्या] दिगुत्तर[म् ।] ददौ स नित्यपू[जार्थं]न्तस्मै सत्कारसिद्धये ॥ विप्रकीय-गृहपश्चिमभा[गा?] -[42]

45. द्देवभूमिनिल[यात्पु]रतश्च । दक्षिणेन वणिजो[43] निजरथ्या उ[त्तरे]ण ◡ ◡ — ◡ ◡[पश्चात्] ॥ [त]स्य . . . . . . [44]प्रतिमासं — — — [लो]हवानाम् । दोष — — [मं]डपिकायामध्यर्द्ध[का]किणीं — [दिने दिने] ॥ . . . .[45][हारिकां प्रति] वराटके[कां] १ — — — देव्या: — — — पार[थ्या] . . . . . [46] कण्टहं १ वसन्तमह[त्त]कहट्टे [व] -

46. णि[ग] . . . . . .[47] महत्तकहट्टे. . . . . .[48]पुर[तो] र[थ्या] च्छ . . . . . .[49] ॥ — [जा][50]◡ पूरि◡ ◡ —[रयश:]पताका — — ◡ — [रणमुखे त्रि]दिवं प्रयात: । [तस्या]त्मजेन वरविप्रनतांघ्रियुग्मो दामोदरेण ◡ ◡ — ◡ ◡ — ◡ — — ॥ ❋ ॥

XXII.—A STONE INSCRIPTION FROM KUDARKOT (GAVIDHUMAT).

By Professor F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The stone which bears this inscription is said to have been found, in 1875, in the ruins of the Fort of Kudârkoṭ, in the Itâwâ District of the North-Western Provinces, 24 miles north-east of Itâwâ town; and it is now in the Lucknow Museum.

The inscription contains 16 lines. The writing covers a space of about 2′ 4″ broad by 1′ 4″ high, and is well preserved almost throughout. The size of the letters is between ½″ and ⅝″. The characters belong to the northern class of alphabets, and they are in every respect very similar to those of the Bodh-Gayâ inscription of Mahânâman of the (Gupta) year 269, = A.D. 588-89, a photo-lithograph of which has been published in the *Indian Antiquary*, vol. XV, p. 358. As regards individual letters, it may be noted that *r*, as the first part of a conjunct, while it is ten times denoted by the superscript

35 Metre, Indravajrâ, and of the next verse.

36 Read ॰ब्धिबन्धात्.

37 Metre, Śârdûlavikrîḍita; read ॰बाहुपंजरहह॰.

38 Read प्रविवेश, used for the Causal.

39 Metre, Sragdharâ; read ॰म्रैर्नै॰.

40 Read ॰जम्बू.

41 Metre, Śloka (Anushṭubh).

42 Metre, Svâgatâ; the last *akshara*, गा, appears to be engraved above the line.

43 Originally वणिजो णिजो, but the second णिजो is struck out.

44 Here about 10 *aksharas* are illegible in the impression.

45 Here about 11 *aksharas* are illegible.

46 Here about 6 *aksharas* are illegible.

47 Here about 8 *aksharas* are more or less illegible.

48 Here about 13 *aksharas* are illegible.

49 Here about 11 *aksharas* are illegible

50 Metre, Vasantatilakâ.

sign, is fourteen times formed on the line, with the following consonant (or consonants) below it; *e.g.*, in *arthinaḥ*, line 8, *sarvveshâm*, line 9, *niryayuḥ*, line 10, *Kuladîpakîrtti*, line 14, *Vahurûpaśarmmâ*, line 15, &c. The language is Sanskṛit, and excepting the introductory *oṁ namaḥ*, and the names in lines 13-15, the inscription is in verse. In respect of orthography, I need only note that *b* is throughout written by the sign for *v*; that *t*, in conjunction with a following *r*, is doubled, except where it is preceded by *s*, *e.g.*, in *puttraṁ ttrayî-*, line 9, and *chittraṁ ttraividya-*, line 11; that the guttural nasal has been employed instead of the *anusvâra*, in *siṅha*, line 1; and that the rule of *saṁdhi* has not been observed in *-samvidhi*, line 12.

The inscription records (v. 15) the erection of a building for Brâhmaṇs familiar with the three *Vedas*, by a personage named Harivarman, and surnamed the illustrious Mamma (vv. 4 and 18), the son of Haridatta (v. 2); and it gives (ll. 13-15) the names of six Brâhmaṇs who appear to have been the first occupants. Harivarman, we learn from vv. 13 and 14, had a son named Takshadatta who was killed in battle, and in memory of whom the building would seem to have been erected.

The inscription is not dated; but judging from the style of the characters, and from the fact that Haridatta, the father of Harivarman, (in v. 2) is said to have been raised to eminence by the illustrious Harsha, whom I take to have been the well-known ruler of Kanauj,[1] it may be assigned with some certainty to about the latter half of the seventh century A.D.

The most interesting piece of information, furnished by this inscription, is contained in verse 15, from which it appears that the place where the inscription originally was put up, and which now bears the name of Kudârkoṭ, at the time when the inscription was composed, was called Gavîdhumat. This name has hitherto been met with only in Patañjali's *Mahâbhâshya*,[2] in a passage which says that 'Sâṁkâśya is four *yojanas* distant from Gavîdhumat.' Sâṁkâśya has by Sir A. Cunningham been identified with the modern Sankîsa, a village in the Farukhâbâd District of the North-Western Provinces, situated 36 miles north by west from Kudârkoṭ, 11 miles south-south-east from Aligañj in the Âzamnagar Pargaṇa of the Itâwâ district and 40 miles north-north-east from Itâwâ, in lat. 27° 19½′ N., long. 79° 20′ E. Kudârkoṭ (Kuṭṭârkoṭ?) itself is a village and ruins in the Bidhûnâ or Bidhaunâ tahsîl in lat. 26° 49′ N., long. 79° 27½′ E.

TEXT.[3]

1. ओं[4] नमः ॥

[5]सन्निहितनीलकण्ठा नितम्व(म्ब)तटशोभिनी ससिङ्हगुहा[6] ।
जयति प्रालेयाचलभूरिव दुर्ग्गा सदा सुमुखा ॥ —v. 1.

[7]आसीच्छ्रीहरिदत्ताख्यः

[1] According to the *Imperial Gazetteer*, vol. VIII, p. 329, 'tradition asserts that an underground passage connected Kudârkoṭ with Kanauj.' [See *Gazetteer of North-Western Provinces*, vol. IV, p. 365, where an attempted transcript and translation of this inscription is given.—J. B.]

[2] See my edition, vol. I, p. 455, गवीधुमतः सांकाश्यं चत्वारि योजनानि.

[3] From an impression supplied by the Editor.

[4] Expressed by a symbol.

[5] Metre, Âryâ.

[6] Read ससिंहगुहा.

[7] Metre, Śloka (Anushṭubh).

KUDARKOT INSCRIPTION.

Scale 0·3.

Photo-lithographed at the Survey of India Offices, Calcutta, February 1889.

2. ख्यातो हरिरिवापरः ।

औदार्य्येण समुत्कर्षं नीतोपि विकृतो न यः ॥ —2.

[8]अविचलितरत्नसंचयमक्षोभितभूभृदवधूतभुजङ्गं[9] ।

पुरुषोत्तमस्य विसदृशमासी -

3. ल्लक्ष्म्यार्ज्जनं[10] यस्य ॥ —3.

[11]तस्याभवत्सुतनयो हरिवर्म्मनामा श्रीमत्त्व इत्यपरनाम कृतप्रतीतिः ।

यस्मिन्नृपाविव तपत्यखिलस्व(ब)न्धुस्त्रीवक्त्रपङ्कजवनानि विकाससमीयुः ॥ —4.

4. [12]यस्याद्यापि हतारातिमन्दिरोद्यानपादपान् ।

दावव्याजेन दहति प्रकामं कोपपावकः ॥ —5.

[13]विशालवक्षःफलकाभिलक्ष्यप्ररूढखड्गव्रणसन्निवेशाः ।

अनेकसंय -

5. द्विजयाङ्कसंख्या निखातरेखा इव यस्य रेजुः ॥ —6.

[14]सरागयापि यस्यासीद्द्वयं द्रष्टुं न पारितं ।

यत्पृष्ठमरिवाहिन्या यच्च वक्षः परस्त्रिया ॥ —7.

[15]प्रजापतिं निर्म्मित -

6. सप्तसागरक्ष्माधरं यो लघयन्स्वसृष्टया ।

महाह्रदानम्बु(म्बु)निधीनकल्पयत्सुराधिवासानचलांश्च कोटिशः ॥ —8.

[16]महान्तः कर्कशात्मानो व(ब)द्धमूला अपि क्षितौ ।

सावष्ट -

7. म्भाज्ञया येन नतिं नीता महीभृतः ॥ —9.

स्वप्रासादमहाभारगुरुभूततनोरिव ।

यः कूपखननव्याजैस्सिरा भूमेरमोचयत् ॥ —10.

मार्गणाभिमुखा लुब्धा(ब्धाः)स्समेताः

फलकाङ्क्षया ।

विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ —11.

लोके प्रथयतापूर्व्वं व्यवहारेषु कौशलं ।

येनार्थित्वमगत्वैव जिताः प्रत्यर्थिनः सदाः[17] ॥ —12.

जनयामास

9. यः पुत्रं ज्ञयोरक्षणदीक्षितं ।

श्रीतक्षदत्तनामानं नमितारिशिरोधरं ॥ —13.

[18]सर्व्वेषामभयप्रदेन सहजास्त्रस्तथानेकशो गुणेनेन यशोर्थिना तृणमिव त्यक्त्वा

वयं केव[लं][19] ।

हंत्युवेःपरिहृत्यमन्यव इव प्राप्यावसानान्तरं लब्धा(ब्ध्वा)त्मप्रणवरन्ध्रनिर्म्ममपथा यस्यासवो निर्ययुः ॥ —14.

[8] Metre, Âryâ.

[9] The three *aksharas* वधूत are quite clear in the impression, but they offend against the metre and yield no suitable sense. I would suggest reading °मदनादृतभुजङ्गं.

[10] Read °र्ज्जनं.

[11] Metre, Vasantatilakâ.

[12] Metre, Śloka (Anushṭubh).

[13] Metre, Upendravajrâ.

[14] Metre, Śloka (Anushṭubh).

[15] Metre, Upendravajrâ.

[16] Metre, Śloka (Anushṭubh); and of the next four verses.

[17] Read मदा.

[18] Metre, Śârdûlavikrîḍita.

[19] Possibly कैवला, *i.e.*, कैवलाः.

[20]रम्ये गवीधुमति संततवेदविद्याव्याख्यान -

11. घोषव(ब)धिरीकृतदिङ्मुखेऽस्मिन् ।

उच्चैरचीकरदुरुस्थिरचारुचित्रं त्रैविद्यमन्दिरमुदारमिदं स साधुः ॥ —15.

यावद्गुणांशुनिकरा इव तस्य लोकमाह्लादयन्ति

12. हृतसान्द्रतमस्समूहाः ।

एतद्वि(द्वि)जातिभवनं भुवनाभिराममव्याहतादितसम्बिधि[21] तावदास्तां ॥ —16.

[22]भद्रेणैते रचिता वामनतनयेन सुचरितश्लोकाः ।

13. ऐशानिनापि लिखिता[:×] सूत्रभृता देवदेवेन ॥ ◎ ॥ —17.

व(ब)हृचचरणे साङ्कृत्यसगोत्रसूर्यदत्तपुत्रो महासेनदत्तः ।

अध्वर्युचरणे वत्ससगोत्रः

14. गोवत्ससोमपुत्रो जातवेदसोमः ।

छन्दोगचरणे कुहलसगोत्रः कुलदीपकीर्त्तिपुत्रः वैश्वानरकीर्त्तिः ।

व(ब)हृचचरणे वासिष्ठसगोत्रः उदैत[ध]रपुत्रः

15. श्रीचन्द्रधरः ।

अध्वर्युचरणे औपमन्यवसगोत्रो वसुस्वामिपुत्रः व(ब)हुरूपशर्म्मा ।

[23]छन्दोगचरणे गालवसगोत्रो धृतिगुप्तस्वामिपुत्रः [24]. . . . .

16. [25]एत्तै(तै)र्महत्तमै[:×] श्रीमत्त्रैविद्याम्नानुपालनैः [।×]

कारितं धाम धर्मस्थै[:×] श्रीमम्मस्य स[माज्ञ?][26]या ॥ ◎ ॥[27] —18.

TRANSLATION.

Oṁ ! Adoration !

(Verse 1.) Ever triumphant is the handsome-faced Durgâ, who, approached by the blue-necked (*Śiva*), shining with her broad hips, (*and*) accompanied by the lion and by Kârttikeya,[28] is like the range of the snowy mountain, which is frequented by peacocks, beautified by broad ridges, (*and*) full of caves of lions !

(2.) There was (*a personage*) named the illustrious Haridatta, famous like a second Hari, who, although raised to eminence by the illustrious Harsha, was not (*thereby*) changed for the worse.

(3.) His acquisition of fortune, at which no hoard of precious stones was disturbed, no prince agitated, (*and*) no notice taken (?) of dissolute people, was different from the acquisition of fortune by Vishṇu.[29]

(4.) He had an excellent son, named Harivarman, widely known, by his other name, as the illustrious Mamma, at (*the sight of*) whom the faces of all women of his kin became radiant (*with joy*), just as the groups of lotuses expand before the shining sun.

[20] Metre, Vasantatilakâ ; and of the next verse.

[21] Read ०संनिधि.

[22] Metre, Âryâ.

[23] Perhaps छान्दोग०.

[24] Here about five *aksharas* are broken away or injured.

[25] Metre, Śloka (Anushṭubh).

[26] These two *aksharas* are illegible.

[27] There appear to be traces of some *aksharas* after this stop, but nothing is legible.

[28] The lion is the vehicle of Durgâ, Kârttikeya her son.

[29] *scil.*, when the ocean, the mine of jewels, *was* disturbed, when the mountain Mandara *was* used as churning-stick, and when the serpent Vâsuki *was* put in requisition.

(5.) The fire of his anger even now, in the guise of a forest conflagration, fiercely burns the trees in the gardens of the habitations of the enemies slain (*by him*).

(6.) On his expanded broad breast shone, clearly visible, multitudes of healed-up sword-wounds, like numbers engraven (*there*) to mark his victories in many battles.

(7.) The army of the enemy and the wives of others, however anxious they might be, two things of his they never were able to see, the one—his back, the others—his breast.

(8.) In his desire of creating, putting into the shade the Creator who had made seven oceans and seven mountains, he built tanks large as seas and habitations of the gods immoveable like mountains, by billions.

(9.) Disdainfully by his command he bent low great hard-hearted rulers,[30] though they had struck root in the soil.

(10.) Pretending to dig wells, he opened the veins of the earth, the body of which had as it were become heavy with the great weight of the edifices (*erected*) by him.

(11.) He turned back the enemies who, facing his arrows, eager in their desire for gain, encountered him, but not the suppliants who, intending to beg, approached him, anxious to secure his benefactions.

(12.) Making known the world over his unprecedented skill in contests, he, without becoming a plaintiff, always defeated his opponents.

(13 and 14.) He begat a son devoted to the preservation of the three *Vedas*, named the illustrious Takshadatta, who bent down the necks of his enemies; whose vital spirits,—highly enraged as it were because they alone, though they were his own, should so often, when he was seeking glory in battle, be renounced by him like worthless straw, (*by him*) who to all (*others*) granted safety,—when they found an opportunity of leaving him, departed, using as their way of exit the open wounds (*inflicted*) by the weapons (*of adversaries*).[31]

(15.) In this pleasant Gavîdhumat, where the quarters of the heavens are deafened by the noise of the constant explanation of vedic lore, that good man[32] caused to be erected this noble, wide, firm, charming, and wonderful home for Brâhmaṇs familiar with the three *Vedas*.

(16.) As long as his excellent qualities, like the rays of the moon dispelling the mass of intense darkness, delight the world, so long may this abode of the twice-born, pleasing the world, last, without disturbance of the arrangements first made for it!

(17.) These verses on noble conduct were composed by Bhadra, the son of Vâmana; written were they by the artizan[33] Devadeva, the son of Îśâna.

(L. 13.) Mahâsenadatta, the son of Sûryadatta, of the *gotra* of Sâṁkṛitya, belonging to the Bahvṛicha-school.

Jâtavedasoma, the son of Govatsasoma, of the *gotra* of Vatsa, belonging to the Adhvaryu-school.

Vaiśvânarakîrti, the son of Kuladîpakîrti, of the *gotra* of Kuhala,[34] belonging to the Chhandoga-school.

[30] महीभृतः, the word for 'rulers,' also means 'mountains.'

[31] *i.e.*, Takshadatta died in battle.

[32] *viz.*, Mamma, the father of Takshadatta.

[33] सूत्रभृत् for सूत्रधार, is not given in the dictionaries.

[34] The dictionaries give कौहल and कोहल, but not कुहल.

Śrîchandradhara, the son of Udaitadhara (?), of the *gotra* of Vâsishṭha, belonging to the Bahvṛicha-school.

Bahurûpaśarman, the son of Vasusvâmin, of the *gotra* of Aupamanyava, belonging to the Adhvaryu-school.

..........(?),[35] the son of Dhṛitiguptasvâmin, of the *gotra* of Gâlava, belonging to the Chhandoga-school.

(V. 18.) By these distinguished (*men*), who keep the commands of the holy three *Vedas* (*and*) abide in the law, (*this*) home was caused to be established at the command(?) of the illustrious Mamma.[36]

XXIII.—THE PEHEVA INSCRIPTION FROM THE TEMPLE OF GARÎBNÂTH.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of the inscription from the temple of Garîbnâth at Pehoa or Pehevâ in the Karṇâl District has been prepared according to an excellent paper impression by Mr. C. J. Rodgers, furnished to me by the editor.[1]

The inscription is incised on a stone slab, measuring twenty-seven inches by sixteen, and contains seventeen lines, the last of which is much shorter than the others. The technical execution is good and the preservation fair. Though the first signs of lines 8—17 have suffered more or less, and though there are several deep holes and numerous slight abrasions in the middle, the whole of the text can be restored with perfect certainty, except three or four letters in line 7, and two very important words in line 8, the letters of which are only very slightly damaged. The want of success in the latter case may, however, be my fault. The characters of the inscription show the type of the ordinary northern Nâgarî alphabet of the ninth century. The language is rather incorrect Sanskrit prose which clearly shows the influence of the vernacular of the day. The mistakes have been discussed in detail in the notes to the translation. As regards the spelling, no distinction is made between *ba* and *va*, and the latter sign, as in most inscriptions from Northern India, does duty for both. There are also a few other peculiarities, such as the constant spelling *samvatsara* instead of *saṁvatsara* which may be explained by the ordinary mode of pronunciation.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair held at Pehoa—Pṛithûdaka on the fourteenth day of the half month preceding the bright half of Vaiśâkha, agreed to impose upon themselves and upon their customers certain taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries, in proportions duly specified. The names of these worthies are given at great length in lines 2—8. They were thirty-three or thirty-four in number and belonged to the towns or villages of Chûṭavârshikâ

[35] The name is illegible.

[36] [While this paper was in the press a translation appeared in the *J. As. S. Beng.*, vol. LVII, pp. 77 ff., by Dr. A. Führer.—J. B.]

[1] Dr. Rajendralal Mittra has given his reading and translation of ll. 1—8, in *Jour. As. Soc. Beng.*, vol. XXII, pp. 673 ff. He has also published a facsimile of these eight lines, *ibidem*, vol. XXXII, p. 96, which seems to have been prepared according to a very inferior impression or rubbing.

Utpalika, Chikkarîselavaṇapura, Valadevapura, Śâraṅkadika, Sîharudukkaka, or possibly Sîharuddhakkaka, Traighâṭaka, Ghaṁghaka and Aśvala-Uhovaka. It is expressly stated in line 8 that these places lay in "various countries," and this circumstance makes their identification very difficult. I can only offer a conjecture with respect to a single place, Śâraṅkadika, which possibly may be the Shârakpur of the *Imperial Gazetteer*, the chief town of a tahṣîl in the Lahore District. The names of the traders seem to be throughout Hindu, though some are very quaint Deśî words. In the notes to the translation I have tried to identify the more important ones with those in Mr. E. G. Crawford's list from Ahmadâbâd and Kâṭhiâvâḍ, *Indian Antiquary*, vol. VII, pp. 165 ff. I may add that there are among them some Brâhmaṇical names such as Vâmuka, and that the first man is called the son of Bhaṭṭa Vîruka. The sale of horses is forbidden to Brâhmaṇs;—see Manu, x, 89, and the parallel passages quoted in the synopsis attached to my translation. Here we have a proof that the prohibition was neglected before the Muhammadan times, just as is now sometimes the case.

The tax or tithe imposed was (1) two *dharmas*, to be deducted from the sum received by the dealer for each animal sold in Pṛithûdaka to the king and to any subject, or sold in Traighâṭaka and the other places where the dealers traded, to the king; (2) one *dharma* to be paid by the buyer of each animal in addition to the price stipulated. As far as is known at present, the word *dharma* is not used as the name of a coin or numerical quantity. It must, therefore, be understood to mean a religious gift, the amount of which was settled by custom. Self-imposed taxes for religious or charitable purposes are by no means uncommon in modern India. The cotton merchants at Dhollera used to, and perhaps still, pay a few *annas* on every bale of cotton passing through their hands, and the sum thus collected formed, and perhaps still forms, the Dharmtalâo fund, which was originally intended to supply water to travellers coming to Dhollera through the sandy Bhâl country; see also the *Bombay Gazetteer*, vol. IV, p. 208. When I was Educational Inspector of Gujarât, a certain portion of this fund was spent on vernacular education. A similar *dharm* fund used to exist at Bharoch, where the Vakhâriâs or wholesale dealers in cotton, likewise, taxed themselves and their customers for charitable and religious purposes. There can be no doubt that the case mentioned in our inscription was exactly analogous. The customer paid a small sum, which was called a *dharma*, probably a few *annas*, in addition to the stipulated price, and the dealer contributed double the amount from his gains. The money thus collected was given as *akshayanîvî* (l. 12). If this term were taken in its usual sense, it would mean that the money was to be invested and its interest alone to be spent. That seems, however, not to be the case. For (1) the document contains no clause referring to an investment; (2) it gives rules for the distribution of the money collected; and (3) it clearly indicates that the tax is to be levied not once, but constantly on all sales. Hence the term *akshayanîvî* can only mean that this tax itself was to be a perpetual endowment for the donees mentioned.

The donees were (1) the temple built by the illustrious Guhâditya (probably a royal personage) at Kanauj; (2) the temple built by Kadambâditya at Gotîrtha in Kanauj; (3) the temple of Vishṇu Garuḍâsana built by the Brâhmaṇ Bhûvaka in Bhojapura near Kanauj; (4) the temple of Vishṇu in the Yajñavarâha or boar-incarnation built by Bhûvaka in Pehoa—Pṛithûdaka; (5) the *pûjaka* or temple priest

of the latter deity; and (6) the *sthâna* or sanctuary of Prithûdaka—Pehoa. The allotment of the shares is as follows:—

No. 1 receives $\frac{7}{24}$ of the tax paid by the merchants; Nos. 2 and 3 each a like amount of the same tax; No. 4, $\frac{1}{24}$ of the tax paid by the merchants and $\frac{6}{12}$ of the tax paid by the customers; No. 5, $\frac{1}{24}$ of the tax paid by the merchants and $\frac{2}{12}$ of the tax paid by the customers; and No. 6, $\frac{1}{24}$ of the former tax and $\frac{4}{12}$ of the latter.

The management of the charity was entrusted, as was always done and still is customary in India, to *Goshṭhikas, i.e.*, members of a committee or Pañch, who had also to look to the collection of the money (*svataḥ parataścha nirvvâhaḥ karttavyaḥ*). If my restoration and translation of the word *deśî* (l. 8) is correct, the donors had a foreman or head, who granted the charter in their name, "to the sacred place of Prithûdaka—Pehoa." This latter expression probably refers to the fact that the document was to be incised in Prithûdaka, and that the *Goshṭhikas* were selected from the most respectable inhabitants of the place or even were the men who managed its other religious and charitable endowments.

The date of the inscription, Saṁvat 276, refers, as Sir A. Cunningham has first shown (*Jour. As. Soc. Beng.*, vol. XXIII, pp. 233 ff.), to the Śrîharsha era, and corresponds to 882-83 A.D. The king who then ruled over Prithûdaka—Pehoa very probably is the same independent sovereign Bhoja, whose name occurs in the Deogarh inscription, dated Saṁvat 919, and Śakakâlâbda 784 or, according to Sir A. Cunningham's calculation,[2] A.D. 862, and in a Gwalior inscription of A.D. 876. He may also be, as Sir A. Cunningham thinks, the superior king (*adhirâja*) Bhoja, who is mentioned in the *Râjataraṅgiṇî*, v, 156, Calcutta edition (151, Troyer), in the account of Śaṅkaravarman's reign. The verse, however, does not necessarily imply, as Sir A. Cunningham asserts, that Bhoja was Śaṅkaravarman's contemporary. It admits moreover of the interpretation that he somewhat preceded the latter. The verse says:

हृतं भोजाधिराजेन स साम्राज्यमदापयत् ।
प्रतीहारतया भृत्यीभूते थक्कियकान्वये ॥

"He caused the universal sovereignty, which had been taken away by the superior king Bhoja, to be given to the scion of the Thakkiyaka[3] race who had become his servant by (*accepting*) the office of a chamberlain."

The real meaning of the verse is very doubtful. But it is evident that Bhoja need not have been alive when the event alluded to occurred.

Other attempted identifications of this Bhoja with homonymous kings have been shown by Mr. Fleet to be untenable. (*Indian Antiquary*, vol. XV, pp. 110 ff.)

TEXT.

L. 1. ओं[4] परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानक -

2. ल्याणविजयराज्ये सम्वत्सरशतद्वये षट्सप्तत्यधिके वैशाखमासशुक्लपक्षसप्तम्यां सम्वत् २७६ वशाख शुदि ७ अस्यां सम्वत्सरमासदिवसपूर्व्वा -[5]

[2] Cunningham's *Archæological Survey Reports*, vol. X, p. 102.

[3] The editions have the faulty form थक्किय॰.

[4] L. 1. Read ओं.

[5] L. 2. Read संवत्सर॰ twice and संवत्.

3. यां तिथाविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्द्दश्यां घोटकयात्रायां समायात चूटवार्षिकेत्य भट्टवीरकसुत वन्द तथा राज्यवल तथा वसुक [र]ाणुकसुत[6] राज्यसीह उत्प -

4. लिकेत्य भल्लुकसुत माङ्गक चिपट्टमत[7] चोणराक तथा चिक्करिसेलवणपुरीय दड्डसुत कासुक एतत्सुत जयराक विष्णुसुत आदित्यराक रज्जुकसुत चिपट्ट तथा रङ्गक कासुक -

5. सुत वामुक वलदेवपुरीय, खम्भटसुत छोह मृगाङ्कसुत विड्डक लेश्यवसुत धणुक खङ्गकसुत [व]ासुक मणिकसुत उएहरि शारङ्कदिकेत्य नारसुत लोहट[8]

6. तथा शङ्कर वसुकसुत ईश्वरादित्य सीहकदुक्ककेत्य उल्लकसुत वच्छक जयधराकसुत रणिक सूर[सुत][9] प्रगद त्रैघाटकीय धारटसुत चन्द [ए]क[ग]िरकसुत सव्व

7. देवशर्म्मसुत फम्फ वग्गुकसुत कम्मिक घंघकेत्य लल्लिकसुत स्वामिराक सिं[घु]कसुत सो — दामोदरसुत पोभ्भ हल्लुकसुत दव्व — — —[10] कर्शिलि [म]ाणसुत खञ्जि भ -

8. [ख]लउह्लोवकेत्य उत्तूहसुत वट्ट एवमेतत्प्रमुखनानादेशागतभटा—कव्युवह्रक[दे]शी श्रीपृथूदकीय[स्थानस्य] पत्रं[11] प्रयच्छति यथास्माभि:

9. [श्री]कन्यकुब्जे श्रीगुहादित्यकारितदेवाय तथा तत्रैव गोतीर्थे कदम्बादित्यका[रित]देवाय च तथा श्रीकन्यकुब्जा[सन्न]श्रीभोजपुरे[12] गंगातीरे नागर -

10. [भ]ट्टप्रभाकरसुतभूवककारित [ग]रुडासनदेवाय तथा श्रीपृथूदके प्राचीसरस्वतीसन्निधौ भूवकेनैव [का]रित यज्ञवराहाय च पृथूदके घोटक[13] -

11. [घोटिकावे]ग[स]रूपादिविक्रय[स्य] राजकीयोपक्रये ठक्कुरजनपदा[द्यु]पक्रये[14] च तथा त्रैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रये रूपं प्र -

12. [ति धर्म्महेतो]र्यद्धर्म्मद्वयमस्माभिरक्षयनीव्यां प्रदत्तं तच्चतुर्व्विंन्शतिभिर्भागै:[15] परिकल्प्य भागास्सप्त श्रीगुहादित्यकारितदेवाय त[था भा]गास्सप्त

13. [कदम्बा]दित्यकारितदेवाय[16] तथा भागा: सप्त भूवककारितगरुडासनाय तथा [भा]गैक: पृथूदके भूवक[कारि]तयज्ञवराहाय तथा भागैकस्तत्पूजकाय

14. [य तथा भा]गैक:[17] पृथूदकस्थानात् तथा घोटकसंग्राहकैर्घोटकं प्रति प्रदत्तधर्म्मकस्य कल्पित-भागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती -

[6] L. 3. The first letter of राणक is nearly destroyed.

[7] L. 4. Read चिपट्टसुत; the original may have ॰सुत.

[8] L. 5. The त of मृगाङ्कसुत is a correction and stands below the line, its place being indicated by the sign +. The first letter of वामुक is nearly destroyed. Possibly लाहट to be read.

[9] L. 6. Possibly सौहकद्भककेत्य to be read. The last two syllables of सूरसुत are nearly effaced; the last seems to have been added above the line.

[10] L. 7. The consonant of the second syllable of सिंघुक is blurred and not quite certain. Restore सौह. Three or four letters have been lost before कर्शिल.

[11] L. 8. The first letter is not certain. Possibly भेटा or भय to be read; the following letter is half preserved and seems to have been a compound one, consisting of a त or न and something else, possibly a ट. Read व्यवहारक. The sign rendered व्यु is damaged and abnormal. The first consonant of देशी is uncertain; the word may have been वंशी. Of स्थानस्य only the initial स and the top ends of स्थ are visible.

[12] L. 9. The first letter is nearly effaced, only the ो is recognisable. Only the second न of the two bracketed signs in कन्याकुब्जा[सन्न] is distinct. The reading may have been ॰सन्ने.

[13] L. 10. The first letter is only half visible. The ग of ॰गरुडासन॰ is blurred. At the end of the line stands a long vertical stroke, unconnected with the last letter.

[14] L. 11. The bracketed letters in the beginning of the line are blurred, but recognisable. The quantity of the first vowel of ॰रूपा॰ and रूपं is doubtful. The last vowel of ॰जनपदाद्यु॰ is doubtful.

[15] L. 12. The letters bracketed are blurred, but recognisable. Read ॰चतुर्विंशति॰.

[16] L. 13. The bracketed letters are blurred, but recognisable with the exception of the syllable क, which is entirely gone.

[17] L. 14. The bracketed letters are all blurred, but recognisable.

15. [सन्निधौ] भूवककारितयज्ञवराय[18] [भा]गाः [षट् त]था तत्पुज[क]ाय च भागद्वयं तथा चौपृथू-दकीयस्थानस्य भागाश्चत्वारोऽस्माभिः प्रतिपादितास्तद -

16. [नुमान्यं घोटक]विक्रेतृभि[:] क्रेतृभिश्चा[चन्द्रा]र्क[का]लं याव[त्][19] यथोद्दिष्टस्थित्या गोष्ठिकैः सद्भिः स्वतः परतश्च निर्व्वाहः कर्त्तव्यः ॥ एते च भागा यथोद्दिष्ट -

17. [स्थित्या गोष्ठिकैः कल्प]यितव्याः[20] ॥

TRANSLATION.

Om! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (*and*) supreme lord, the illustrious **Bhoja** who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (*and*) supreme lord, the illustrious **Râmabhadra**, in the year two hundred exceeded by seventy-six, on the seventh (*lunar day*) of the bright half of the month of Vaiśâkha, (*in figures*) Saṁvat 276 Vaiśâkha śudi 7—on this lunar day specified as above by the year, month and (*civil*) day (*mentioned*)[21] met[22] here in the famous town[23] of **Pṛithûdaka** at the horse-fair[24] on the *Piśâchîchaturdaśî*[25] the (*following*) inhabitants of **Chûṭavârshika**,[26] **Bhaṭṭa Vîruka**'s sons **Vanda** and **Râjyavala**[27] and **Valluka**, likewise **Râṇuka**'s son **Râjyasiha**; the (*following*) inhabitants of **Utpalika**, **Bhalluka**'s son **Mâṅgaka**, **Chiṇha**'s son **Choṇarâka**;[28] likewise the (*following*) inhabitants of **Chikkariselavaṇapura**, **Daḍa**'s son **Kalluka**,[29] his son **Jayarâka**,[30] **Vishṇu**'s son **Âdityarâka**,[31] **Rajjuka**'s sons **Chiṇha** and **Raṅgaka**, **Kalluka**'s son **Vâmuka**;[32] the (*following*) inhabitants of **Valadevapura** (Baladeva-

[18] L. 15. The bracketed letters are blurred, but recognisable with the exception of षट् त॰, which are gone. The restoration is made certain by the calculation, 12–4–2 = 6. Read यज्ञवराहाय.

[19] L. 16. The following among the bracketed letters are not recognisable, but conjectural:—नुमान्यं । चन्द्रा । का । त्, likewise the bracketed Visarga. The word यावत् is superfluous.

[20] L. 17. The bracketed letters are nearly all unrecognisable. But the restoration is nevertheless certain.

[21] Instead of "specified as above by," etc., the literal translation would be "preceded by," which I have used on other occasions. I now follow Mr. Fleet's example in order to secure a greater conformity in the translations of the technical terms. It ought to be noted that the *divasa*, the solar or the civil day, does not occur in the specification, where the feminine *saptamyâm* requires *tithau* to be understood.

[22] I translate the crude form of the participle *samâyâta* by the preterite, "met," in order to make the sentence more intelligible. The author of the document, who was not a good Sanskṛit scholar, has omitted the case-termination in this word as well as at the end of each of the following names. He no doubt was misled by the usage prevailing in his vernacular.

[23] *Adhishṭhâna*, 'town,' may also mean 'capital.' But there is no evidence to show that king Bhoja resided in Pṛithûdaka.

[24] Though *yâtrâ* usually means 'pilgrimage' or 'religious festival,' the statements in the sequel show that it here means 'fair.' The fair may have been connected with a religious festival.

[25] *Piśâchîchaturdaśî*, literally the 'fourteenth (lunar day) of the female goblin,' probably was the name of the fourteenth lunar day of the dark half of Vaiśâkha or of Chaitra. For it must have fallen somewhat earlier than the bright half of Vaiśâkha and may have belonged to that month or to Chaitra accordingly as the reckoning was *amânta* or *pûrṇimânta*. I have not found the term in the dictionaries nor in the works on *vrata* at my disposal.

[26] In *chûṭavârshiketya*, and further on in *utpaliketya* and so forth the affix *tya*, which denotes 'the inhabitant of' or means 'found in,' has been erroneously added to the locative instead of to the crude form of the names. The same anomaly occurs in the Chaulukya Inscriptions, *Indian Antiquary*, vol. VI, p. 204, No. 7, plate ii, l. 2, etc.

[27] Râjyavala is perhaps the modern name Râjbal which occurs in Kaśmîr.

[28] With Choṇarâka compare the modern name Choṇḍâ, *Indian Antiquary*, vol. VII, p. 165.

[29] Kalluka is the modern name Kâlu, *Indian Antiquary*, loc. cit., p. 166. Daḍa is perhaps a variant for Dadda, the modern Dâdâ.

[30] Jayarâka may stand for Jayarâûka and be equivalent to the very common name Jerâj, *Indian Antiquary*, loc. cit., p. 166.

[31] Âdityarâka probably stands for Âdityarâûka and corresponds to the modern Âdit or Âditrâj.

[32] Vâmuka is known as a Brâhmaṇical name; *Jour. Bo. Br. R. A. Soc.*, vol. XII, extra number, p. 67.

pura), Khambhaṭa's son Hoddha, Mṛigâṅka's son Viḍḍaka, Keśava's son Dhaṇuka,[33] Khaṅgaka's son Vâmuka, Maṇikka's son Uehari;[34] the (*following*) inhabitants of Śâraṅkadika,[35] Nâra's sons Lohaṭa[36] (*or* Lâhaṭa) and Śaṅkara, Valluka's son Îśvarâditya; the (*following*) inhabitants of Sîharudukkaka, Ullaka's son Vachchhaka, Jayadharâka's son Raṇika, Sûra's son Pragada; the (*following*) inhabitants of Traighâṭaka, Dhâraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (*following*) inhabitants of Ghaṁghaka, Lallika's son Svâmirâka, Siṁghuka's son Sî[ha], Dâmodara's son Pombha,[37] Halluka's son Davvu, ... Kaśili, Mâṇa's[38] son Khajji; the (*following*) inhabitant of Aśvala-Uhovaka, Usûha's son Vaddha. The foreman of the . . . . dealers,[39] come from various countries, chief among whom are those mentioned above, grants to the sacred place[40] of famous Pṛithûdaka a charter to the following (*effect*): To the (*temple of the*) god[41] built by the illustrious Guhâditya in famous Kanyakubja, and to (*the temple of*) the god built by Kadambâditya even there in the Gotîrtha, and to the (*temple of the*) god riding on Garuḍa built by Bhûvaka, the son of the Nâgara[42] Bhaṭṭa Prabhâkara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (*temple of the*) sacrificial boar[43] built by the same Bhûvaka in famous Pṛithûdaka near the Eastern Sarasvatî, we have given on the sale of horses, mares, mules and other animals[44]—in Pṛithûdaka in the case of a purchase by the king as well as in the case of a purchase by the Ṭhakkuras,[45] the provincials and so forth, and in Traighâṭaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharmas*[46] for

[33] Compare the modern name Dhanâ, *Ind. Ant.*, loc. cit., p. 165.

[34] Maṇikka is the very common modern name Mânek from *mâṇikya*, 'a ruby.' Uehari is a very peculiar compound, but perfectly distinct on the impression.

[35] Śâraṅkadika may possibly be the modern Shârakpur in the Pañjâb; see *Imperial Gazetteer*, *sub voce*.

[36] Nâra is probably, like the modern name Nâru which is frequently used in Gujarât, an abbreviation of Nârâyaṇa. If Lâhaṭa is the correct reading, its first part may be connected with the modern name Lâdhâ, *Indian Antiquary*, loc. cit., p. 166.

[37] Compare the modern name Pomlâ, *Indian Antiquary*, loc. cit., p. 167.

[38] As the preceding word is mutilated, it is not certain if I have divided the syllables correctly. But Mâṇa seems to be the equivalent of the modern name Mânâ, *Indian Antiquary*, loc. cit., p. 166.

[39] I do not dare to propose any correction for the mutilated word *bhaṭâ-* or *haya-* which I do not understand and hence leave it untranslated. As *vyuvaharaka* no doubt stands for *vyavahâraka*, 'trader, dealer,' it is, however, not improbable that the immediately preceding word referred to that in which the traders dealt, and that some word meaning 'horses' or 'animals' is hidden under the meaningless syllables. The word *deśî*, which I have translated by 'foreman,' means literally, 'guide, instructor.' It would seem that the dealers had appointed a manager, who acted in their name. Though this is possible, I should have expected at the end of the compound *Śreṇî* or some equivalent term.

[40] *Sthâna*, literally 'a place,' is frequently used in the sense of 'a place sacred to a particular deity,' see, *e.g.*, the inscription from the temple of Bhadra Kâlî in Somnâth Pattan, *Vienna Oriental Journal*, vol. III, p. 7, verse 4, 6, p. 8, verse 9, etc. Here the sanctuary of the chief deity in Pṛithûdaka is probably intended.

[41] Though the god is not named to whom this and the next mentioned temples were dedicated, it may be conjectured that Vishṇu is meant, because the other two temples are Vaishṇava buildings.

[42] Nâgara is either the name of the subdivision of the Brâhmaṇs to which Prabhâkara belonged, or an honorific title indicating that he was the Chief Bhaṭṭa of the town of Kanauj.

[43] '*The sacrificial boar*' is Vishṇu in the boar-incarnation.

[44] *Rûpa* has the meaning 'an animal' according to the *Koshas*, and is used in that sense by Bâṇa.

[45] The Ṭhakkuras are the Ṭhâkurs or Râjput landholders; by *janapada*, 'the provincials,' the common people must be understood.

[46] *Dharma* denotes here and further on, where *one dharma* is mentioned, a kind of tithe set apart for religious purposes. The exact amount cannot be ascertained. It no doubt was regulated by custom, and so well known that its specification seemed unnecessary. In the translation the relative pronoun *yad* which precedes *dharmmadvayaṁ* has been left out intentionally, and the word *and* has been inserted in its stead, in order to make the sentence more intelligible.

each animal, as a perpetual endowment;[47] and dividing that into twenty-four shares, we have assigned seven shares to the (*temple of the*) god built by the illustrious Guhâditya, and seven shares to the (*temple of the*) god built by Kadambâditya, and seven shares to (*the temple of*) him who rides on Garuḍa, and one share[48] to the (*temple of the*) sacrificial boar built by Bhûvaka in Prithûdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithûdaka;[49] moreover we have assigned out of the twelve shares into which the one *dharma* given for each horse by the purchasers of horses has been divided, [*six*] shares to (*the temple of*) the sacrificial boar built by Bhûvaka in Prithûdaka near the Eastern Sarasvatî and to the temple priest of the latter two shares, and to the sacred place in famous Prithûdaka four shares. This [*should be agreed to*] by the sellers and buyers of horses, (*and*) the virtuous *Goshṭhikas*[50] should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as sun and moon exist. Moreover these shares should be divided [*by the Goshṭhikas*] according to [*the rule*] laid down above.

XXIV.—THE KANGRA JVALAMUKHI PRASASTI.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined edition of the Jvâlâmukhî *Praśasti* has been prepared according to three paper-impressions furnished to me by Dr. Burgess. The inscription was described by Sir A. Cunningham in his *Archæological Survey Reports*, vol. V., pp. 167-168. He has fixed its age and extracted from it the best part of the historical information which it conveys. It is incised on a stone slab, measuring 2′ 4″ by 1′ 6″, which is preserved in the porch of the temple of Bhavânî in Bhawan, a suburb of Koṭ Kângrâ.

It is written in two different alphabets,—the *maṅgala*, and the first verse, which fill the first two lines and the beginning of the third, being in modern Śâradâ characters while the remainder is in common Devanâgarî. The technical execution is not good. Some letters are imperfectly formed and the clerical mistakes, which are partly corrected, are very numerous. The latter may, however, in part be due to the carelessness of the writer of the copy from which the mason worked. As regards the preservation of the document, it must be noted that the left halves of lines 7-14 have been seriously damaged, and that further on, too, single letters have been effaced. The language is

[47] When it is stated that the two *dharmas* are given as a perpetual endowment, the meaning probably is that the sum was to be paid at each of the annual horse-fairs in Prithûdaka, Traighâṭaka and other places where the traders dealt. This follows from the further exhortations addressed to the sellers and buyers as well as to the *Goshṭhikas*.

[48] *Bhâgaikaḥ*, 'one share,' which occurs here and further on, as well as *dharmaikaḥ*, 'one *dharma*,' is bad Sanskrit caused by the vernacular expression *bhâg ek*.

[49] The ablative *prithûdakasthânât* is altogether wrong; it ought to be the dative or the genitive, as further on.

[50] The *Goshṭhikas* are the members of the *Pañch* or committee entrusted with the management of the religious endowments; see also *Indian Antiquary*, vol. IX, p. 171, note 26, where the modern Nepâlese name of such a committee, *guṭṭhi*, i.e., *goshṭhi*, is given.

Sanskṛit and, towards the end, not free from grammatical mistakes. With respect to the orthography, it may be stated that in the group *nt* the nasal is almost invariably expressed by an *anusvára* and *n*.

The inscription consists of two entirely distinct parts. Lines 1-14 contain, besides a double *Maṅgala*, nine very artificial verses in honour of Bhavânî-Jvâlâmukhî. Verse 10 informs us that this *Stotra* was composed by an ascetic of the Vedânta school called Râghavachaitanya. A poet of this name is repeatedly and reverentially quoted in Śârṅgadhara's *Paddhati* (see Professor Aufrecht's *Oxford Catalogue*, p. 124 B, and *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, p. 76). If, as seems not improbable, the two persons are identical, the *Stotra* must have been composed before A.D. 1363, the date of the *Paddhati*, and be at least about 80—100 years older than the inscription. In the second part, lines 15-24, one Krishṇabhaṭṭa informs us (verse 12) that he copied the above *Stotra*, and tells us regarding himself that he was 'a brother to the wives of others,' learned in all *Śástras*, a poet, a devotee of Harihara, and originally an inhabitant of Kâśî or Benares. His grandfather, he says (verse 11), who was also called Krishṇabhaṭṭa, belonged to the Drâviḍa subdivision of the Brâhmaṇs and to the Âtreya gotra, was able to explain the six *Darśanas* and had performed one or several Soma sacrifices. His father Vâgîśvara, he adds (*ibidem*), thoroughly knew the *Mímáṁsá*, the *Smṛitis*, and the science of the sacrifice, and had composed works of his own. Next follows (verses 13-14) the information regarding the ruler of the country, which has already been discussed by Sir A. Cunningham. He was Saṁsârachandra, son of Karmachandra and grandson of Meghachandra, "who after conquering all his foes presents the earth to those knowing the meaning of the *Vedas* and of the *Śástras*." The latter words show that Krishṇabhaṭṭa had received or hoped to receive Dakshiṇâ from the prince.

If I am right in reading (verse 13) *pañchamábdábhishiktaḥ* and in translating it by "who was anointed in the fifth year (*of the Lokakála*)," it appears that Saṁsârachandra mounted the throne in the year 1430 A.D., which corresponds to the year 4505 of the Saptarshi era; for Sir A. Cunningham (*loc. cit.*) has satisfactorily proved that this king belongs to the fifteenth century, "because he is the fourth after Rûpa-[chandra], the contemporary of Fîroz Tughlak in A.D. 1360, and the sixth before Dharma[chandra], the contemporary of Akbar in A.D. 1560." The following verse (15) praises Saṁsârachandra's minister, the chamberlain (*pratíhára*) Raṇî, *i.e.*, probably Raṇasiṁha, who was the son of the chamberlain Vîra, *i.e.*, Vîrasiṁha. Verse 16 is in honour of the Muhammadan overlord Sâhi Mahammad, who must be identified, as Sir A. Cunningham has shown, with Muhammad Saiyid, Emperor of Dehlî from A.D. 1433 to 1446. Verse 17 gives us the name of the mason Sûgîka who incised the inscription out of devotion towards, *i.e.*, while in the service of, the Kâmboja Delha. The concluding *maṅgala* in prose is addressed to Jvâlâmukhî, by one Sûryadhvaja, the pupil of the illustrious Karmadhvaja. This person probably was an ascetic connected with the temple or the worship of Bhavânî-Jvâlâmukhî. The whole second part of the inscription is no doubt the composition of Krishṇabhaṭṭa, who, though a poet and learned in all *Śástras*, was unable to write correct Sanskṛit. The date of the inscription, of course, lies between A.D. 1433 and 1446.

TRANSCRIPT.

L. 1. ओं ॥ ओं स्वस्ति ॥ ॥ ओं नमो ज्वालामुख्यै ॥
पायाज्ज्वालामुखी व॰ प्रणतसुरवरस्फारकोटीरकोटी-
कोटीव्याटीकमानद्युमणिसममणिश्रे-

2. णिभावेणिभाता ॥

कल्पान्तक्षोभजृंभाभररभससमारंभसंरंभभीम-
ज्वालामालाकरालाननलघुकवलीभूतभूतप्र-

3. पंचा [॥] १ [॥][1]

अव्यात् ज्वालामुखी वस्समरसमरसीभावसंभावनो[द्य]-
द्गीर्वाणव्यस्तवाणप्रहसितदितिभूगर्वसर्वंकषौजा ।
शौर्याहंभावसंभावितम-

4. हिषगलामन्नखड्गाग्रधारो-
च्छद्रक्तप्रणाली— त— रयहतिच्छिद्रितोर्व्वीधखण्डा ॥ २ ॥[2]
[पंचा]स्योदंचनप्रांचितचरणसरोजा सरोजासनादि-
[स्थ]त्यास्तु त्यागशूरासुरग

5. मरमदत्योगदत्यां च जन्या ॥

जन्या जन्यप्रपंचा [प्र]भवभयरुजाहारिणी हारिणी सा
वद्यावद्यानवद्यां धिय[मिय]मुदय[स्थे]ति वश्चेश्वरी वः ॥ ३ ॥[3]
साकसाक-

6. सकंसाग्रमनग्रमनताग्राविभाताविभाता
दिव्यादिव्यापदूनाविषमविषमयत्क्लेशभीमाग्रभीमा ॥
वामावामावताद्वो यतिनि यतिनिरी-

7. क्षासमक्षा

जालंजालंधरं श्रीचयनचयनयोगश्रितोमाश्रितोमा ॥ ४ ॥[4]
देवी ज्वालामुखी वश्चिरमशुभमलं खंडिषीष्टैधिषीष्ट
स्थामैतस्याः प्रसादाल्कि-

8. मपि तनु मह[चे]तसा [सं]गसीष्ट ॥

विद्या [वि]द्यो[ति]षीष्ट प्र[क]तिमनुविदे—यिषीष्ट प्रसत्ति-
र्धीः संबोभूयिषीष्ट प्रचुरपरिमला—न्म्रकोकूयिषीष्ट ॥ ५ ॥[5]
दुर्गा-

9. दुर्गार्त्तिंवोव्यादलिकुलतरलां[वै]जयं[न्तीं]जयंन्ती-
मालामालालयंन्ती[क]लित[क]लिमलाविस्रुताशास्रुताशा ॥
दुर्गादुर्गार्त्तिंवोव्यादलिकुलतरलां वैज-

[1] Metre of verses 1—9, Sragdharâ. The word च्छोभ in Pâda 3 is not certain. The consonants of the first syllable look like *ḍhchh*, an impossible combination.

[2] Read ॰कषौजाः. The original had originally शौर्यौ॰ which has been corrected. The last syllable of खड्गाग्र stands above the line. Perhaps विसृत to be restored; रय stands above the line.

[3] Read स्थित्यास्तु. ॰दत्योग॰ stands above the line.

[4] The text had in Pâda 3 originally यतिनियतिनियतिनिरीक्षा, but syllables 7—9 have been deleted by means of kâkapâdas. Add at the end of the foot समक्षा.

[5] Read at the end of Pâda 3 प्रसत्ति॰. Probably र्गीः प्रकोकूयिषीष्ट to be read.

L. 10. यंन्तीं[ज]यन्ती-
मालामाला[लयं]न्तोकलित[कलिमला]विश्रुताश्चा[श्रु]ताश्चा ॥ ६ ॥[6]
साव्याज्ञांसर्वदाव: कलितहरिपदादेवविद्यासलोमा
साव्याज्ञांसर्वदाव:

11. कलितहरिपदा[दे]वि[द्या]रसोमा ॥
सा[व्याज्ञां]सर्वदा[व]: कलितहरि[प]दादे[व]विद्यारसोमा
साव्याज्ञांसर्वदाव: कलितहरिपदादेवविद्यारसो-

12. मा [॥] ७ [॥]
एधंती छिद्यमानां वि — नु — — [म]तिं [या] — —ी सर्वं —ानो-
दयंन्ती वो विबाध[त्यषति] पं — — या पाथयंन्तो सुखानि ॥
पुंस: सेव्या विनत्या विजयति सुदुता क-

13. ल्मषं त[ष्णु]वाना
धर्मेश्री — ासुकर्मफलमुप[चिनु]ते — — लोकस्य सारं ॥ ८ ॥[7]
—गीसोष्ट ि— —ष्टं सकलकलिकलां कंसिषोष्टाश्रिश्रीष्ट
श्रेयस्तासीष्ट

14. दासीष्ट च निरतिशयां — तं— —ों—षीष्ट ॥
— ासीष्टा — ार — ज्ञा — — सदन — रा गाहिषीष्टा — षीष्ट
स्थासीष्टास्थां धृषीष्टाहितक्रति निक्षषीष्टाद्य कात्यायनी

15. ते ॥ ९ ॥
श्रीमद्राघ[व]चैतन्यमुनिना ब्रह्मवा[दि]ना ।
[स्तव]रत्नावली सेयं [ज्वा]लामुख्यै समर्पिता ॥ १० ॥[8]
विद्वानात्रेयगोत्र: कलिमलदलनो द्राविड: क्र-

16. ष्णभट्टे-
ष्वड्दर्शिन्या: प्रवक्ता नृपति[सुत]नुत: सोमसंस्थाभिषिक्त: ॥
तस्माद्वागीश्वराख्य: समजनि सुधियामग्रणीर्ग्रंथकर्त्ता
मीमांसा-

17. पारदृश्वा स्मृति — — [नि]पु[णो] यज्ञविद्याप्रवीण: ॥ [११ ॥]
तत्सूनु: क्रष्णभट्ट: परमरवनितासोदर: सर्वविद्या-
पारीण: काव्यकर्त्ता हरिहरचरणांभोजभृंगोतिवेलं ।

18. काशीवासी समेत्यालिखदिद[सुर]भिलिं ि— ि — स्तोत्ररत्नं
ज्वालामुख्या महिम्न: कलयत तदिदं भुक्तिमुक्तिप्रधानं ॥ [१२ ॥]
वंशे जैवातृकस्याभवदवनिपतिमे-

19. घचंद्रस्ततोभू-
द्राजा श्रीकर्मचंद्रो गुणगणनिलय: सत्कुमुद्वत्सुधांशु: ॥

[6] At the end of l. 8 the syllables त्रिंबो have been deleted. In Pâda 2 the text had originally कलिमदाला, of which the third and fourth syllables have been deleted, while another म has been written above the line.

[7] विबाधत्य॰ seems to be wrong.

[8] Metre, Anushṭubh.

[9] Metre of verses 11-13, Sragdharâ. Read क्रष्णभट्टष्षड्दर्शन्या: ; ॰सुत॰ is doubtful.

तस्मात्संसारचंद्रः समजनि नृपतिः पंचमा[ब्दा]भिषिक्तः
शत्रून्सर्वान्विजि-

L. 20. त्वा.वितरति वसुधां वेदशास्त्रार्थविद्भ्यः ॥ [१३ ॥][10]
कीर्त्तिर्यस्य तुषारहारविशदा लोकत्रयं गाहते
प्रालेयाद्रिमिषेण पंनगपतिव्याजेन चंद्रछ्वलात ।

21. यन्मुर्त्तिश्च सतामभीष्टफलदश्चिन्ता[म]णिः शोभते
सोयं भूपतिशेखरो विजयते संसारचंद्रो नृपः ॥ [१४][11]
वीरप्रतीहारसुतं वदान्ये मह्हीपते वोढरि रा-

22. ज्यभारं ॥
रणोप्रवीहारजितारिवर्गं भवत्प्रशस्तिः परिरक्षति क्षितिं ॥ [१५ ॥][12]
ब्रह्मांडोन्नगुहांन्तरं दृढतरं निर्माय कूर्मासनं
क्षीरांभोनिधियो-

23. गपट्टकलिताप्युग्रा तमःकुंन्तलान् ॥
कालं वस्तु विजित्य पश्यति परं ज्योतिः प्रतापाभिधं
श्रीमत्साहिमहंमदस्य जयतात्कीर्त्तिः परा योगिनी । [१६ ॥][13]

24. श्रीमद्गणपतिशुक्लप्रीत्या कांबोजदेल्हस्य ॥
भक्त्या लेखितमतत्स्तोत्रं सूगीकसूत्रधाराश्च ॥ [१७ ॥][14]
श्रीमत्कर्मध्वजशिष्यसूर्यध्वजस्य ज्वालामुख्यै नमः [॥]

TRANSLATION.[15]

Verse 10. By the famous ascetic Râghavachaitanya, a Vedântist, has this string of jewel-like praise been offered to Jvâlâmukhî.

11. (*There was*) a learned Drâviḍa of the Âtreya *gotra*, Kṛishṇabhaṭṭa, a destroyer of the impurity of the *Kali* age, a teacher of the six *Darśanas*, who was honoured by the sons of kings and who had bathed on (*the completion of*) *Soma* sacrifices. From him was born a leader of wise men, called Vâgîśvara, a composer of works, who had completely mastered the *Mîmâṁsâ*, was clever in (*the exposition of*) the *Smṛitis* . . . . and was learned in sacrificial lore.

12. His son Kṛishṇabhaṭṭa, a brother to the wives of others, a master of all sciences, a composer of poetry, a bee on the lotus of the feet of Harihara (*filled*) with excessive (*devotion*), an inhabitant of Kâśî, came and copied with broad . . . . . . this most excellent hymn on the greatness of Jvâlâmukhî; take notice of this (*poem that is*) most important for (*the attainment of*) enjoyments and liberation.[16]

[10] Read °पतिसंघ°. विजित्वा is a grammatical mistake for विजित्य, which the author committed in order to escape a metrical fault.

[11] Metre, Śârdûlavikrîḍita. Read चंद्रकलात्.

[12] Metre, Upajâti. Read वीरप्रतीहार° and रणोप्रतीहार°.

[13] Metre, Śârdûlavikrîḍita.

[14] Metre, Gîti. Read °मेतत्स्तो; °सूत्रधारेण.

[15] I omit verses 1—9 as they possess little general interest.

[16] The use of *ativelaṁ*, literally 'excessively,' which seems to mean '(*filled*) with excessive (*devotion*),' is not idiomatic.

13. In the race of the (*lord of this country*) to whom long life may be granted arose king Meghachandra. From him sprang the illustrious king Karmachandra, the abode of a multitude of virtues, a moon for (*that*) assemblage of lotuses, virtuous men. From him was born king Saṁsârachandra, anointed in the fifth year (*of the Lokakâla*); after conquering all his enemies, he presents the earth to those who know the meaning of the *Vedas* and of the *Śâstras*.[17]

14. Victorious is that best among princes, king Saṁsârachandra, whose fame, resplendent like snow or a string of pearls, pervades the three worlds in the guise of the snowy mountains, of the lord of snakes, and of the moon,—he whose form shines as the *Chintâmaṇi* that grants the desired rewards to the virtuous.

15. While the chamberlain (*pratîhâra*) Raṇî who has conquered hosts of foes, the noble son of the chamberlain (*pratîhâra*) Vîra, carries the burden of the government, thy fame, O king, protects the earth.

16. Victorious be the fame of the illustrious Sâhi Mahammada, that most excellent sorceress who sees the supreme light called majesty, after having most firmly fixed the tortoise-seat in the cave called Brahman's egg, after having shorn the locks of darkness, even using the milk-ocean during her devotions as the knee-cloth, and after having conquered the dark matter.

17. Through pure fondness for divine Gaṇapati, out of devotion for the Kâmboja Delha, this hymn has been caused to be written by the mason Sûgîka.[18]

Of Sûryadhvaja, the pupil of famous Karmadhvaja, adoration to Jvâlâmukhî!

XXV.—TWO CHANDELLA INSCRIPTIONS.

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

I.

MAU STONE INSCRIPTION OF MADANAVARMADEVA.

The stone which bears this inscription was discovered in 1813 by Lieutenant William Price, at the foot of a rocky hill in the vicinity of the town of Mau, in the Jhânsî District of the North-Western Provinces, where "the natives were accustomed to sharpen their knives and *talwars* upon it." Lieutenant Price presented it to the Asiatic Society of Bengal, and it is now in the India Museum at Calcutta. He published a transcript and translation[1] of the inscription in the *Asiatic Researches*, vol. XII, pages 357-374.

[17] *Satkumudvachchandraḥ*, 'a moon for (*that*) assemblage of lotuses, virtuous men,' is most objectionable. For the poet really means to say that the king causes good men to prosper, just as the moon causes the lotus flowers to open, and he ought to have said *satkumuchchandraḥ*, or *satkumudachandraḥ*. The affix *vat* which makes the simile to halt, has probably been added only because the poet did not know how to satisfy the requirements of the metre. The same cause has also induced him to use the incorrect form *vijitvâ*.

[18] *Lekhtiam*, 'has been caused to be written,' probably has been put, instead of *likhitam* or *utkîrṇam*, 'has been written or incised,' neither of which would fit the metre.

[1] This translation contains one serious error in introducing a second king Sallakshaṇavarman after Jayavarmadeva—an error which has not been hitherto rectified.

The inscription, so far as I can judge from the impression, consists of 29 lines. The writing covers a space of about 4′ 0½″ broad by 3′ 1″ high, and a considerable portion of it is greatly damaged. Thus, the last line is almost completely effaced, and portions of about half the number of lines are either gone altogether or have become illegible, as will be seen from my transcript of the text. Fortunately, however, the names of the royal personages mentioned in the inscription are all well preserved, so that in all probability little of historical importance has been lost. The size of the letters is about ⅞″. The characters are Nâgarî of about the twelfth century, similar in style to those of the inscriptions from Ajaygaḍh and Mahobâ, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii; and all that need be said about them here, is that in this particular alphabet it is sometimes difficult to distinguish between the signs for *g*, *n* and *m*. The language is Sanskṛit, and, so far as the inscription is legible, it is in verse throughout. The names of the composer and of the engraver may have been given in the concluding lines, but they are no longer legible. As regards orthography, *b* is denoted by the sign for *v* everywhere except in *Kânyakubjaṁ*, line 3, *abdher*, line 14, *abbhraṁlihair* and *abbhrabhrânti*, line 18, *babhûvuḥ* (?) and *bibhrad*, line 21, and *bbhûyasî*, line 25; the dental *n* is used instead of the *anusvâra* in *śubhrânśu*, line 10, *vanśa*, lines 11 (twice), 19 (?) and 23, *mîmânsaka*, line 11, and *yajñânśa*, line 19; and *ujvala* occurs for *ujjvala*, in lines 13 and 15 (but not in line 16).

The inscription, in its present state, contains no date, but as it clearly is of the time of the (Chandella) king Madanavarman,[2] it must be referred to about the middle of the twelfth century A. D. Its proper object is to record the erection of a temple of Vishṇu, the building of a tank near the village of Deddu, and the execution of some other work of piety, by one of the king's ministers whose name appears to have been Gadâdhara (verses 46-48); and by way of introduction the inscription (in verses 3-16) gives a list of the (Chandella) kings from Dhaṅga to Madanavarman, and (in verses 17-45) an account of the family of the ministers of these kings, to which Gadâdhara belonged.

The line of kings here presented to us, together with few remarks of historical importance, is as follows :—

(1.) Dhaṅga,[3] defeated the king of Kanyakubja (v. 3).
(2.) His son Gaṇḍadeva (v. 4).
(3.) His son Vidyâdharadeva (v. 5).
(4.) His son Vijayapâla (v. 6).
(5.) His son Kîrtivarmadeva (vv. 7-8).
(6.) His son Sallakshaṇavarmadeva (vv. 9-10); evidently carried on a war in the country of Antarvedî (vv. 38-39).
(7.) His son Jayavarmadeva (v. 11); succeeded by
(8.) Pṛithvîvarman, the younger brother of (6) Sallakshaṇavarman, (vv. 12-13).
(9.) His son Madanavarman defeated the kings of Chedi and Mâlava, and made the king of Kâśi keep on friendly terms (vv. 14-16).

[2] See *ante*, page 153.

[3] See note 62 on the translation of verse 3.

As regards the line of ministers, it suffices here to state that in the family of Gautama Akshapâda, the reputed founder of the Nyâya system of philosophy, there was born Prabhâsa, the prime minister of the kings Dhaṅga and Gaṇḍa (vv. 18-22). His son was Śivanâga, the minister of Vidyâdhara (vv. 23-24); and from him sprang Mahîpâla, the minister of Vijayapâla (vv. 25-26). Mahîpâla had two sons, Ananta and Yogeśvara, of whom Ananta was minister under Kîrtivarman and Sallakshaṇavarman (vv. 27-39). Ananta had two wives and several sons, of whom one, probably Gadâdhara, was appointed *Pratihâra* by Jayavarman (v. 40), and prime minister by Pṛithvîvarman (v. 41), a post which he continued to hold under Madanavarman (v. 42). In this account of the ministers all the names of the kings are repeated in the same order in which they are given in the earlier part of the inscription.

Of the localities mentioned in the inscription the country of Antarvedî (in verse 38) is the Doab or district between the Gaṅgâ and Yamunâ rivers; and the village of Deddu (in verse 47) must have been near where the inscription has been found. Prabhâsa, mentioned by way of comparison in verse 20, is a famous place of pilgrimage on the west coast, at Verâwal Paṭṭan in Kâṭhiâwâḍ.

TEXT.[1]

L. 1. . . . .[2]

– – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – ⏓ :

श्रीव[त्सा]ङ्कं दधदपि वपुर्दिव्यमव्यक्त एव ।

मायाजालैर्यमितभुवनो ऽप्येकहेतुर्विमुक्ते -

– – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – ⏓ ॥[3]—[1].

⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑[4]

2. ⏑ – – ⏑ पत्रावली[नां]

[भं]गिः प्रोद्य[स्त]ल[क्ष्मी]कुचकल[श]तटाद्वक्षसि श्रीधरस्य ।

संक्रान्ता पातु युष्मानतिविशदलिपिर्दर्शनीया शिलाभे

विन्यस्ता मन्मथेनोन्मदसुरतविधि[व्यक्ति]केव प्र[श]स्तिः ॥[5]—[2].

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – ⏓ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑ [ना]मा

नरेन्द्रः[।]

3. ⏑ ⏑ [नि]खिल[नृपं] यः कान्यकुब्जं नरेन्द्रं समर[भु]वि विजित्य प्राप साम्राज्यमुच्चैः ॥[6]—[3].

दर्प्पकण्डू[य]दोर्द्दण्डद्विषत्खण्डनपण्डितः ।

[7]गण्डदेवो ऽभवत्तस्माच्चतुर[न्ता]वनीश्वरः ॥[8]—[4].

तस्मादशेषनरपतिमौलिषु विश्रा[न्त]कान्तपदकमलः ।

श्रीविद्याधरदेवः . . . . . [वा]सवो जज्ञे ॥[9]—[5].

अजनि विजयपा -

[1] From an impression taken by the Editor.

[2] Here there are, preceding the first verse, traces of about twelve *aksharas*. One would expect ओं नमो भगवते वासुदेवाय, or some similar phrase.

[3] Metre, Mandâkrântâ.

[4] It is impossible to say exactly how many *aksharas* are effaced at the end of this and the beginning of the next line.

Metre, Sragdharâ.

Metre, Mâlinî.

[7] The back of the impression shows distinctly that this name is here गण्ड, not नन्द.

[8] Metre, Śloka (Anushṭubh).

[9] Metre, Âryâ.

L. 4. [ल]: स्फारकीर्त्त्या विशाल: [शुभ]चरितपवित्रस्तस्य राज्ञ: सुपुत्र: ।
चपितनिखिलदुष्ट: प्रोषिताशेषशिष्ट: क्षतकलि[युगभङ्ग:?] क्षोणि — — ◡ — ◡ : ॥[10]—[6].
भुवनत्रयगीतपुण्यकीर्त्तिस्तनयो ऽस्याजनि कीर्त्तिवर्म्मदेव: ।
◡ ◡ — [कलि][कल्मषं विहृतं?] ◡ ◡ — धर्म्म इ[वात्र?] यो ऽवतीर्ण: ॥[11]—[7].
जिग्ये
5. येनारिवर्ग: [कि]ल सममरि[भि]: षड्भिरेवान्तरङ्गै:
सार्द्धं धर्म्मेण नीतान्यनुदिनमधिकं[12] वृद्धिमङ्गानि सप्त ।
उच्छिन्न: कण्टकौघो जगति कलिमल[ाधीनवै ?]रेण साकं
[स्वाज्ञा] सञ्चारिता चाजलधिपरिसरं [स्फार]कीर्त्त्या सहैव ॥[13]—[8].
— — — ◡ ◡ — [स्व]विक्रमभरप्रोन्निद्रितारि: सदा
श्री -
6. [स]ल्लक्षणवर्म्मदेवनृपतिस्तस्यात्मजो ऽ[भू]त्प्रभु: [।]
धौरेय: श्रुतशालिनाङ्गुणवतां व(ब)न्धु: कलानां निधि:
सद्वृत्तस्य च सद्म कल्पविटपी नि:[शेषपुण्य]र्थिनां ॥[14]—[9].
ये[ना]च्छिद्यारिलक्ष्मीमखिलकु[लज]ने यच्छतोच्चैर्म्मिर[स्ता]
[सा] कष्टा दु:ख[वृत्ति] ◡ ◡ ◡ ◡ ◡ ◡ — — [श्रि?]ये किञ्च यस्य ।
राज्ञां सेवागतानां क -
7. न[क]मणिमयोद्भासिनेपथ्यसाम्या -
दन्येषां चाश्रितानां सदसि किमपि नाभूद्विशेषोपलम्भ: ॥[15]—[10].
[श्रौदार्य]सत्यनयशौर्यनिवासभूमिस्तस्याजनिष्ट तनयो जयवर्म्मदेव: ।
यस्य प्रतापतपनाभ्युदयेन भूपा दीपा इव [क्षत?] ◡ —: ◡ ◡ — न रेजु: ॥[16]—[11].
श्रीसल्लक्षणवर्म्मक्षोणीनाथस्य सोदरोव -
8. रज: ।
अथ पृथ्वीवर्म्मनृप: कुलराज्यधुरान्दधौ धुर्य: ॥[17]—[12].
अशिष्टेषु द्वेषो भृशमभिरति: पात्रनिवहे
जिघृक्षा न्याय्ये ऽर्थे विधिवदथ तीर्थे वितरणं ।
परा [रक्षा भूतेष्व]पि च विनयादानपरता
वितेने येनेत्थं क्षतचरितमुच्चैरिह कला ॥[18] —[13].
अजनि मदनवर्म्मभूमिपालस्त्रिभुवनविश्रुतविक्रमो ऽथ तस्मात् ।
9. भुजव(ब)लमवलोक्य यस्य [मे]ने ऽद्भुतव(ब)लभीमकथा जनैरमिथ्या ॥[19]—[14].
द्राग्विद्रात्येव चैद्य: समरभरजितो यस्य नाम्नापि नित्यं
कालं सौहार्द्दवृत्त्या गमयति सततं त्रासत: काशिराज: ।
येनौद्धत्यं दधान: स च सपदि समुन्मूलितो मालवेश -
स्तन्वन्तो यत्र भक्तिं परमवनिभुज: स्वास्थ्यमन्ये च भेजु: ॥[20]—[15].

[10] Metre, Mâlinî.

[11] Metre, Aupachchhandasika.

[12] I should have expected ॰धिकां.

[13] Metre, Sragdharâ.

[14] Metre, Śârdûlavikrîḍita.

[15] Metre, Sragdharâ.

[16] Metre, Vasantatilakâ.

[17] Metre, Âryâ.

[18] Metre, Śikhariṇî.

[19] Metre, Pushpitâgrâ.

[20] Metre, Sragdharâ; and of the next verse.

L. 10. कृष्टायां वेगवल्गत्तुरगखुरपुटैर्व्वैरिकण्ठावसृक्तैः
सिक्तायां रक्ततोयैः समरभुवि भृशं तेन शुभ्राम्शुगौरं[21] ।
मुक्तावीजं यदुप्तं रिपुकरिशिरसां कीर्त्तिवल्ली ततो ऽ[भू] -
त्तस्यागाधःप्रसेकात्कमलभवसभामण्डपं व्यानशे सा ॥ —[16].
अथ नृपतीनामेषां ये राज्यधुरन्धरा महामात्याः ।
अभव -
11. न्विशुद्धचरितास्तद्वन्शः[22] कीर्त्यते ऽधुना वन्द्यः ॥[23]—[17].
सूनुर्व्विश्वसृजः समस्तभुवनैर्यो माननीयो ऽङ्गिरा -
स्तद्वन्शे[24] भगवानजायत मुनिर्व्विद्यानिधिर्ग्गौतमः ।
द्रागमीमान्सकरूपिणा[25] प्रकटिते भालेक्षणे शम्भुना
रोषाद्वादविधौ निजे पदतले येनाक्षि संदर्शितं ॥[26]—[18].
न्यायदर्शनविकासनद -
12. क्षः सो ऽक्षपाद इह कस्य न वन्द्यः ।
प्रत्यतिष्ठिपदपास्य कुतर्क्कानीश्वरस्य महिमातिशयं यः ॥[27]—[19].
तस्योदग्रतपःप्रभाववसतेर्ग्गोत्रे विशुद्धे क्रमा -
त्पु[ण्ये]कायतनं गुणौघसदनं जज्ञे प्रभासः सुधीः ।
अत्युद्दामसरस्वतीविलसितैर्नोल्लासितं सादराः
प्राभासं व्रतिनः सुतीर्थमिव यं द्रष्टुं ययुः श्रेयसे ॥[28]—[20].
13. सर्व्वोपधाशुद्धिमतान्धुरीणो धङ्गेन गण्डेन[29] च भूभृता यः ।
नयप्रयोगे गहने सुदक्षः परीक्ष्य चक्रे ऽखिलमन्त्रिमुख्यः ॥[30]—[21].
सुदृढतरवु(ब)द्धमूलः समेधितस्तन्नयाम्वु(म्बु)सेकेन ।
राज्यतरुरभवदनयोस्त्रिवर्ग्गफलदः सदा नृपयोः ॥[31]—[22].
वु(बु)द्ध्या श्रुतेन व(ब)हुना धिषणायमानश्चन्द्रातपोज्व(ज्ज्व)लयशोभृतदिग्वितानः ।
आजौ विपक्षनिवहैरवि -
14. षह्यधामा तस्मादजायत कृती शिवनागनामा ॥[32]—[23].
अभिष्टोतुं शक्यं कथमिव गुणास्तस्य सुमते -
र्य एकः सद्वृत्तः सचिवपद[मास्थाय] न चिरं ।
क्रमाद्राज्यं विद्याधरनरपतेर्न्नित्यकरदी -
कृताशेषोर्व्वीशं व्यधित भुवि सर्व्वातिशयितं ॥[33]—[24].
विशुद्धाद्दुग्धाब्धेर्व्विधुरिव जगन्नेत्रसुभगो
महीपालस्तस्मादभवद -
15. भिरामोज्व(ज्ज्व)लगुणः ।
गिरं सत्येन स्वां मतिमखिलकार्यैः [सु]फलिते -

[21] Read शुभ्रांशु॰.
[22] Read ॰वंशः.
[23] Metre, Gîti.
[24] Read ॰वंशे.
[25] Read ॰मांसकरूपिणा.
[26] Metre, Śârdûlavikrîḍita.
[27] Metre, Svâgatâ.
[28] Metre, Śârdûlavikrîḍita.
[29] Here, again, the first *akshara* of this word, on the back of the impression, is distinctly ग, not म.
[30] Metre, Upajâti.
[31] Metre, Âryâ.
[32] Metre, Vasántatilakâ.
[33] Metre, Śikhariṇî; and of the next verse.

यं इष्टापूर्त्ताभ्यां श्रियमपि कृतार्थत्वमनयत् ॥ —[25].

अविकलकुलकार्य्यधुराभरं विजयपालनराधिपतेर्द्दधत् ।

स निरवद्यनयान्वितविक्रमः सुसचिवेषु बभूव निदर्शनं ॥[34]—[26].

सच्चैकधाम सद्योगनित्योल्लासिवपुः क्व -

L. 16. ती ।

जगन्नरत्नमो जज्ञे ऽनन्तो ऽनन्तगुणस्ततः ॥[35]—[27].

अभूद्भूरिगुणाधारो यस्य योगीश्वरो ऽनुजः ।

स रामस्येव सौमित्रि . . . . . धन[व्रत]ः ॥ —[28].

अत्युच्चैरुदितोदितं कुलमिदं ब्रा(ब्रा)ह्मण्यमत्युज्वलं

वेदस्याध्ययनं श्रुतं च विमलं श्रीः शिष्टसाधा[र]णी ।

शौर्यं दुर्व्विषहं रणेषु सततं सर्व्वत्र वाक्सूनृता

ऽन -

17. न्तस्यास्य महात्मनः शुभमतेः किं किं न लोकोत्तरम् ॥[36]—[29].

मन्त्री मन्त्राधिकारे सुमहति हृदयं गूढविश्रम्भकृत्ये

नित्यं हस्त्य[श्वनेता?] रिपुषु [पुर?]व(ब)लाध्यक्ष एकस्वगोप्ता ।

निर्ज्जेता शात्रवा[णाम] ⏑ ⏑ ⏑ ⏑ ⏑ [श]ः सर्व्ववीरैक[धु]र्यः

कार्ये कस्मिन्न सोभूदभिमतसचिवः कीर्त्तिवर्म्मेश्वरस्य ॥[37]—[30].

युक्तश्चेत्स -

18. चिवो गुणैरभिजनप्रज्ञा[शुचि]त्वादिभि -

र्नेता स्यान्न त[दा] स्फुटं नृपतिना काचिद्दुरापोन्नतिः ।

तस्मिन्नेतृवरे ऽनुशासति [धरां य]त्कीर्त्तिवर्म्मप्रभुः

कीर्त्या स[च्च]रितैः श्रिया च जितवान्धर्म्मात्म[जं नाद्भुतं?] ॥[38]—[31].

— — — [ध्वर]वह्निधूमनिवहैरत्यर्थमभ्रंलिहै -

रभ्रभ्रान्तिभृतामशेषशिखिनां नृत्त -

19. क्रियाहेतुभिः ।

— — — ⏑ तलो ⏑ — [पि?] म[घ]वा यशान्श[39] — — [श्वते]

धर्म्मस्तस्य गुणोत्तरे हि गणयत्य[ल्पं न दो?]षं महान् ॥ —[32].

आ[स]र्व्वा नाम महार्ह्वंश्यजा[40] पुण्यचरितमहनीया ।

अनसूया ऽत्रिमुनेरिव . . . . ॥[41]—[33].

द्वितीयापि च तस्याभूद्भार्या सत्कुलसम्भवा ।

क्षमाशीलार्ज्ज -

20. . . . . ॥[42]—[34].

. . . . [न]मनघं ।

वत्सं नाम सुधर्म्माधिष्ठितम[भ्यु]न्नतं सुनेत्रमिव ॥[43]—[35].

[34] Metre, Drutavilambita.

[35] Metre, Śloka (Anushṭubh); and of the next verse.

[36] Metre, Śârdûlavikrîḍita.

[37] Metre, Sragdharâ.

[38] Metre, Śârdûlavikrîḍita; and of the next verse.

[39] Read यशांश.

[40] Read °वंशजा.

[41] Metre, Âryâ.

[42] Metre, Śloka (Anushṭubh).

[43] Metre, Gîti.

— —: स्वच्छ[म]तिर्विशुद्धचरित: सौजन्यरत्नाकरो
 वि[ष्णुर्द्दोष]हरस्य शौर्यगरिमन्ना(ब्रा)ह्मण्य — — ⏑ ⏑̄ ।
— — — ⏑[गदा]धरो गुणनिधि: साधुप्रियो वामन:
 प्र-

L. 21. द्युम्नश्च [बभूवु?]·— ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ ⏑̄ ॥[44]—[36].
— — ⏑ — ⏑ [वि?]भुनातिगुणानुरा[गा]ल्लक्षणक्षितिभुजा च परीक्ष्य [सम्यक्?] ।
सर्व्वे ऽ[मुनाव्य?]⏑ ⏑ — ⏑ ⏑ रं नियुक्ता: कार्येषु सुप्रशुचिशूरजनोचितेषु ॥[45]—[37].
अथ सल्लक्षणवर्म्म[प्रभु?] . . . . पुन: ।
अन्तर्व्वेदीविषये . . .

22. . . . . ॥[46]—[38].
— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ ⏑̄
 शौर्योद्रेकविनिर्ज्जिता निजविभो: पादावनम्रीकृता: ।
कृत्वा कण्टकशोधनं जनपदे ऽपास्य प्रजानां भयं
 ताभ्य: संविदधे च वृद्धिरसमा कोशस्य दण्डस्य च ॥[47]—[39].
हित्वा देहमिदश ⏑ ⏑ — भानुकन्याजला[न्त]:
 श्लाघेत्र ऽनन्ते ⏑

23. ⏑ ⏑ [पर]मं ब्र(ब्र)ह्मसायुज्यमापे ।
शास्तारीणामिति स जयवर्म्मावनीन्द्रेण यत्ना -
 दात्मासत्तौ प्रथितमहिमा प्रातिहार्ये नियुक्त: ॥[48]—[40].
मौल: सद्वन्शजन्मा[49] शुचिरमलमति: शास्त्रविद्दृष्टकर्म्मा
 वाग्मी दक्ष: प्रगल्भ: करितुरगरथारोहविज्ञ: कृता[स्त्र]: ।
[मन्त्रे गूढो?] ऽनुरागप्रभृतिगुणयुतश्चे -

24. ⏑ — — [नुभाव्य:]
 श्रीपृथ्वीवर्म्मनाम्ना तदनु नृपतिना मन्त्रिमुख्यश्च चक्रे ॥[50]—[41].
सर्व्वैरङ्गै: समग्रं व्यधित निपुणधीस्तस्य राज्ञो ऽथ राज्यं
 साचि[व्यं बिभ्र]दुच्चैस्तदनु च मदनक्षोणिपालस्य सो ऽयं ।
षाड्गुण्यादिप्रयोगै: [स]मयसमुचितै: प्रह्वभावं नरेन्द्रा -
 न्नीत्वा सर्व्वान्क्रमेण व्यतनुत वसुधैश्वर्यमेकात[पत्रम्] ॥ —[42].

25. — — — ⏑ ⏑ — क्षमो ऽपि विविधैर्युक्तो गुणौघैरपि
 श्रीमान्नीतिमान्गदाधर इति ब्रू(ब्रू)ते जनो ऽयं [स्वयं?] ।
गाम्भीर्येण पयोनिधिं ⏑ ⏑ ⏑ — — — ⏑ — — [प्यसौ]
 वु[बु]द्ध्याध:कृतवान्गुरुं ⏑ ⏑ ⏑ — [केनो]न्नतिर्भूयसी ॥[51]—[43].
कलत्रं सन्तत्यै श्रुतमपि सदाचा[रवि]धये
 म[होभू]त्यै वेदा वसु सकललोको[पकृतये?] ।

[44] Metre, Śârdûlavikrîḍita.
[45] Metre, Vasantatilakâ.
[46] Metre, Âryâ.
[47] Metre, Śârdûlavikrîḍita.
[48] Metre, Mandâkrânta.
[49] Read सद्वंश॰.
[50] Metre, Sragdharâ; and of the next verse.
[51] Metre, Śârdûlavikrîḍita.

L. 26. ⏑ – – – – – [प्रव]णमनसस्तस्य चरितैः
कलिस्तं प्रत्यस्तंगत इव स मेने खलु जनैः ॥[52]—[44].
पुत्राः श्रीधरविद्याधराद[यो] यद्गुणैर्ज्जगज्जयिनः ।
तस्याभूव[न्स] ततो धुरि स्थितः सर्व्वपुत्रवतां ॥[53]—[45].
इष्टापूर्त्तप्रचुर[सु]कृतारम्भनित्यादृतेन
प्रासादो ऽयं ⏑ ⏑ ⏑ ⏑ युतस्तेन निर्म्माप्यते स्म ।
प्रत्य – – ⏑ ⏑

27. ⏑ ⏑ ⏑ – – ⏑ – – यणो ऽस्मि-
न्देवः सो ऽयं वसु हि महतां पुण्यकर्म्मोपयोगि ॥[54]—[46].
किञ्चात्यर्थं विशुद्धै[र्व्वं]स्तुभिरतिमहान्कारितस्तेन यत्रा-
[इ]ह ग्रामस्य सीम्नि प्रचुरपृथुशिलाव(ब)न्धरम्य[स्तडा]गः ।
कूले ऽभेद्य[स्तदन्यो]पलमयरचना – ⏑ – – ⏑ – ⏒
– – – – ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – – ⏑ – ⏒ ॥[55]—[47].

28. ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ – ⏒ ⏑ ⏑ – – ⏑ ⏑ – ⏑ णप्रदेशे ।
घटिताश्मकदम्ब(म्ब)केन व(ब)द्धो ⏑ [र]णः कारित इ[न्दु]गौरनीरः ॥[56]—[48].
[कं]डीना[म][57] . . . . ग्रामस[न्नि]धाने [च ।]
कृतिना जनोपकृतये . . . . . [सज्जला वापी] ॥[58]—[49].

29. . . . .

TRANSLATION.[60]

(Verse 1).—[*May Vishṇu guard you, who,*] though possessed of a divine body which is marked by the *Śrîvatsa*,[61] is yet wholly unperceived; [*who*], though the one cause of final liberation, holds the world fast in the snares of illusion; [*and who* . . . .]!

(2).—May the undulating lines of paint . . . . protect you, which, from the round breasts of the impassioned Lakshmî transferred unto the rock-like chest of Śrîdhara, are like a beautiful eulogy, set down by the god of love in clear characters, a record of ecstatic amorous dalliance!

[52] Metre, Śikhariṇî.
[53] Metre, Âryâ.
[54] Metre, Mandâkrântâ.
[55] Metre, Sragdharâ.
[56] Metre, Aupachchhandasika.
[57] The *aksharas* here omitted may possibly be made out on the original inscription.
[58] Metre, Âryâ.
[59] Here, at the end of line 28, from 35 to 40 *aksharas* are almost completely effaced; and of the following line only three or four *aksharas* are legible in the impression. I am unable to say whether there was more writing below line 29.
[60] Judging from the following verses, one would expect here some such phrase as "Oṁ! Adoration to the holy Vâsudeva!"
[61] A particular mark or curl of hair on the breast of Vishṇu.

(Verse 3).— . . . . a king[62] named . . . , who, having defeated on the battle-field the king of **Kanyakubja** [*who had subdued?*] all princes, obtained exalted sovereignty.

(4).—From him sprang **Gaṇḍadeva**, a ruler of the earth in the four quarters, expert in annihilating enemies whose massive arms were terrible through the itching of pride.

(5).—From him was born, [*like?*] Indra . . . ., the illustrious **Vidyâdharadeva**, whose beautiful lotus-feet took rest on the diadems of all kings without exception.

(6).—As the good son of that king was born **Vijayapâla**, eminent by widespread fame (*and*) purifying by virtuous conduct; who exterminated all the wicked (*and*) gladdened all good men; who put an end to the Kali age,. . . . the earth . . . .

(7).—As his son was born **Kîrtivarmadeva**, whose pure fame was sung in the three worlds; who, as it were, was Virtue, descended here. . . . . to destroy the sin of the Kali age (?) . . . . . .

(8).—Who indeed vanquished the host of enemies, together with all the six internal enemies;[63] who day by day rendered more prosperous the seven constituent parts of the kingdom,[64] together with virtue; who extirpated the multitude of thorns[65] in the world, together with the strife induced by the impurity of the Kali age; and who made his command reach the borders of the sea, together verily with his widespread fame.

(9).—His son was the lord, the illustrious king **Sallakshaṇavarmadeva**, who always kept the enemies awake by the weight of his prowess . . . . ; a leader of those versed in sacred lore, a kinsman of the virtuous, a store of arts, an abode of good conduct, and a tree of paradise to all suppliants for support.

(10).—Who, by taking away the riches of enemies and bestowing them on all (*his*) people of good family, far removed that wretched misery, ... and whose . . . . to fortune; (*and*) in (*whose*) assembly there was not perceived any difference whatever between the kings doing homage to him and his other dependants, from the similarity of their garments, glittering with quantities of gold and jewels.

(11).—As his son was born **Jayavarmadeva**, a dwelling-place of generosity, truth, policy, and heroism; by the rising sun of whose majesty princes, like lamps . . . . , were deprived of their lustre.

(12).—Then the king **Pṛithvîvarman**, the co-uterine younger brother of the illustrious king Sallakshaṇavarman, bore, equal to the task, the burden of the hereditary government.

(13).—Who, hating the ill-behaved (*and*) greatly delighting in worthy people, desirous of taking lawful wealth (*and*) then expending it according to prescript on sacred objects, carefully protecting all beings and wholly intent on securing propriety of conduct, thus practised here—a noble art—the conduct of the golden age.

(14).—From him was then born the protector of the earth **Madanavarman**, whose

[62] Comparing verse 21, there can be no doubt that the king here spoken of is Dhaṅga, whose name would fit well into the metre. The beginning of the verse probably contained some reference to the fact that this king belonged to the Chandrâtreya (or Chandella) family.

[63] Desire, wrath, covetousness, bewilderment, pride, and envy.

[64] Compare Manu, IX, 294: "The king and his minister, his capital, his realm, his treasury, his army, and his ally, are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (*aṅga*)." Bühler's *Translation*.

[65] *i.e.*, seditious people.

valour is famous in the three worlds; having witnessed the strength of whose arm people have credited as true the tale of Bhîma's marvellous strength.[66]

(Verse 15).—Before whose name even, ever quickly flees the Chedi king, vanquished in fierce fight; (*and*) through dread of whom the king of Kâśi always passes his time in friendly behaviour; by whom moreover that ruler of Mâlava, full of arrogance, was quickly exterminated, while other monarchs, paying homage to him, have enjoyed supreme comfort.

(16).—From the seed, consisting in the pearls bright like the white-rayed (moon) from the heads of the elephants of his foes, which he repeatedly sowed on the field of battle, ploughed by the hoofs of impetuously charging horses (*and*) irrigated by the streams of blood gushing forth from the throats of enemies, there has grown up the creeping plant of (*his*) fame; that, sprinkled by him with the water (*poured out*) at donations, has overspread the bower which is the assembly-house[67] of (Brahman), sprung from the lotus.—

(17).—Now then will be detailed the venerable lineage of the great ministers of pure conduct, who bore the burden of the government of these kings.

(18).—The son of the creator of the universe, to be honoured by all the worlds, (*was*) Aṅgiras: in his lineage was born the holy sage Gautama, a store of knowledge; who in the course of disputation, when Śambhu disguised as a Mîmâṁsaka showed the eye on his forehead, enraged, at once displayed an eye in the sole of his foot.[68]

(19).—That Akshapâda,—for whom in this world is he not an object of veneration, he who, able to expand the Nyâya doctrine, confuted false reasoning and then established the supreme greatness of the Lord?

(20).—In the thriving family of that abode of the might of fierce penance there was born in the course of time the wise Prabhâsa, the one resting-place of religious merit, the seat of a crowd of excellencies; whom, graced as he was by the brilliant play of overpowering eloquence, virtuous men respectfully went to see, as (*people visit*) the holy place Prâbhâsa,[69] for their welfare.

(21).—A leader of those who are free from all deceit, (*and*) highly expert in the abstruse conduct of politics, he, having been (*duly*) tried, was appointed chief of all the ministers by Dhaṅga and king Gaṇḍa.

(22).—(*And*) the tree of government which had struck very firm roots, when it was made to grow by being sprinkled with the water of his policy, always bore to those two kings the fruit of the three objects of life.[70]

(23).—From him was born the virtuous Śivanâga, in understanding and wide sacred knowledge like Dhishaṇa;[71] who filled the extent of the regions with his fame, bright like the moon-light, (*and*) whose might could not be endured by the hosts of enemies in battle.

(24).—How is it at all possible (*duly*) to applaud the excellencies of that wise one, who, as soon as he had assumed the post of minister, alone, by his excellent conduct, gradually made the government of the king Vidyâdhara one to which all

[66] I need hardly say that I do not mean this to be a literal translation, although it gives exactly the sense of the original.

[67] *i.e.*, the whole universe.

[68] An allusion to Gautama's other name Akshapâda; see the next verse.

[69] Or, perhaps, "the holy shrine of Prabhâsa."

[70] Virtue, wealth, and pleasure.

[71] *i.e.*, Bṛihaspati, the preceptor of the gods.

the rulers of the earth were rendered for ever tributary, so that it surpassed all others on earth?

(Verse 25).—As the moon, grateful to the eyes of mankind, (*arose*) from the pure sea of milk, so sprang from him Mahîpâla, with pleasing brilliant qualities; who fulfilled the purport of his word by truth, that of his understanding by actions which bore good fruit, and that of his wealth by pious and beneficial deeds.

(26).—Sustaining, to its full extent, the weighty burden of the important affairs of the king Vijayapâla, he, in whom valour was united with a blameless policy, became the standard of comparison among good ministers.

(27).—From him was born, able to bear the weight of the world (*and*) endowed with endless excellencies, the wise Ananta, the one home of goodness, whose body always was resplendent from virtuous enjoyment.

(28).—Whose younger brother was Yogeśvara, the seat of numerous excellencies, devoted . . . . as (Lakshmaṇa,) the son of Sumitrâ, was of Râma.

(29).—(*Birth in*) this most noble family which had risen higher and higher, Brâhmaṇical rank most illustrious, study of the Vedas, spotless sacred knowledge, wealth shared with the learned, heroism always difficult to be withstood in battles, (*and*) everywhere pleasing but sincere speech,—what is there in which this noble-minded virtuously inclined Ananta did not surpass the world?

(30).—(*Being the king's*) councillor in the very high office of counselling, (*the very*) heart (*of the king*) in secret confidential matters, constantly [a leader of horses and] elephants among enemies, a superintendent of the forces of the town(?), an unrivalled protector of property, a vanquisher of adversaries, ... the sole chief of all heroes, —in what affair was he not the approved minister of the king Kîrtivarman?

(31).—When a king has for his guide a minister of noble birth, endowed with understanding, uprightness and similar qualities, then there is clearly nothing so high that it would be difficult for him to attain to. No wonder, then, that the lord Kîrtivarman by his fame and good acts and prosperity surpassed the son of Dharma[72] (*even*), when that best of guides was governing the earth.

(32).—By the volumes of smoke of the sacrificial fires . . . . . which touched the clouds (*and*) caused all peacocks, by whom they were mistaken for clouds, to dance, ... Maghavan . . . . . . a share of the sacrifice . . . .[73].

(33).—[*His wife was a lady*] named Âsarvâ, born in an illustrious family, venerable for her virtuous conduct, as Anasûyâ (*was*) of the sage Atri, ...

(34).—And he had also another wife, sprung from a noble race, [*who by*] patience, good character, uprightness . . . .

(35).—[*She bore to him?*] . . . . . a faultless [*son*], named Vatsa, like the elevated Sunetra,[74] seated in the assembly of the gods (?).

(36).— . . . . . . of clear understanding (*and*) pure conduct, a mine of benevolence, and Vishṇu, removing faults, ... bravery, dignity, piety, ..., Gadâdhara, a store of excellencies, Vâmana, fond of the good, and Pradyumna were [*his other sons* (?)] . . . .

[72] *i.e.*, Yudhishṭhira.

[73] A portion of the verse being altogether illegible and the reading of the last line being doubtful, I am unable to give a proper translation. The general sense no doubt is that the minister was frequently engaged in sacrificial acts.

[74] A son of Dhṛitarâshṭra.

(Verse 37).— . . . . through (*his*) liking for distinguished qualities, having been properly tried, all were appointed by the king Sallakshaṇavarman . . . . . . in offices suitable to wise, upright, and valiant men.

(38).—Then [the lord] Sallakshaṇavarman . . . . , again, in the country of Antarvedî . . . .

(39).— . . . . utterly defeated by the excess of his heroism, were made to prostrate themselves at the feet of his master; having cleared the country of thorns (*and*) dissipated the fears of the subjects, he[75] in an unparalleled manner increased their treasure and power.

(40).—When the venerable Ananta, having abandoned his body in the waters of [*the river of*] the gods and of the daughter of the Sun,[76] had attained to . . . . . supreme union with Brahman, he, considered the chastiser of the enemies (*and*) famous for his greatness, was eagerly appointed by the king Jayavarman, near his own person, in the office of *Pratihâra.*

(41).—And (*being*) a hereditary servant, born in a noble lineage, upright, of clear intellect, versed in sciences, tried by practice, eloquent, clever, resolute, expert in mounting elephants, horses and chariots, skilled in archery, [secret in council,] endowed with affection and other excellent qualities, (*and*) . . . . , he subsequently was appointed chief of the ministers by the illustrious king Pṛithvîvarman.

(42).—Then sustaining the high office of minister, possessed of keen intelligence, he made the government of that king prosper in all its constituent parts, and so he did afterwards that of the king Madana. Having gradually reduced all princes to the state of dependency by applying the six expedients [77] and so forth, each in due season, he made (*the king's*) sovereignty over the earth characterized by a single umbrella.[78]

(43).— . . . . able, . . . endowed with manifold multitudes of excellencies, illustrious, not haughty, spoken of by people as Gadâdhara [79] incarnate(?), ... by his depth the ocean, by his understanding surpassing the preceptor [*of the gods* (?)],— who [*is there that has attained to*] greater elevation?

(44).—He has his wife for the procreation of children and his sacred knowledge for the practice of good conduct; the Vedas serve him for the welfare of the earth, and his wealth he has for the benefit of all people. Inclined as his mind is to . . . . people in consequence of his conduct indeed believe that with him the Kali age has come to an end (?)

(45).—Since he has got for his sons Śrîdhara, Vidyâdhara, and the rest, who by their excellent qualities surpass all people, he takes the lead of all family men.

(46).—Always anxious to engage in pious and beneficial acts and other good deeds, he caused this edifice to be erected, endowed with . . . . . . in it there is here the god [*Nârâyaṇa* (?)]; for the wealth of the great is employed in acts of piety.

(47).—Moreover, with his exceedingly pure wealth, he caused carefully to be built on the boundary of the village of Deddu, a tank, charming with its masonry of many

[75] I believe that the personage here spoken of is Gadâdhara, one of the sons of Ananta. See verses 36 and 43.

[76] *i.e.*, at the confluence of the Gaṅgâ and Yamunâ. Compare verse 55 of No. IV of the inscriptions from Khajurâho, *ante*, p. 146.

[77] Peace, war, marching, sitting encamped, dividing his forces, and seeking the support of a more powerful king.

[78] *i.e.*, he made the king the one supreme ruler of the whole earth.

[79] *i.e.*, the god Vishṇu.

broad stones; (*and*) on the banks, not liable to be broken, with a mass of other stones, .

(Verse 48).— . . . . in the place, he caused to be made, built with a collection of hewn stones, ... the water of which is pale like the moon.

(49).—Keṇḍî by name (?) . . . . and in the proximity of the village, by the wise one for the benefit of the people . . . . . . a tank of good water

II.

BATESVAR STONE INSCRIPTION OF PARAMARDIDEVA; OF THE VIKRAMA YEAR 1252.

The stone which bears this inscription[1] is said to have been found[2] in an ancient mound at Baṭeśvar, a town in the Agra District of the North-Western Provinces, on the right bank of the Jumna, 35 miles south-east of Agra;[3] and it is now in the Lucknow Museum. The stone is broken right through from top to bottom; but, the break being fairly clean, the *aksharas*, which in consequence are gone, are few, and can, with one or two exceptions, be readily supplied. Besides this, the upper proper left corner of the stone is broken away, causing the nearly complete loss of 23 *aksharas* at the end of the first, and of eight *aksharas* at the end of the second line.

The inscription consists of 24 lines. The writing covers a space of about 2′ broad by 1′ 8″ high, and, with the exceptions already noted, it is fairly well preserved, so that everything of importance may be read with certainty. But the engraving being rather shallow and the surface of the stone somewhat worn, it is occasionally difficult, and in several places impossible, to trace the superscript letters in the impressions. The size of the letters is between $\frac{7}{16}$″ and $\frac{9}{16}$″. The characters are Nâgarî, resembling those of the Mahobâ inscriptions, of which photo-lithographs are given in Cunningham's *Archæological Survey of India*, vol. XXI, plates xxii and xxiii. The language is Sanskṛit, and, with the exception of the introductory *oṁ oṁ namo bhagavate Vâsudevâya* and the concluding *śrîr=astu*, the inscription is in verse throughout. It was composed by Devadhara, a son of Gadâdhara, who was minister of peace and war of Paramardideva and a son of Lakshmîdhara, of the Gauḍa lineage; written by Dharmadhara, a younger brother of Devadhara; and engraved by Mahârâja (?), the son of Somarâja (verses 30-32). As regards orthography, *b* is denoted by the sign for *v* everywhere except in *udbabhûvur*, line 10, *babhûva*, lines 13, 14, 16, 20 and 22, and *bibharlli*, line 24; the dental sibilant is fifteen times used for the palatal sibilant (*e.g.*, in *Saureś*, line 1, *vinâsa*, line 6, &c.), and the palatal for the dental in *śaro*, line 11, *âśîd*, line 14, and *śachiveshu*, line 21; before sibilants and *h* the dental *n* is employed instead of *anusvâra*, in the interior of simple words in *vanśas*, line 2, *payânsi*, line 9, *hanso=vatansita*ᶜ, line 11, *hansas*, line 14, *pumânsam*, line 21, (but not in *avataṁsaḥ*, line 2), and, exceptionally, at the end

[1] The text of it has been previously published by Dr. Hultzsch in the *Zeitschrift D. Morg. Ges.*, vol. XL, pp. 51-54, and his transcript has been very useful to me. But my text will be found to differ in several places from Dr. Hultzsch's, especially in verse 22; and I differ from Dr. Hultzsch in the interpretation of the date contained in the last verse.

[2] I am somewhat doubtful about this; for the inscription appears to be the one mentioned by Sir A. Cunningham in *Archæological Survey of India*, vol. XXI, p. 82, No. 52, as found on the bank of a lake at "Bagrari."

[3] *Imperial Gazetteer*, vol. II, p. 216; and Cunningham, *Archæological Survey of India*, vol. VII, p. 5.

of a word in *niraṁkuśan=pañcha°*, line 9, *adhikan=harin°*, line 10, and *vidyâvalân=sa*, line 22. Besides, *ujjvala* is, as usual, spelt *ujvala* in lines 14 and 18. In respect of lexicography, it may be noted that the word *vibhaṅgi* apparently is used in the sense of *bhaṅgi*, in line 12.

The proper object of the inscription is, to record (in verses 25-29) that Sallakshaṇa, the minister of the king Paramardideva, built a temple of Vishṇu, and a temple of Śiva at which the inscription was put up; and that this second temple was completed by Purushottama, the son of Sallakshaṇa and his successor in the office of minister, after the death of his father. And by way of introduction the inscription (in verses 3-13) gives the genealogy of the king, and (in verses 14-24) that of his ministers. All we learn regarding the former is, that from Atri's eye sprang the moon, and from the moon the Chândrâtreya princes; that one of them was Madanavarman, whose son was Yaśovarman, whose son again was the ruling prince Paramardideva. The lineage of the ministers, on the other hand, is as follows: in the *gotra* of Vasishṭha there was Lakshmîdhara; his son was Vatsarâja, and his son again Lâhaḍa; Lâhaḍa had for his wife Prabhâ, who bore to him Sallakshaṇa, whose son was Purushottama. Of these, Lâhaḍa was chief minister of Madanavarman, while Sallakshaṇa and Purushottama held the same position under Paramardideva. It may be noted that in the account of the ministers the name of the prince Yaśovarman is omitted.

The inscription is dated (in verse 34), in words only, in the Vikrama year counted by the wings (2), the faces of Śiva (5), and the Âdityas (12), *i.e.*, in the Vikrama year 1252, on the 5th lunar day of the bright half of Âśvina, on a Sunday. The possible European equivalents for Vikrama 1252, Âśvina śukla 5, would be:—

for the northern current year,—Wednesday, 21st September, A.D. 1194;
for the northern expired or southern current year, Sunday,—10th September, A.D. 1195, when the fifth *tithi* of the bright half ended 14 hours 14 minutes after mean sunrise;
for the southern expired year,—Saturday, 28th September, A.D. 1196.

The true date accordingly is Sunday, 10th September, A.D. 1195, and the Vikrama year mentioned in the inscription must be taken to be the northern expired, or, possibly, the southern current year.

TEXT.[1]

L. 1. ओं[2] ओं नमो भगवते वासुदेवाय ॥

जयन्ति वा(बा)हव: शौ(शौ)रेश्चतुर्वर्गफलद्रुमा: ।
निर्भरश्रीपरीरम्भपर्याप्तपुलका ◡ ◡̄ ॥[3]—[1].

◡ – ◡ – – ◡ ◡ – ◡ – ◡̄ ◡ – ◡ – – ◡ ◡ – ◡ –

2. टि ।

दृति च्छलात्स्पृष्टपयोधिपुत्रीपयोधर: पातु रथाङ्गपाणि: ॥[4]—[2].
अत्रेरजायत विलोचनपुण्डरीकाद्देवो गिरीन्द्र[तन*]यादयितावतंस: ।
[5]वन्ध्यस्ततोयमु ◡ – ◡ ◡ – ◡ – ◡̄

[1] From impressions supplied to me by the Editor.
[2] Expressed by a symbol.
[3] Metre, Śloka (Anushṭubh).
[4] Metre, Upendravajrâ.
[5] Read वंश°.

L. 3. मुक्ताफ[लै]रिव यशोभिरशोभि शुभ्रैः ॥[6]—[3].
अस्मिन्नुद्दामदोर्द्दण्डखण्डितारातिमण्डलाः ।
जज्ञिरे चारुचारित्रा[श्चान्द्रा×]त्रेयमहीभुजः ॥[7]—[4].
तेष्वाविरास विलसत्करवालदण्ड-
ज्योतिर्निर्द्दलितशात्रवगोत्रमत्तः ।
उद्दामदर्प्परिपुराजबलाभिघातख्यातोद्यमो मदनवर्म्ममहीमहेन्द्र[:×] ॥[8] -[5].
सौधे सोच्छ्वसितं स्थितं सकरुणं लीलाशुको व्याहृतो
दृष्टो
5. बाष्पजलौघरुद्धनयनं क्रीडाकुरङ्गीगणः ।
त्रासाद्यस्य यियासुना वनभुवं कान्ताज[नै×]न द्विषां
प्रत्याहत्तिनि[राश]मानसतया किञ्चिन्न वाचेष्टितं ॥[9]—[6].
सिन्दूरिताङ्कितमतङ्ग-
6. जकुम्भ[पृष्ठे] येनाहितोलिमलिनः करवालदण्डः ।
युद्धेरिभिर्न्निजविनाश(श)विसर्पि[शोच्य भा][10]लोकि केतुरिव [नू×]तनसूर्यसङ्गी ॥[11]—[7].
अजायत यशोवर्म्मा ततश्चन्द्र इवांबुधेः[12] ।
7. योभवज्जगदानन्दो म[हेश]स्थिरोमणिः ॥[13]—[8].
कुन्देन्दुकान्त्या त्रिजगद्विसारियदीयकीर्त्त्या धवलीकृतेषु ।
केशेषु जा[ता च]त निर्ज्जराणामभूतपूर्व्वा पलितस्य शङ्का ॥[14]—[9].
आसीत्ततो न-
8. मन्नरेन्द्रमौलिरत्नप्रभापाटलपादपीठः ।
सर्व्वंगर्व्वप्रतिपक्षिसार्थ[दो]र्द्दर्प्पमर्द्दी परमर्द्दिदेवः ॥ —[10].
परस्परविरोधस्य [त]स्य राज्ये कथैव का ।
सङ्गतं श्रीसरस्वत्योरपि येन प्रवर्त्तितं ॥[15]—[11].
9. प्रचलति ककुभा[ञ्ज]याय यस्मिन्हरिखुरधूतधरापरागपु[ञ्ज]: ।
कवलितरविरश्मि(श्मि)तीव्रतापादिव पिबति स्म प[या]ंसि[16] तोयराशे(शे): ॥[17]—[12].
यत्प्रतापदहने निरंकुशन्सञ्चरत्यपि[18]
10. सपत्नसद्मसु ।
[19]उ[द्ध]भूधुरधिक[ण्ट]रिक्ष्वथिस्था(श्या)मकोमलतृणानि सर्व्वतः ॥[20]—[13].
अथास्ति लोकत्रितयप्रतीतं वसिष्ठगो[त्रं×] सुकृतैकपात्रं ।
यस्मिन्नजायन्त विशु(शु)द्धवृत्ता विप्राः पयो-

[6] Metre, Vasantatilakâ.
[7] Metre, Śloka (Anushṭubh).
[8] Metre, Vasantatilakâ.
[9] Metre, Śârdûlavikrîḍita.
[10] Of the three *aksharas* in brackets only the consonant of the first is absolutely certain, but above it at least one line of the superscript vowel is visible; the third *akshara* was originally भा, which appears to have been altered to भा. There can be no doubt that before भालोकि we require a masculine adjective, qualifying both करवालदण्ड: and केतु:.
[11] Metre, Vasantatilakâ.
[12] Read इवाम्बुधेः.
[13] Metre, Śloka (Anushṭubh).
[14] Metre, Upajâti; and of the next verse.
[15] Metre, Śloka (Anushṭubh).
[16] Read पयांसि.
[17] Metre, Pushpitâgrâ.
[18] Read निरंकुशं स•.
[19] Read •रधिकं हरि•.
[20] Metre, Rathoddhatâ.

L. 11. धाविव मौक्तिकौघाः ॥[21]—[14].

तेषु क्रमादखिलसा(शा)स्त्रस(श)रोविहारिहंसोवतंस्तिर्ध्ववापतिपादपद्मः[22] ।

लक्ष्मीधरः स्फुरित[भास्व]दसी(शी)तरश्मि(श्मि)सत्र(त्र)प्रचारिगुणमौक्तिकसिं युरासीत् ॥

[23]—[15].

12. यदध्वरोद्भासिहुतास(श)धूमलेखाः स्फु[टा]नेकविभक्तिभाजः ।

दिगङ्गनापीनपयोधरेषु विलास[वे][24]णिश्रियमाश्रय[न्त ॥×][25]—[16].

[अ]लभत जनिमस्मात्सच्चरित्रैकपात्रं विनयसदनमे -

13. कं वत्सराजो द्विजेन्द्रः।

जलधिरिव [गभीरः][26] शैलवद्धैर्यसारो सुररिपुरिव लक्ष्मीसंश्रयो यो ब[भू]व ॥[27]—[17].

निर्म्मलगुणगणव[तस्य मि×]त्रोदयमोदिनोम्बु(म्बु)जस्येव ।

शुक्लद्विजपरिभोग्या

14. बभूव यस्यामला लक्ष्मीः ॥[28]—[18].

आशी(सी)दशेषश्रुतिसिंधुहन्सस्तस्यात्मजो[29] लाहडनामधेयः ।

पु[पोष] यो निर्म्मलवाग्विलासं रे[मे] [च×] यः सज्जनमानसेषु ॥[30]—[19].

मंत्रिणां धुरि कलोज्व(ज्ज्व)ल -

15. कायं यश्चकार मदनक्षितिपालः ।

विष्टपत्रितयमे[व?] जिगीषुः पंचवाण इव सो(शो)तमयूखं ॥[31]—[20].

कुटुम्ब(म्ब)कुमुदप्रौढप्रमोदने प[टी×]यसी ।

तस्यासीद्विजराजस्य प्रभा हृदयव -

16. ल्लभा ॥[32]—[21].

ततो बभूव द्विजरा[ड्व]मत्यः सल्लक्षणाचारचरित्रपात्रम् ।

अ[भू]त्स[ने]त्रः परमर्द्दिदेवः क्षोणीश्वरो येन विनिर्म्मलेन ॥[33]—[22].

राज्य — [रम]शेषमेव भुजयोर्व्विन्यस्य यस्य स्वयं

वीर -

17. श्रीपरमर्द्दिभूपरिवृढः प्रौढप्रमो[दो]दयः ।

[34]त्रस्यद्दा(द्दा)लकुरंगसा(शा)वकदृशामुद्दामकामस्पृशां

पत्र(त्र)न्यासकलाविलासर[सि]क[स्व×]न्तोभवत्संततम् ॥[35]—[23].

लक्ष्मीकेलिनिकेतन -

18. स्य भजतो मित्रोदयश्रीरतां

दूराधःकृतकंटकस्य गुणिनो लोकैकतापच्छिदः ।

अम्भोजस्य च तस्य च त्रिभुवने साधर्म्म्यमत्युज्व(ज्ज्व)लं

वैधर्म्म्यं तु पराङ्मुखः स न कदाप्यासीद्द्विजाधीश -

Metre, Upajâti.

[22] Read ०हंसीवतंसित०.

[23] Metre, Vasantatilakâ.

[24] This *akshara* originally was णि.

[25] Metre, Upajâti.

[26] The *aksharas* in these brackets are doubtful. The first of them looks more like स than like ग; of the second, the consonant appears certainly to be भ, not स; and the third, in the impression, is quite indistinct. Dr. Hultzsch has read सरंहः.

[27] Metre, Mâlinî.

[28] Metre, Âryâ.

[29] Read ०हंसस्त०.

[30] Metre, Upajâti.

[31] Metre, Svâgatâ.

[32] Metre, Śloka (Anushṭubh).

[33] Metre, Upajâti.

[34] कुरंग, probably only by mistake, for कुरंग.

[35] Metre, Śârdûlavikrîḍita; and of the next verse.

L. 19. रे ॥ —[24].

[प्रा]सादो वैष्णवस्तेन निर्म्मितोम्बरचुम्बरिम् ।

मूर्ध्ना स्पृश(श)ति यो नित्यं पदमस्यैव मध्यमम् ॥[36]—[25].

चकारय[च] स्फटिकावदातमसाविदम्म[न्दि]रमिन्दुमौले: ।

न जातु यस्मिन्निवसन्स दे -

20. वः कैलासवासाय चकार चेत: ॥[37]—[26].

पीताम्ब(म्ब)रं यस्य यशो बभूव सुदर्शनं यस्य वपुर्व्विजज्ञे ।

गुणोत्करो यस्य च नंदकोभूदासीत्स [त]स्यात्पुरुषोत्तमाख्यः ॥ —[27].

त्रिभुवनमहनीयह -

21. स्तहस्तं प्रियमपि यं परमर्द्दिपार्थिवेन्द्र: ।

जनयत श(स)चिवेषु मुख्यभावं जगति गुणा हि पुमांसमर्घयन्ति[38] ॥[39]—[28].

अनेनाचारस्तु(शु)चिना ब्र(ब्र)ह्मलोके f[वह×]ारिण[:] ।

कीर्त्तनं जनकस्येदमसिद्धं सिद्धिमापि -

22. तम् ॥[40] ॥ —[29].

[गौ]डान्वयैकतिलकस्य गदाधराख्यो लक्ष्मीधरस्य तनय: कविचक्रवर्त्ती ।

विद्यावताम्स[41] परम: परमर्द्दिदेवसंधानविग्र[ह×]महासचिवो बभूव ॥[42]—[30].

तस्यात्मजो देवधरः कवी -

23. न्द्र: प्रश(श)स्तिमेतामतुलाञ्चकार ।

अस्यानुजो धर्म्मधरश्च धीर: कुतूहलाद्दा(द्धा)लकविर्व्विलेख ॥[43] ॥ —[31].

उच्चकार चमत्कारकारक: सर्व्वशिल्पिनाम् ।

. . [धी]रो महाराज: सोमराजात्मभूरिमाम् ॥[44]—[32].

शं - . .

24. भुश्च विष्णुश्च बिभर्त्ति यावज्जटाकलापं च भु[जान्त]रं च ।

पा[थो]धिजं धाम च कौस्तुभश्च स्थिरास्तु कीर्त्तिश्च कृतिश्च तावत् ॥[45]—[33].

पञ्च[त्र]चमुखादित्यसंख्ये विक्रमव[त्स×]रे ।

आश्विनशुक्लपञ्चम्यां वासरे वासरेशितु: ॥[46]—[34].

श्रीरस्तु [॥×]

TRANSLATION.

Om! Om! Adoration to the holy Vâsudeva!

(Verse 1).—Victorious are the arms of Śauri,[47] the trees which yield the four objects of life,[48] every hair on which [*becomes*] erect (*with pleasure*) at the close embrace of Lakshmî.

(2).—May he who holds the discus in his hand,[47] protect [*you*], he who under the pretence of ....touched the breasts of the daughter of the ocean[49]!

[36] Metre, Śloka (Anushṭubh).

[37] Metre, Upajâti; and of the next verse.

[38] Read पुमांसम॰.

[39] Metre, Pushpitâgrâ.

[40] Metre, Śloka (Anushṭubh).

[41] Read विद्यावतां स.

[42] Metre, Vasantatilakâ.

[43] Metre, Upajâti.

[44] Metre, Śloka (Anushṭubh).

[45] Metre, Upajâti.

[46] Metre, Śloka (Anushṭubh).

[47] *i.e.*, Vishṇu-Kṛishṇa.

[48] Virtue, wealth, pleasure, and final liberation.

[49] *i.e.*, Lakshmî.

(Verse 3).—From the eye-lotus of Atri was born the god[50] (*who is*) the ornament of the beloved husband of the daughter of the lord of mountains. From him [*sprang*] this race [*which*]......has shone with its bright fame, as if (*decorated*) with pearls.

(4).—In it there were born, of pleasing conduct, the [Châ̂ndrâtreya] princes, who by their powerful massive arms have crushed the hosts of enemies.

(5).—Among them appeared the lord of the earth Madanavarman, who with his flashing sword scattered (*his*) adversaries (*and*) whose vigour became known by his onslaught on hostile kings, elated with pride; (*resembling*) the great Indra who cut off the wings of the mountains with his thunderbolt (*and*) whose might became famous by his killing (*the demon*) Vala.

(6).—The wives of his enemies,—standing sighing in their palaces, addressing in pitiful terms their favourite parrots, looking, their sight dimmed by streams of tears, at the young ones of their pet antelopes,—what did they not do when, afraid of him, they were about to depart for the forest, (*and*) when their minds had no hope ever to return?

(7).—In battle his sword, applied by him to the broad frontal globes, covered with red lead, of the elephants of adversaries, (*and*) darkened by the bees[51] (*which stuck to it*), was by his enemies seen moving rapidly to their own destruction, like Râhu,[52] coming in contact with the new(*ly risen*) sun.

(8).—As the moon, the crest-jewel of Maheśvara, (*arose*) from the ocean, so was born from him Yaśovarman, who was an ornament of great rulers, causing joy to the people.

(9).—Whose fame, spreading in the three worlds with the loveliness of the jasmine and the moon, made the hair (*of men*) appear white, and thus caused the unprecedented notion that people, before they had attained to old age, had, alas! turned grey.

(10).—From him has sprung Paramardideva whose foot-stool is pale-red with the lustre of the crest-jewels of kings bowing down (*before him, and*) who crushes the pride in their arms of crowds of antagonists, filled with no mean conceit.

(11.)—How could one even mention mutual conflict in the reign of this (*king*), who has brought about the union of both fortune and eloquence (*in his own person*)?

(12).—When he marched out to conquer the regions, the clouds of dust raised by the hoofs of his horses, suffering from intense heat as it were because they had devoured the rays of the sun, swallowed the water of the sea.

(13).—Although the fire of his prowess spreads, unchecked, over the habitations of his rivals, there have yet on all sides sprung up in abundance tender blades of grass dark-green like emeralds.—

(14).—Now there is, well known in the three worlds, the family of Vasishṭha, the unique receptacle of good acts, in which were born sages of pure conduct, as heaps of pearls (*are found*) in the ocean.

(15).—Among these, there was in the course of time Lakshmîdhara, a swan sporting in the lake of all sciences, who ornamented the lotus-feet of the husband of Śivâ; an ocean of the pearls of good qualities rivalling the brilliantly shining sun.

(16).—The lines of smoke of whose bright sacrificial fires, with their numerous clearly visible undulating lines, assumed the beautiful appearance of braids of hair (*put*) playfully on the big breasts of the women of the quarters.

[50] *i.e.*, the moon, borne on the head by Śiva, the husband of Pârvatî.

[51] The bees had sat before on the temples of the elephants.

[52] The demon who is supposed to seize the sun and the moon and thus to cause eclipses.

(Verse 17).—From him took his origin the chief of the twice-born Vatsarâja, an unique receptacle of good conduct, a home of propriety; who was deep like the ocean, reputed for his firmness like a mountain, and, like the enemy of Mura,[53] the resort of fortune.

(18).—Endowed as he was with a crowd of spotless excellencies and delighted at the elevation of friends, his righteous wealth became an object of enjoyment for pure twice-born people, just as the faultless beauty of the lotus, which has many clean fibres and blooms at the rising of the sun, is enjoyed by white birds.

(19).—He had a son, named Lâhaḍa, a swan in the sea of sacred lore, who nurtured the play of graceful utterance and dwelt, as in lakes, in the minds of good men.

(20).—Him, whose person was beautified by (*his acquaintance with*) the arts, the king Madana placed at the head of his counsellors, just as the god of love does the cool-rayed (moon), when about to subdue the three worlds.

(21).—That king of the twice-born had (*for his wife*), dear to his heart, Prabhâ, (*a lady*) dexterous in bringing into full bloom the family-lotus.

(22).—From her sprang the king of the twice-born[54] in human form, Sallakshaṇa, a receptacle of pleasing conduct; through whom, free from stains, Paramardideva has become a lord of the earth with three eyes.

(23).—Having placed on whose arms the whole [*burden*] of government, the illustrious lord of the earth, the brave Paramardin, a cause of excessive joy to those whose eyes are like the eyes of frightened young deer and who were filled with boundless love, always let his mind delight in the playful art of ornamenting (*their bodies*).

(24).—Being the abode of the play of fortune, smiling with joy at the elevation of friends, having laid seditious people quite low, being endowed with excellent qualities (*and*) the one remover of the distress of the people, it was quite clear in the three worlds that he shared the properties of the day-lotus, which is the abode of the play of Lakshmî, blooms at the rising of the sun, is quite free from thorns, has many fibres (*and*) cools in an unsurpassed manner the heat of people; but he differed (*from the day-lotus*) in this that he was never averse from the supreme lord of the twice-born.[55]

(25).—He erected a temple of Vishṇu, containing (*an image of*) Hari, which with its top always touches his own middle stride.[56]

(26).—And he also caused this crystal-white habitation of the moon-crested (Śiva) to be built, residing in which the god has never turned his thoughts to dwelling on Kailâsa.

(27).—From him sprang (*a son*), named Purushottama,[57] whose fame has taken possession of the sky, whose appearance is recognized to be beautiful, and whose crowd of excellencies causes rejoicing;

[53] *i.e.*, Vishṇu, the husband of Lakshmî, the goddess of fortune.

[54] *i.e.*, the moon; and, accordingly, his master Paramardideva becomes the lord with three eyes, *i.e.*, Śiva, on earth, Sallakshaṇa being the third eye of the king.

[55] *i.e.*, Śiva, in the case of Sallakshaṇa; and the moon, in the case of the day-lotus.

[56] *i.e.*, the sky.

[57] *Purushottama* is one of the names of Vishṇu; and some of the terms of the original verse are so chosen as to be applicable also to that deity; for *sudarśana* and *nandaka* are the names of Vishṇu-Kṛishṇa's discus and sword, and *pîtâmbara* would denote his yellow garment, Vishṇu himself being called *Pîtâmbara*, 'dressed in yellow clothes.'

(Verse 28).—whom, old in conduct that deserves to be glorified in the three worlds, though still a youth, the king Paramardin has appointed to be chief of his ministers; for that which makes a man valued in the world, is his qualities.

(29).—He, pure in his conduct, has completed this praiseworthy work of his parent who roams about in Brahman's world,[58] which had been left incomplete.—

(30).—Lakshmîdhara, the unique ornament of the Gauḍa family, had a son named Gadâdhara, a supreme chief of poets; who, first among the learned, was the great minister of peace and war of Paramardideva.

(31).—His son, the chief of poets, Devadhara, has composed this unequalled eulogy; and his younger brother, the steadfast Dharmadhara, the young poet, has eagerly written it.

(32).— . . . . . son of Somarâja, the steadfast Mahârâja (?), who rouses the admiration of all artizans, has engraved it.—

(33).—As long as Śambhu wears his tresses of matted hair and the light which has risen from the ocean,[59] and Vishṇu his breast (?) and the Kaustubha jewel, so long may the fame (*of the founders*) and (*their*) work endure!

(34).—In the year of Vikrama, counted by the wings (2), the faces[60] of the three-eyed (Śiva) (5), and the Âdityas (12), on the fifth (*lunar day*) of the bright half of Âśvina, on the day of the lord of the day.[61]

May fortune attend!

XXVI.—JHANSI STONE INSCRIPTION OF SALLAKSHANASIMHA (?).

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

The stone which bears this inscription was found, in July 1887, in the walls of the ruined Fort of Jhânsî, in the North-Western Provinces, and is now in the Lucknow Museum. It measures about 3′ 1″ by 1′ 7″, and contains fragments of 32 lines of writing disposed on the stone as may be seen from the photo-lithograph. The original inscription must have been a very large one; for not only did it contain more than 32 lines, but the actually remaining portions of the lines 21—24 enable us also to infer that each line, in its complete state, held about 90 *aksharas*, and measured at least 4′ 6″ in length. The existing writing is on the whole well preserved. The size of the letters is between ⅞″ and 1″. The characters are Nâgarî of about the twelfth century. The language is Sanskṛit; and, what remains of the inscription, is in verse. The inscription was written and engraved very carefully; and in respect of orthography it is only necessary to state that *b* is throughout denoted by the sign for *v*, and that the dental sibilant is occasionally employed for the palatal.

The inscription is in so fragmentary a state that I fail to perceive the object for which it was composed, and am unable to derive from it any connected sense; and, accordingly, I can do little more than point out the proper names which occur in it.

In line 2 the inscription speaks of the river of the gods, the Ganges, as the resting-place of Kanyâkubja; from which I would infer that this record has reference to the

[58] *i.e.*, who died before the temple was finished.

[59] *i.e.*, the moon.

[60] Śiva is called *Pañchamukha*, 'the five-faced'.

[61] *i.e.*, on Sunday.

rulers of Kanyâkubja themselves, or to certain chiefs who owed allegiance to them. According to line 4, the moon begat a son named Jayanta. Lines 5 and 6 appear to mention two chiefs—Sîdhuka and Mâmaka (?)—of whom the elder one became king. Other chiefs, who kept the Bhillas (line 7) in order, are spoken of in the following lines which appear to record the building of a tank, the establishment of a grove—called (line 8) Kanhapâdi (?),—and the erection of a temple, and contain the name of the village Dugdhakupya (line 10). In line 15 three chiefs appear to be spoken of, the second of whom is called Lakkhaṭa and the third Rajaḥpâla. Line 18 records that somebody married two wives who somehow or other are brought in connection with the Chaulukya family, and one of whom bore the name Râjaladevî. In line 20 we meet with the prince Kîrtivarman who is protected from somebody (the Chedi king Karṇa (?)); and line 21 speaks of three kings, one of whom appears to be again Kîrtivarman. Line 23 mentions the son of the illustrious Satyavatî, who perhaps defeated a certain Gaṇapâla (?), and did something to the rule of Udayâditya, the lord of Avanti. Line 25 perhaps contains the name Nṛisiṁha, and line 26 that of the illustrious Hîra or Hîrâṁśu; and line 27 mentions, in a manner as if he had been living at the time, the illustrious Sallakshaṇasiṁha, who probably was engaged in fight with the troops of the Yavanas (line 30) or Muhammadans.

Other inscriptions may yet be discovered which will throw light on this one: for the present, I can only say that, of the princes mentioned here, Kîrtivarman probably is the Chandella [1] king of that name, the contemporary of the Chedi king Karṇadeva; and Udayâditya the ruler of Mâlava, who is spoken of in two Chedi inscriptions of the period; but that I see no cogent reason for identifying Sallakshaṇasiṁha with the Chandella king Sallakshaṇavarman, or for assigning this inscription to the Chandella rulers.

TEXT.

1.[2] . . . . [3][श्यामो]तुङ्गतचुचुकोत्पलदल . . . .

2. . . . . [4]हेतुं कन्याकुब्ज(न)प्रतिष्ठां सुरसरितमपि प्रीति[मा]. . . .

3. . . . . [5]छंदःपारदृश्यां तताध्वरजुषां त्रिजायिनां नित्य[श्री?] . . . .

4. . . . . [6]न जयन्तनामा तेनेन्दुनाजनि ततः प्रयतेन सूनुः ॥ . . . .

5. . . . . [7]लुठिरदतुरगक्रीडयाम् जिगीषू यात्राकाले क्वचिदपि वहिखेलतुर्व्वीर-
[से?]. . . .

6. . . . . [8][स?]ीधुकमामकाविति ततो ज्येष्ठस्तदासीन्नृपः ॥ [9]भवेरितोजनि सुतः
सुकृती यशी . . . .

7. . . . . [10]सज्ज[ल]वापिकां व(ब)लवतोर्व्वांतीरदेशस्थितान् । भिल्लानुन्नतरंहसः
करल[ग]त्कोदण्डगर्व्वोद्भटा[न्] . . . .

[1] I hope soon to have an opportunity to treat fully of the history of the Chandella and Chedi rulers. For Udayâditya of Mâlava also an absolutely certain date is now available.

[2] The impression shows that the line here numbered 1, was preceded by one or more other lines.

[3] Metre, Śârdûlavikrîḍita.

[4] Metre, Sragdharâ.

[5] Metre, Śârdûlavikrîḍita.

[6] Metre, Vasantatilakâ.

[7] Metre, Mandâkrântâ.

[8] Metre, Śârdûlavikrîḍita.

[9] Metre, Vasantatilakâ.

[10] Metre, Śârdûlavikrîḍita.

8\. . . . . [11][क]ल्पादिं प्रमदवनमपि व्यातिमत्तत्र चक्रे कामिन्य: केलिकाले सवि[भ्र]-
रसविहारिणि क्रीडयन्ति ॥ पा . . . .

9\. . . . . [11][या] कामिन्यो यत्र पात्रै: प्रियतमवदनैवाप्त[भि]रक्ता: पपुस्तत् ॥ [12][य]त्राकं
प्र[जती] भुवं प्रति तव क्रोध्यां . . . .

10\. . . . . यथाचिरात् ॥ [13][छ?]च्चे[वोत्तर?]दक्षिणं व[न?]भुवोन्ते दुग्धकुण्याश्रवं यामं
कोष्यधितखिवाकरपति: पूर्व्वेन्तद[स?] . . . .

11\. . . . . [13]कुटिमचन्द्रकान्ते: क्वापि क्वापीन्द्रनीलैर्हरितकपिशितै: क्वापि सत्पद्म[रागै]: ।
हर्म्म्यस्यास्योपरिष्टा[द?] . . . . . .

12\. . . . . [14]थिकासुविकसत्कान्तिप्ररोहैर्जन: । [कु]ण्यार्थी हतचाक्लोचनपयोचीपि प्रच[ण्डा]-
मकान्ताच्या[को] . . . .

13\. . . . . [15][था] । दन्तेन्दुद्योतजाते(ले?)र्धवलितककुभां चन्द्रसन्दिग्धमुग्धवक्त्राब्जालोक लोक:
पदमपि चलितुं . . . .

14\. . . . . . . [वा]स्य राज्ञ: ॥ [15]चर्ची(र्ची)नामस्ति योम्बू(म्बू)न्यनिग्रसुपचितो वह्निरौर्व्व: क्व मह:
सूर्या: शुष्यन्ति तानि क्व . . . . .

15\. . . . . . [16]क्षि(क्षि): प्रचुरघृतभूर्लक्षटोसौ द्वितीय: क्षाप: प्रौढप्रतापोजनि जगति रज:पालनामा
[तृ?] . . . .

16\. . . . . [16]णानां पतिताभिरश्व(श्व)रतलात्स्वर्म्मौक्तिकानां हृष्टिभि: । पौष्पीभि: खलदंष्ट्रिसंगरशतं वीरे-
[श्व?] . . . .

17\. . . . . [16]सत्व(त्त्व)स्य राशि: पर: । बु(बु)धै: स्थानमपि श्रियां जलनिधि: पुण्यस्य धामोदभूद्रुत्साहस्य गण:

18\. . . . [16][हु]धवलस्य चावनिभुजश्चौलुक्यगोत्रस्थितेरन्या राजलदेविकेति विधिवद्दे:पर्यणैषीत्स . . . . . .

19\. . . [16][तानि से]न्यान्यलं जित्वा तस्य सुरारिपे[व] जयिना ख्यातोदहारि स्वयम् ॥ [17]सौ(शौ)र्यप्रपंचतनु
. . . . . .

20\. . [18][ध्वां]महीधरस्य सकलक्ष्मापालचूडामणेस्तस्मादर्चितकीर्त्तिवर्म्मनृ[पतिं] दत्वा(त्त्वा) स्वयं शासनम् ।
चि . . . .

21\. [19][की]र्त्तिवर्म्मा राजासोमो क्षयोपि स्फुटव(ब)हुवसुना यज्वनेवाम्बयस्ते । सत्पात्राक्ष्ययुर्वर्या: शुचि ⏑ ⏑
⏑ ⏑ — — ⏑ — — ⏑ — ⏓ — — — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑
— ⏓ ॥ — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — — ⏑ — — — ⏑ ⏓ —

22\. [20]हयर्णाय[चि]तानि कोमलतृणग्रासप्रगल्भूनि च । विप्रेभ्योवद्ध्यार्द्रमूर्त्तिरमल: प्रादाद्वि[धू]तत्रयी — —
— ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ ⏓ ॥ — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑
⏑ ⏑ ⏓ ⏑ ⏑ ⏑ ⏑ ⏑

23\. [20]पम् । विस्फारै[र्म?]णपालसुखण[व(ब)]लै: श्री[सत्य]वत्यात्मज: सात्माच्यन्तदवन्तिभर्त्तुवदयादित्य ⏑ —
— ⏑ ⏓ ॥ — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏓ — — ⏑ — ⏑ ⏑ ⏑ ⏑ ⏑
⏑ — ⏓ । — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏓ — — ⏑ — ⏑ ⏑ ⏑

[11] Metre, Sragdharâ.
[12] Metre, Śârdûlavikrîḍita.
[13] Metre, Sragdharâ.
[14] Metre, Śârdûlavikrîḍita.
[15] Metre, Sragdharâ.
[16] Metre, Śârdûlavikrîḍita.
[17] Metre, Vasantatilakâ.
[18] Metre, Śârdûlavikrîḍita.
[19] Metre, Sragdharâ.
[20] Metre, Śârdûlavikrîḍita.

L. 24. [21][म]चित: पृथिव्याम् ॥ [22]चक्रेचैव सुरेन्द्रसौ(सौ)रिवद्[यो मौ]र्यो ग्रामंयुगंस्वसोन्वसासुदर्पादि तिन f◡—
— — ◡ — — ◡ ◡̄ । — — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ ◡̄ — —
— ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ ◡̄ ॥ — — — — ◡

25. — — ◡ [23][म?]दवनिभुजो राजसिंहो नृसिंह: कुर्वंयुधासिधाराप्रहतरिपुशिर:कन्दु . . . .

26. . . . . . [24][स]ञ्जुतपञ्चमां मंति सुहृर्विंश्वामविश्वासभू: । श्रीवीरांम[दिवा?] . . . .

27. . . . . [24]त्त: श्रीसल्लक्ष[सिंह] एष जनताभीतीभभित्ता भयं . . . .

28. . . . . [24][य]ोर्व्याश्विनामभ्य: प्रजाधतां गुर्वि[नृपि]नामा . . . .

29. . . . . [24][क]ष्टोगमत्वरिय: ॥ [25]मौर्यंचिया प्र[थि] . . . .

30. . . . . [26]यवनतुरगसैन्यैरि . . . .

31. . . . . चकार भुवनमुत्स . . . : . . . .

32. . . . . मी रण[27] . . . .

XXVII.—A CHANDELLA INSCRIPTION FROM MAHOBA.

BY E. HULTZSCH, PH.D.

The stone, which bears the subjoined inscription, was discovered by General Cunningham in 1865 at Mahobâ.[1] Having been lost sight of for some time,[2] it turned up again in the Allâhâbâd Museum, where General Cunningham saw it in 1872.[3] His volume published in 1885 contains a facsimile of the inscription.[4] In the same year, I took an impression of it at Allâhâbâd, and published a transcript with a short abstract in German after my return to Europe.[5] The original stone is now preserved in the Lakhnau Museum.

The stone, which bears the inscription, is broken both on the right hand and at the bottom. The preserved part ends with the first syllables of the 29th verse of a genealogical account of the Chandella dynasty. Of the preceding 28 verses, not a single one is complete, and one (13) is entirely lost. But even the few existent fragments contain some important data for the history of the Chandellas.

[21] Metre, Vasantatilakâ.

[22] Metre, Śârdûlavikrîḍita.

[23] Metre, Sragdharâ.

[24] Metre, Śârdûlavikrîḍita.

[25] Metre, Vasantatilakâ.

[26] Metre, Sragdharâ.

[27] From an impression supplied to me by the Editor. From the published photo-lithograph it will be seen that all lines are incomplete at the end, and all lines, except 21—24, incomplete at the beginning. The original full length of the lines may be seen from lines 21—24 of this transcript, from which it appears that each line originally contained about ninety *aksharas*.

[1] Cunningham's *Archæological Survey of India*, vol. XXI, p. 71; see also vol. II, p. 447.

[2] *Journal of the Asiatic Society of Bengal*, vol. L, p. 10.

[3] Cunningham's *Arch. Sur. India*, vol. XXI, p. 72.

[4] *Ibid.* plate xxi.

[5] *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 47. This paper contains a mistake in line 11 of the transcript, where I read the name of one of the Chandella kings as सच. In two new impressions, which I owe to the kindness of Dr. A. Führer, the reading is clearly यच, as *ante*, pp. 197 and 199.

The inscription opens with an invocation of Śiva. Verse 5 ends with the words:— 'From this beloved of the night (*i.e.*, the moon) there sprang a race beloved by all,' and the next two verses seem to have treated of the kings of the lunar race. 'Among these there was Nârâyaṇa . . . . . .' (v. 8). Only three syllables remain of the next verse.

Verse 10 begins as follows:—'Then there was that king, Jejâ by name, after whom Jejâbhukti was (*named*), just as this earth (*pṛithivî*) after Pṛithu. His younger brother, called Vîjâ . . . . .' The two brothers Jejâ and Vîjâ are identical with Jejjâka and Vijjâka, who are mentioned in another fragmentary inscription.[6] Professor Kielhorn has further identified both pairs of names with Jayaśakti and Vijayaśakti[7] or Vijaya,[8] the sons of Vâkpati. According to verse 10 of the present inscription, Jejâ (or Jejjâka) gave his name to Jejâbhukti (also called Jejâbhuktika[9] or Jejâkabhukti[10]), 'the dominion of Jejâ (or Jejâka).' This old name of Bundelkhand, the country which was ruled over by the Chandellas, is the original of the vernacular form Jajâhûtî or Jajâhotî,[11] just as the modern Tirhut is derived from Tîrabhukti.[12]

The purport of the mutilated verses 11 to 16 cannot be ascertained. Verse 17 is almost complete and runs as follows:—'There appeared a blessing for the earth, called the illustrious Dhaṅga, who caused the destruction of his enemies and who, by the strength of his arms, equalled even the powerful Haṁvîra, who had proved a heavy burden for the earth.' Haṁvîra or Hambîra is a further corruption of Hammîra, the Sanskritized form of امير which appears on the coins of the Paṭhân kings of Delhi.[13] Professor Kielhorn has published three inscriptions of Dhaṅga,[14] which are dated in Saṁvat 1011, 1055 and 1059, or A. D. 954, 998 and 1002. The third inscription was composed after Dhaṅga's death, which it mentions. Accordingly the Hambîra or Amîr, who is stated to have been Dhaṅga's contemporary, seems to be identical either with Sabuktagîn (A. D. 977 to 997) or with his son Maḥmûd of Ghazna, whose first two expeditions to India fell in A. D. 1000 and 1001. Firishta[15] reports that Jayapâla, the king of Lahore, was, on the occasion of his second defeat by Sabuktagîn, supported with troops and money by the king of Kâlañjara. As Kâlañjara, after Yaśovarman who conquered it,[16] seems to have been the capital of the Chandellas,[17] it is not improbable that this remark refers to Dhaṅga, and that Hambîra has to be identified with

[6] *Ante*, p. 121. The affix *ka* seems to be added, in order to make the two Hindî names look like Sanskrit words. Similar masculines in *â* are Mâhâ, Melhâ, and Ghîkâ in a Delhi inscription, which was published by myself in the *Zeitschrift d. Deutsch. Morg. Ges.* vol. XL, p. 56, and by Professor Eggeling, *ante*, p. 93.

[7] *Ante*, p. 123.

[8] *Ante*, p. 138.

[9] *Ante*, p. 34.

[10] Cunningham's *Arch. Sur. India*, vol. X, plate xxxii, No. 10; vol. XXI, p. 174.

[11] *Ibid.* vol. II, p. 412; the same author's *Ancient Geography of India*, vol. I, p. 481. Alberûnî's *India*, translated by Sachau, vol. I, p. 202. Elliot's *History of India*, vol. I, p. 57.

[12] *Indian Antiquary*, vol. XV, p. 304. The form *Tîrahuti* occurs in Târanâtha's *History of Buddhism in India*, translated from Tibetan into German by Schiefner; see the Index.

[13] See *ante*, p. 62, note 5, and Thomas' *Chronicles of the Paṭhân Kings of Delhi*, *passim*. The Hammîra, who is mentioned in Kalhaṇa's *Râjataraṁgiṇî* (taraṁga vii, verses 53 and 64) as a contemporary of Saṁgrâmarâja (A. D. 1003 to 1028), is probably meant for Maḥmûd of Ghazna.

[14] *Ante*, pp. 135 and 137; *Indian Antiquary*, vol. XVI, p. 202.

[15] Translated by Briggs, vol. I, p. 18.

[16] *Ante*, p. 128, verse 31.

[17] In three grants published by Professor Kielhorn (*Ind. Ant.* vol. XVI, p. 201), the Chandella kings Dhaṅga, Devavarman, and Madanavarman, bear the title of *Kâlañjarâdhipati* or 'lord of Kâlañjara.'

Sabuktagîn, and not with Maḥmûd of Ghazna. That Dhaṅga was far from victorious, is indirectly confirmed by the subjoined inscription, which says only that he 'equalled,' but not that he conquered, Hambîra.

Verse 18 is again mutilated. Verse 19 describes Dhaṅga's son and successor Gaṇḍa:—'From him (*viz.*, Dhaṅga) there sprang an ornament of the earth, called the illustrious Gaṇḍa, an unrivalled hero, who bore all the parts of the earth on his arms, and the fierce fire of whose wrath . . . . .' General Cunningham has satisfactorily identified Gaṇḍa with Nandâ, king of Kâlañjara, who, according to the Muhammadan historians, was twice attacked by Maḥmûd of Ghazna in A. D. 1021 and 1023.[18]

Verse 20 is incomplete. Verse 21 gives the name of Gaṇḍa's son and successor:—'From him (*viz.*, Gaṇḍa) there sprang that king Vidyâdhara, who gathered the flowers of the fame of his enemies . . . . .' Verse 22 probably refers to the same Vidyâdhara:—'Bhojadeva, together with Kalachuri-chandra (*i.e.*, the moon of the Kalachuris), worshipped, full of fear, like a pupil, (*this*) master of warfare, who had caused the destruction of the king of Kanyâkubja, and who was lying on a couch.' As the three Chandella kings Gaṇḍa, Vidyâdhara, and Vijayapâla must have reigned between Saṁvat 1055[19] and Saṁvat 1107, the date of the grant of Devavarman,[20] or A. D. 998 and 1050,—'Bhojadeva' seems to be identical with Bhojadeva of Dhârâ, for whom we have the two dates A. D. 1021 and 1042.[21] 'The moon of the Kalachuris' refers to one of the Kalachuri kings of Chedi, perhaps Kokalla II.[22] 'The king of Kanyâkubja' cannot be identified at present, as we know nothing of the kings of Kanauj between A. D. 948[23] and 1097.[24]

Verse 23 contains the name of Vidyâdhara's successor:—'There was (*a king*) called Vijayapâla, whose conquest of the world was stopped (*only*) by the ocean . . . . .' As we learn from verse 24, he was a contemporary of Gâṅgeyadeva of Chedi, who was reigning about A.D. 1030:—[25] 'When Gâṅgeyadeva, who had conquered the world, perceived before him (*this*) terrible one . . . . ., the lotus of his heart closed the knot (*i.e.*, the flower?) of pride in battle.'

The inscription omits mentioning Devavarman, whose grant is dated in Saṁvat 1107 or A. D. 1050.[26] Verse 25 mentions the reign of his brother Kîrtivarman, whose inscription is dated in Saṁvat 1154 or A. D. 1098:—[27] 'From him (*i.e.*, Vijayapâla) there sprang the illustrious Kîrtiva[rman], (*who was endowed*) with all the virtues of Bharata . . . . .' Verse 26 records that Kîrtivarman conquered Lakshmîkarṇa:—'Just as Purushottama (*Vishṇu*), having produced the nectar by churning with the mountain (*Mandara*) [the rolling (*milk*) ocean,[28] whose high waves had swallowed many mountains, obtained (*the goddess*) Lakshmî together with the elephants (*of the eight regions*),—he (*viz.*, Kîrtivarman), having acquired fame by crushing with his strong arm the haughty Lakshmîkarṇa, whose armies had destroyed many

[18] Cunningham's *Arch. Sur. India*, vol. II, p. 452; Firishta, translated by Briggs, vol. I, pp. 63 and 66; Elliot's *History of India*, vol. II, pp. 463 and 467.

[19] See note 14, above.

[20] *Ind. Ant.* vol. XVI, p. 204.

[21] *Ibid.* vol. VI, p. 51. Dr. Bühler in the *Wiener Sitzungsberichte*, 1888, p. 630.

[22] Cunningham's *Arch. Sur. India*, vol. IX, p. 105.

[23] *Ante*, page 172.

[24] *Ind. Ant.* vol. XVIII, p. 10.

[25] Cunningham's *Arch. Sur. India*, vol. IX, p. 106; Alberûnî's *India*, translated by Sachau, vol. I, p. 202.

[26] See note 20.

[27] *Ind. Ant.* vol. XVIII, p. 237.

[28] प्रमथ्य governs two accusatives. Compare सुधां क्षीरनिधिं मथ्नाति, quoted by Drs. Böhtlingk and Roth, *s. v.* मथ्, from the *Siddhântakaumudi.*

princes, obtained splendour in this world together with elephants.' Lakshmîkarṇa is identical with Karṇa of Chedi,[29] whose defeat at the hands of Kîrtivarman is related in the prologue of Kṛishṇamiśra's *Prabodhachandrodaya*. This drama was acted before Kîrtivarman at the command of his general, a Brâhmaṇa named Gopâla, who had just vanquished Karṇa and again placed Kîrtivarman on the throne.[30] Karṇa is three times mentioned in the prologue:—

1. In a Sanskṛit verse, the importance of which was first recognized and its bearing explained by General Cunningham:—[31] 'He (*viz.*, Gopâla), having overcome the strong Karṇa, caused the rise of the illustrious king Kîrtivarman, just as discrimination, having overcome strong delusion, gives rise to knowledge.'

2. A passage in Sanskṛit prose[32] says of Gopâla that he 'strove to re-establish the sway over the earth of the kings of the lunar race, which (*sway*) had been uprooted by the lord of Chedi, who was as terrible as the fire at the end of the world to the multitude of all princes.' Here the expression 'the lord of Chedi' refers to Karṇa and 'the kings of the lunar race' to the Chandellas.

3. A lengthy Prâkṛit passage,[33] which need not be translated in full, says that Gopâla, 'having crushed the ocean-like army of Karṇa, obtained the splendour of victory in battle, just as Madhumathana (*Vishṇu*), having churned the milk-ocean, obtained (*the goddess*) Lakshmî.'

It is a curious coincidence that, in the passage just quoted, the army of Karṇa is compared to the milk-ocean, just as in verse 26 of the subjoined inscription, and Gopâla to Madhumathana (*Vishṇu*), just as there Kîrtivarman is compared to Purushottama (*Vishṇu*); and it appears very probable that the composer of the inscription knew the *Prabodhachandrodaya* and borrowed from it his description of Kîrtivarman's victory over Karṇa. The reign of Kîrtivarman and, together with it, the date of Kṛishṇamiśra, the author of the *Prabodhachandrodaya*, is limited by A. D. 1050[34] and A. D. 1116, the date of Jayavarman's inscription.[35]

According to Bilhaṇa's *Vikramâṅkadevacharita* (sarga i, verses 102 f.) Kîrtivarman's contemporary Karṇa of Ḍâhala or Ḍâhâla (*i.e.*, Chedi) was defeated by the Western Châlukya king Âhavamalla II. (about 1042 to about 1068 A. D.). In another part of his poem (sarga xviii, verse 93), Bilhaṇa calls Karṇa, whose court he visited, 'the death to the lord of the Kâlañjara mountain' (*Kâlañjaragiripati*), *i.e.*, to the Chandella king. This expression, if contrasted with the repeated statement that Kîrtivarman and his general Gopâla completely defeated Karṇa, illustrates the necessity of hearing the other party before drawing historical conclusions from an Oriental record.

[29] According to Professor Kielhorn, Karṇa's Benares grant is probably dated in Chedi-Saṁvat 793 or A. D. 1042; *Ind. Ant.* vol. XVII, p. 216.

[30] Page 5 of the Calcutta edition:—गोपालो भूमिपालान्प्रसभमसिलतामात्रमित्रेण जित्वा साम्राज्ये कीर्तिवर्मा नरपतितिलको येन भूयोभ्यषेचि ॥

[31] Cunningham's *Arch. Sur. India*, vol. II, p. 453; vol. IX, p. 108. Page 8 of the Calcutta edition:—येन च । विवेकेनेव निर्जित्य कर्णं मोहमिवोर्जितम् । श्रीकीर्तिवर्मनृपतेर्बोधस्येवोदयः कृतः ॥

[32] Page 7 of the Calcutta edition:—सकलभूपालकुलप्रलयकालाग्निरुद्रेण चेदिपतिना समुन्मूलितं चन्द्रान्वयपार्थिवानां पृथिव्याधिपत्यं स्थिरीकर्तुमयमस्य संरम्भः ॥

[33] The Sanskrit translation of the end of this passage (p. 6 of the Calcutta edition) is as follows:—येन कर्णसैन्यसागरं निर्मथ्य मधुमथनेनेव क्षीरसमुद्रं समासादिता समरविजयलक्ष्मीः ॥

[34] See note 20.

[35] *Ante*, p. 139.

If an inscription of *one* king asserts that he conquered another, it scarcely proves more than that the two were contemporaries.[36]

The mutilated verses 27 and 28 seem to have continued the description of the reign of Kîrtivarman. Verse 29 begins:— 'His son, of wonderful . . . . . ., was . . . . .' The remainder of the inscription is lost.

TEXT.

L. 1. ओं ओँ नमः शिवाय ॥ जयत्याह्लादयन्निःकंपमहि[मा] . . . . .[37]

2. नाः सतां शश्वत्पल्लवयन्तु मौलिशशिनः श्रेयो मयूखांकुराः ॥ [२*] एतस्य विश्व . . . . .[38]

3. प्रतिकलं स्फारीभवन्मण्डलः । पीयूषैः प्रतिवर्द्धितैरहरहः स्वैर्व्विश्वमाप्याययन्न . . . . .[39]

4. वतंसो वंशस्तस्मादजनि रजनीवल्लभाद्विश्वकान्तः ॥ [५*] ततः पप्रथिरे वीराः कलि-
व्याघ्रा . . . . .[40]

5. कुसुमाप्याशास्वपर्व्वीसत्क्षीराम्भोधितरंगरंगणकलाः क्रीडन्ति यत्कीर्त्तयः ॥ [७*] आसीन्नारा-
यणस्तेषु [गु] . . . . .[41]

6. स्य लोकः ॥ [९*] जेजाख्यायाथ नृपतिः स बभूव जेजाभुक्तिः पृथोरिव यतः पृथिवीयमासीत् ।
वीजाह्वयस्तदनुज . . . . .[42]

7. भूव[43] ॥ [११*] हतरिपुकरिकुम्भमुक्तामुक्ताप्रकरमिषेण चकार लाजवृष्टिम् । असिवलभिगतेव
यं विलोक्य स्फुटरणराज . . . . .[44]

8. बभूव निबिडं व्योमांगणे संगलच्चञ्चत्तुङ्गतुरङ्ग[पु]ङ्गवखुरक्षुण्णक्षमोत्थं रजः । क्रुध्यत्सारथयो
यथासरलितग्रीवं मुखैर्नामिते[र] . . . . .[45]

9. मत्ताश्मतानि वेलापयोनिधितटानि समुल्लसन्ति ॥ [१५*] सान्द्रैः श्वेतातपत्रैर्व्विकसितकमला
सोर्म्मिमालाभ्रहन्दैश्चञ्चद्भीमनक्रा ध्वजमकरमुखैर्व्विभ्व[ते] . . . . .[46]

10. निर्म्मितवैरिभङ्गः श्रीधङ्ग इत्यवनिमङ्गलमाविरासीत् । सारेण यः स्वभुजयोर्भुवनातिभारं ह्वंवो-
रमप्यतिवलं तुलयांचकार ॥ [१७*] सोयं देवसरित्पतिः . . . . .[47]

11. कच्छद्वीपजयोद्यमः समभवक्रीडाविलक्षः क्षणम् ॥ [१८*] तस्मादभूद्भुजधृताखिलभूमिखण्डः
श्रीगण्ड इत्यवनिमण्डनमेकवीरः । यच्चण्डकोपशिखि . . . . .[48]

12. क्षवैः[49] । तदनु तरलैर्लीलादष्टाधरा मधुपव्रजैर्व्विपिनतरुभिः स्वैरं भुक्ता हृता यदरिस्त्रियः ॥
[२०*] तस्मादसौ रिपुयशःकुसुमाम्बरोभूद्विद्याधरो नृपतिरप्र[ति] . . . . .[50]

[36] Thus the Western Chalukya Pulikêśin II. and the Pallava Narasiṁhavarman I.—the Western Chalukya Vikramâditya I. and the Pallava Paramêśvaravarman I.—the Western Châlukya Jayasiṁha III. and the Chola king Rajendra-Chola—claim to have conquered each other; see my first volume of *South-Indian Inscriptions*, p. 145, note 2.

[37] Here 21 syllables of verse 1 and 54 of verse 2 are lost.

[38] Here the remainder of verse 3 and 27 syllables of verse 4 are lost.

[39] Here 18 syllables of verse 4 and 48 of verse 5 are lost.

[40] Here 20 syllables of verse 6 and 47 of verse 7 are lost.

[41] Here 23 syllables of verse 8 and the commencement of verse 9 are lost.

[42] Here 20 syllables of verse 10 and the commencement of verse 11 are lost.

[43] Read बभूव.

[44] Here 7 syllables of verse 12, the whole of verse 13, and 6 syllables of verse 14 are lost.

[45] Here 18 syllables of verse 14 and 37 of verse 15 are lost.

[46] Here 46 syllables of verse 16 and 7 of verse 17 are lost.

[47] Here 49 syllables of verse 18 are lost.

[48] Here 21 syllables of verse 19 and 32 of verse 20 are lost.

[49] Read पल्लवैः.

[50] Here 32 syllables of verse 21 and 18 of verse 22 are lost.

L. 13. विहितकन्याकुब्जभूपालभङ्गम् । समरगुरुमुपास्त प्रौढभीस्तल्पभाजं सहकलचुरिचंद्रः श्रीयुवरा-जदेवः ॥ [२२×] अभवदम्बुधिरत्नकाकुलजयी विजयपाल इ[ति] . . . . .[51]

14. वहमग्रे भीममुख्येक्षमाणः । अवहत जितविश्वः सोपि हृत्पुण्डरीकं मुकुलितरणगर्व्वग्रन्थि गाङ्गेय-देवः ॥ [२४×] तस्मादभूव भरतस्य गुणैः समग्रैः श्रीकीर्त्तिव[र्म्म] . . . . .[52]

15. यस्तानेकक्षमाभृतमुखकैर्व्वलहरिभिर्लक्ष्मीकर्षणैर्महार्णवमुद्धतम् । अचलमहसा दोर्दण्डेन प्रमथ्य यशःसुधां य इह करिभिर्लक्ष्मीं लेभेपरः पुरुषो[त्त][मः ॥ २६×] . . . . .[53]

16. लितमण्डलाग्रकिरणैरायोधनेषु द्विषच्चक्राणामयमन्य एव विदधे दिव्याङ्गनासंगमः ॥ [२७×] संग्रामेषु निपातखड्गलतिकासाहाय्यकेनामुना ते पृथ्वीपतये[ा] . . . . .[54]

17. गाङ्कार्कयोः[55] ॥ [२८×] आसीत्तदीयतनयोद्भुत . . . .[56]

XXVIII.—THE UDEPUR PRASASTI OF THE KINGS OF MALVA.

By G. Bühler, Ph.D., LL.D., C.I.E.

When last year the preparation of my notes on the historical portion of Padmagupta's *Navasâhasâṅkacharita*[1] (discovered by Professor Zachariae) turned my attention to the history of Mâlvâ, I came across some remarks by Dr. F. E. Hall[2] on a "much mutilated" inedited inscription which he had seen at Udepur (Gwalior). Though some of Dr. Hall's statements regarding its contents rather puzzled me, they yet showed very clearly that the document must give a fuller pedigree of the Paramâras of Mâlvâ than any other known inscription, and that it must besides contain interesting historical information. Convinced of its value, I asked the Editor kindly to secure a copy for me. He directed Dr. Führer, who was in the Jhânsî District, to obtain it, and the latter sent me, in May last, two excellent impressions, one on thick and one on thin paper. It is on these materials that the subjoined edition is based.

The inscription is a fragment, incised on a stone slab about 28 inches by 27, which at present is lying in the court-yard of the great temple of Śiva at Udepur. It contains 24 lines of deeply and well-cut rather ornamental Nâgarî characters, which closely resemble those found in the other Paramâra inscriptions of the eleventh century A.D. To judge from the appearance of the impression, the slab seems to be entire, and the remaining portion of the inscription probably was engraved on a second slab, which perhaps may still be found among the numerous inscribed stones in and about the temple.[3] The portion now published is on the whole in a fair state of preservation. For, though a good many letters, especially in lines 3, 4, 6, 8, 20, 21, 23 and 24, have suffered severely from rough treatment, it is in the majority of cases possible to recognise their outlines, when one has restored the text conjecturally and knows what they ought to be. The language of the inscription is Sanskrit, and, with the exception of the

[51] Here 29 syllables of verse 23 and 19 of verse 24 are lost.

[52] Here 37 syllables of verse 25 and 6 of verse 26 are lost.

[53] Here 41 syllables of verse 27 are lost.

[54] Here 47 syllables of verse 28 are lost.

[55] Read मृगाङ्कार्कयोः.

[56] Here 46 syllables of verse 29 as well as the remainder of the inscription are lost.

[1] G. Bühler and Th. Zachariae, *Ueber das Navasâhasâṅkacharita*, *Sitzungsberichte, der phil. hist. Classe der Wiener Akademie*, Bd. CXVI, S. 583 ff.

[2] *Jour. As. Soc. Beng.* vol. XXXI, p. 114, note.

[3] Cunningham, *Arch. Surv. Rep.* vol. VII, pp. 82-83.

short invocation in line 1, throughout metrical. It shows a few grammatical mistakes such as *khaḍgam ûrddhîkritaṁ yenà* (line 16) instead of *khaḍga ûrdhvîkrito yena* and frequent faulty substitutions of *sa* for *śa*. Once in *viśrastâṁgo* (line 23) *śa* has been put for *sa*. *Va* throughout does duty for *ba*, as is the case in most medieval inscriptions from Mâlvâ and Gujarât. A mistake in versification occurs in line 1, where the word *âlavâle* has been treated like a compound and *âla* belongs to the first Pâda of the verse, while the second begins with *vâle*. No really good poet makes the pause fall in the middle of a simple word. There are also other passages which indicate that the author was not a poet of the first rank, but, as the Hindus would say, a *madhyama kavi*.

The state of the inscription makes it impossible to arrive at full certainty regarding its object. But it certainly contains a *Praśasti*. As *Praśastis* mostly record the erection or restoration of temples, and as the opening verses are addressed to Śiva, Pârvatî and Gaṇeśa, it may be conjectured that it originally belonged to a Śaiva temple, which was built either by Udayâditya, the last prince named in the fragment, or by one of his immediate successors.

However that may be, the value of the *Praśasti* remains very great, as it is the only document which gives an apparently complete enumeration of the earlier Paramâra rulers of Mâlvâ. Hitherto three imperfect lists were known, which occur in the *Navasâhasâṅkacharita* of Padmagupta,[4] in the Nâgpur *Praśasti*,[5] and in the land-grants of Vâkpati and Bhoja.[6] A comparison of their contents with those of the document under consideration yields the following results :—

I. Udepur *Praśasti.*	II. *Navasâhasâṅkacharita.*	III. Nâgpur *Praśasti.*	IV. Land-grants.
Paramâra.	Paramâra.	Paramâra.	
⋮	⋮	⋮	⋮
Upendra.	Upendra.	⋮	Krishṇa.
Vairisiṁha I.	⋮	⋮	⋮
Sîyaka I.	⋮	⋮	⋮
Vâkpati I.	Vâkpati I.	⋮	⋮
Vairisiṁha II.—Vajraṭa.	Vairisiṁha.	Vairisiṁha.	Vairisiṁha.
Harsha.	Sîyaka—Harsha×Vaḍajâ.	Sîyaka.	Sîyaka.
Vâkpati II.	Vâkpati II.—Utpalarâja.	Muñja.	Vâkpati, or Amoghavarsha, or Prithivîvallabha, or Śrîvallabha; A. D. 974-975, and 979.
Sindhurâja.	Sindhurâja, or Navasâhasâṅka, or Kumâranârâyaṇa.	Sindhurâja.[7]	Sindhurâja.
Bhoja.		Bhoja.	Bhoja. A. D. 1021-22.
Udayâditya.		Udayâditya.	

[4] *Ueber das Navasâhasâṅkacharita*, p. 35 (613).

[5] *Jour. Bo. Br. Roy. As. Soc.* vol. I, p. 259; *Zeitschrift für die Kunde des Morgenlandes*, vol. VII, pp. 44 ff.

[6] *Indian Antiquary*, vol. VI, p. 48; and vol. XIV, pp. 159 ff.

[7] This name does not appear in either of the two publishede ditions. I owe it to Mr. J. F. Fleet, who possesses a paper impression of the inscription. Professor Kielhorn will give a new edition of the Praśasti in the *Indian Antiquary*.

It appears that the Udepur *Praśasti* alone presents an unbroken line of kings from Upendra to Udayâditya. Even the *Navasâhasâṅkacharita*, which is more explicit than the other inscriptions, omits two names after Upendra. It moreover contains (XI, 80) the careless statement, that "other kings" reigned between Upendra and Vâkpati I. The use of the plural naturally leads to the suggestion, that they were at least three in number. This seems now impossible, as, according to the Udepur *Praśasti* (verses 8-10), the first four kings after Paramâra followed each other in the direct line of descent.

In considering the other not less interesting historical statements of the *Praśasti*, it will be advisable to add to them the information contained in the *Navasâhasâṅkacharita*, in the Jaina *Prabandhas* and in the other accessible inscriptions.

The legend regarding the origin of the Paramâras given here, is the same as that which the *Navasâhasâṅkacharita* and the Nâgpur *Praśasti* tell.[8] When in ancient times the great Brâhmaṇ Vasishṭha was living on Mount Âbû, Viśvâmitra forcibly abducted his famous cow. Vasishṭha then created out of the firepit a hero who slew the enemies and brought the animal back. In reward of this deed the sage gave to him the name Paramâra, the slayer of the foes, and promised to him that he should become a king. The myth, which figures also in the stories of the bards, probably has arisen on Mount Âbû, where Paramâra princes for a long time held the fort of Achalgaḍh while their capital was at Chandrâvatî, a few miles south-east of the mountain. Someśvara's *Praśasti* in Tejaḥpâla's temple[9] at Dailvâḍâ enumerates an older line of Paramâra princes, Dhûmarâja, Dhandhuka, and Dhruvabhaṭa, regarding whom nothing is known, as well as a later series of kings, Râmadeva, Yaśodhavala, Dhârâvarsha, Prahlâdana, Somasiṁha, and Kṛishṇarâja, who belonged to the twelfth and thirteenth centuries A. D., and were vassals of the Chaulukyas of Aṇhilvâḍ. As the Paramâras of Mâlvâ apparently believed in the origin of their *heros eponymos* from the firepit at Âbû, it seems probable that they came from the north-west and formed a branch of the rulers of Achalgaḍh.

Regarding Upendra, the first historical king of the family, it is said (verse 8) that he gained 'the high honour of kinghood' or 'the honour of exalted kinghood' by his bravery. It may, therefore, be inferred that the author of the *Praśasti* considered him to be the conqueror of Mâlvâ and the founder of its Paramâra dynasty. Padmagupta (*N. Char.* XI, 76-79) is not explicit on this point. He merely names Upendra as the first king. But he agrees with the Udepur *Praśasti* in praising him for the performance of numerous Vedic sacrifices, on the occasion of which he is said 'to have adorned the earth with golden sacrificial posts.' Moreover, in the ambiguous verse (XI, 77),[10]—"Whose fame, that was ever moving on and the cause of Sîtâ's song, crossed the ocean just as Hanumat, who was ever nimbly moving and whose motive (*for jumping across the ocean*) was to console Sîtâ"—he seems to indicate that a poetess Sîtâ, whom the *Prabandhas*[11] place in Bhoja's reign, composed a *Praśasti* or a *Charita* in his honour.

[8] A great portion of the following remarks is a revised reproduction of Part VI of the German paper *Ueber das Navasâhasâṅkacharita.*

[9] *Kîrtikaumudî*, App. A, pp. 4-6, and 14-15.

[10] सदागतिप्रवृत्तेन सीतोच्छ्वसितहेतुना । हनुमतेव यशसा यस्यालङ्घ्यत सागरः ॥ [In the case of Hanumat, *sadâgatipravṛitta* also means 'the son of the wind.'—E. H.]

[11] *E.g.*, *Prabandhachintâmaṇi*, p. 108 f. (Bombay edition.)

This king, no doubt, as Dr. F. E. Hall and Sir A. Cunningham have long since assumed, is identical with the Kṛishṇarâja of the land-grants. The two names are synonyms, and, if the new list is complete, there is no room for a Kṛishṇarâja besides an Upendra.[12] The fact that in the land-grants Vairisiṁha is said 'to meditate on Kṛishṇa's feet,' need not cause any difficulty. The phrase does not necessarily indicate that the two kings immediately followed each other. For, though usually it refers to an immediate predecessor, there yet are cases where it is used with reference to a remoter king. Thus some of the Chaulukya land-grants (*Indian Antiquary*, vol. VI, pp. 184, 194) assert that Durlabha meditated on the feet of Châmuṇḍa, though Vallabha was his immediate predecessor. The time when Kṛishṇa-Upendra ruled, may be ascertained approximately by counting backwards from Vâkpati II., who, as will be shown below, died between A. D. 994 and 997, after reigning for about twenty years. About 150 years are required for six generations, and the acquisition of Mâlvâ by *these* Paramâras may thus be placed shortly after 800 A. D.

The descriptions of the next kings, Vairisiṁha I., Sîyaka I., and Vâkpati I., are purely conventional. Not a single historical fact is recorded regarding them either in the Udepur *Praśasti* or in any other document, except that they followed each other in the direct line of succession. Their reigns probably filled the period from about 840 to 920 A. D. With respect to Vâkpati's successor Vairisiṁha II., the case does not stand much better. But we learn at least through the Udepur *Praśasti* that "the people called him by another name, Vajraṭasvâmin." This fact may prove to be of importance hereafter.

The next king is called Śrî-Harshadeva in the Udepur *Praśasti*, Śrî-Harshadeva or Sîyaka in the *Navasâhasâṅkacharita*, simply Sîyaka in the other epigraphic documents, and Siṁhabhaṭa in Merutuṅga's *Prabandhachintâmaṇi*.[13] The complete name probably was Harshasiṁha (*Harakhsiṅgh*), both parts of which were used as abbreviations instead of the whole. The form Sîyaka is a half Prâkṛitic corruption of Siṁhaka. For in modern Gujarâtî and other dialects the termination *siṁha* becomes in names not only *siṅgh* or *saṅgh*, but very commonly *sî*, which is immediately derived from the Prâkṛit *sîha*. Thus we find *Padamsî* instead of *Padmasiṁha*, *Narsî* for *Narasiṁha*, *Arsî* for *Arisiṁha*, *Amarsî* for *Amarasiṁha*. According to the *Navasâhasâṅkacharita* (XI, 89—90) Sîyaka conquered the lord of Raḍûpâṭî and a king of the Hûnas. Who these persons were and where their territories lay, cannot as yet be ascertained. With respect to the Hûnas or Hûṇas, it may be noted that those mentioned here and in other medieval inscriptions are not Huns, but a Kshatriya race.[14] For the bards and the Jaina *Prabandhas* regularly enumerate the Hûṇas among the thirty-six *Kshatriyakula*, and their matrimonial alliance in the eleventh century with the Kalachuris precludes the possibility of their having been then considered foreigners. It is, however, a different question whence they originally came. Among the Râjputs there are certainly elements of un-Aryan origin. The new information, furnished by verse 12 of the Udepur *Praśasti*, according to which Sîyaka II.—Harsha, "equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king

[12] The latter probably was the poetical form of the name, and Kṛishṇa or its Prâkṛit equivalent was that used in every-day life.

[13] *Prabandhachintâmaṇi*, p. 55 (Bom. ed.) The reading सिंहदन्तभट, which Paṇḍit Râmchandra considers the correct one, is of course to be rejected.

[14] This has been first pointed out by Dr. F. E. Hall, *Jour. As. Soc. Beng.* vol XXXI, p. 117, note 11.

Khoṭṭiga," possesses greater interest. This Khoṭṭiga is no doubt the homonymous Râshṭrakûṭa king of Mânyakheṭa, whose *Śâsana*, published by Mr. Fleet,[15] was issued on the occasion of a solar eclipse on Sunday, the new-moon day of the month Âśvayuja of Śaka Saṁvat 893, or Sunday, October 22, 971 A. D., when an annular eclipse of the sun took place. Khoṭṭiga died before September 25, 972 A. D., on which day the Kardâ plates of his nephew Karkarâja are dated.[16] The latest inscription of his predecessor Krishṇarâja was issued in Śaka Saṁvat 878 or A. D. 956-57.[17] As the first land-grant of Vâkpati II. is dated in Vikrama Saṁvat 1031 or A.D. 974-75,[18] there can be no doubt that his father Sîyaka II. and Khoṭṭiga were contemporaries. There is further clear proof that about this time the Paramâras of Mâlvâ were at feud with the Râshṭrakûṭas. For Dhanapâla says in his *Pâiyalachchhî* (verse 276) that he composed his work "when one thousand years of the Vikrama era and twenty-nine besides had passed, when Mannakheḍa or Mânyakheṭa had been plundered in consequence of an attack (*made*) by the lord of Mâlava." As this date, A. D. 972-73, is very close to that of the first grant of Vâkpati II., I have formerly (*Pâiyalachchhî*, p. 7) conjectured that it was the latter prince who plundered the capital of the Râshṭrakûṭas, and that his opponent was Karkarâja, the donor of the Kardâ *Śâsana*. With the new information furnished by the Udepur *Praśasti*, this becomes doubtful, and it must be conceded that Dhanapâla may allude to Sîyaka's expedition against Khoṭṭiga. According to the *Navasâhasâṅkacharita* the name of Sîyaka's consort, *i.e.*, of his first queen, was Vaḍajâ.

Sîyaka's son Vâkpati II. bore also the secondary names Utpalarâja, Muñja, Amoghavarsha, Prithivîvallabha, and Śrîvallabha. The three last occur only in his land-grants, while the first is found in the *Navasâhasâṅkacharita* (XI, 92) and in some other literary works. The identity of Vâkpati and Muñja, which was first recognised by Dr. F. E. Hall, is proved, not only by the Nâgpur *Praśasti* where Muñja appears instead of Vâkpati, but still more clearly by two quotations in Dhanika's commentary on the *Daśarûpa*. There the same verse is attributed on p. 184 of Hall's edition in the *Bibliotheca Indica*, to "the illustrious king Vâkpatirâja," and on p. 186, to "the illustrious Muñja."

The *Praśasti* (verses 13—15) praises Vâkpati for his learning, eloquence and poetical gifts as well as for numerous victories. On the first point his poet-laureate Padmagupta is likewise most emphatic. He says (*Nav. Char.* I, 6) :—

"We worship his majesty king Vâkpati, the only root of (*that*) creeper of paradise, Sarasvatî,—him through whose favour we, too, walk on the path trodden by princes among poets;"[19] and again (*Nav. Char.* XI,

[15] *Indian Antiquary*, vol. XII, page 255. The date is perfectly certain, because the week day is also given. The 22nd October of 971 A. D. corresponds according to Oppolzer, *Canon der Finsternisse*, p. 208, to the day 2076010 of the Julian period, and hence is a Sunday. The middle of the eclipse happened at 3 hours 45 minutes, Greenwich time, or about 9 A.M., Laṅkâ time. According to the map No. 104 in the same work, the beginning of this eclipse was visible in Central India.

[16] The Kardâ grant was issued on Wednesday, Âśvayuja, full-moon day, Śaka Saṁvat 894 (*Indian Antiquary*, loc. cit., p. 263), when an eclipse of the moon took place. The eclipse is, therefore, that which occurred on September 25, 972, the day 2076349 of the Julian period, and consequently a Wednesday. It happened at 14 hours 51 minutes, Greenwich time, or about 8 P.M., Laṅkâ time, and hence was visible in India.

[17] *Indian Antiquary*, vol. XII, p. 256, and Bhâṇḍârkar, *Early History of the Dekhan*, p. 54. With the latter I agree in considering Krishṇarâja to be Khoṭṭiga's elder brother.

[18] *Indian Antiquary*, vol. VI, p. 51.

[19] *Ueber das Navasâhasâṅkacharita*, p. 5 (585).

"After Vikramâditya departed, after Sâtavâhana went, divine Sarasvatî found rest with this friend of poets."[20]

There is also evidence that this praise was not undeserved. Altogether irrespective of the somewhat suspicious verses attributed to Muñja-Vâkpati in the *Prabandhachintâmaṇi*, in the *Bhojaprabandha*, and similar works, the anthologies and works on *Alaṁkâra* quote occasionally compositions of Vâkpatirâja the son of Harshadeva, of Muñja or of Utpalarâja, which show that he possessed some talent. He also was a liberal patron of poets, on which point Padmagupta lays particular stress in the verses quoted above. And it agrees with his statement that Dhanaṁjaya, the author of the *Daśarûpa*, boasts of having belonged to the court of Muñja,[21] as well as that his brother Dhanika, who wrote the *Daśarûpâvaloka*, calls himself the *mahâsâdhyapâla* of the illustrious great king Utpalarâja.[22] Both names refer, as is now plain, to Vâkpati. Further, Halâyudha, the commentator of Piṅgala's work on metrics, praises Vâkpatirâja as "the tree of paradise that grants the wishes of all applicants," and Dhanika, who quotes it, makes the note that Muñja is the king referred to.[23] Halâyudha was, therefore, too, one of the protégés of Vâkpati II. It is finally not improbable that Dhanapâla, the author of the *Pâiyalachchhî*, likewise enjoyed his favour, though the later *Prabandhas* make him one of the court-poets of Bhoja.[24] The latter statement must be erroneous, as I have shown in the introduction to my edition of the *Pâiyalachchhî*, p. 10.

As regards Vâkpati's military exploits, the Udepur *Praśasti* asserts (verse 14) that he subdued the Karṇâṭas, Lâṭas, Keralas, and Cholas, as well as (verse 15) that he vanquished Yuvarâja, slew his generals and raised his sword on high in Tripurî. The last-mentioned foe is, as Dr. F. E. Hall and Sir A. Cunningham have stated,[25] the Chedi king Yuvarâja II., who ruled during the last quarter of the tenth century A. D. Vâkpati's success cannot of course have had any lasting effects, as the Haihayas of Chedi continued to flourish for at least two centuries longer. With respect to the victories reported in verse 14, little can be said. Padmagupta does not give any information regarding the wars of his first master, probably because the tragical end of the latter was fresh in men's memory and he thought it improper to praise for his warlike exploits one who had been taken captive and executed by his foe. Further, as has been shown above, Dhanapâla's remark about the plundering of Mânyakheṭa cannot be referred any longer with full confidence to an expedition of Vâkpati. It is only Merutuṅga who supports a portion of the statements in verse 14. He says[26] that Muñja had conquered the Châlukya Tailapa II. sixteen times, before he undertook his last expedition, in which he lost his throne and his life, and that he hence despised him. This statement would agree with the assertion of the *Praśasti* that Vâkpati had subdued the Karṇâṭas; and it is not incredible that he really may have gained some successes over the

[20] *Ueber das Navasâhasâṅkacharita*, pp. 27, 33 (607, 613).

[21] *Daśarûpa*, last verse, p. 226 (Hall).

[22] *Daśarûpa*, p. 3, note, and H. H. Wilson, *Hindu Theatre*, vol. I, p. 20 (ed. Rost). Dr. Hall has left out this note in his edition, though he found it in one of his MSS. It is no doubt genuine, because a later Paṇḍit would not have been able to put in the little-known Biruda of Vâkpati-Muñja.

[23] Peterson, Vallabhadeva's *Subhâshitâvali*, p. 115.

[24] *Prabandhachintâmaṇi*, pp. 90 ff. (Bombay edition.)

[25] *Jour. Am. Or. Soc.* vol. VI, pp. 516, 517, and Cunningham's *Arch. Surv. Rep.* vol. IX, p. 105.

[26] *Prabandhachintâmaṇi*, p. 58 (Bombay edition.)

southern kingdom: The alleged submission of the Keralas and Cholas, on the other hand, is extremely doubtful. It is difficult to understand how he could have come into contact with the latter two, whose countries lay at such a great distance from Mâlvâ. As regards the Lâṭas or the inhabitants of Central Gujarât, a raid on and a success over them is not at all improbable. Northern Gujarât had been conquered somewhat earlier by Mûlarâja[27] and Central Gujarât had come into the possession of his opponent Bârapa.[28] The time was certainly not a quiet one, and it may have been that the king of Mâlvâ then attacked his western neighbours, as happened so frequently during the next following centuries.

As might be expected, the *Praśasti* is silent about Vâkpati's end, just as Padmagupta says nothing about it. According to the account of the *Prabandhachintâmaṇi* (*loc. cit.*), the king undertook his last expedition into Tailapa's country against the advice of his minister Rudrâditya: He was defeated, after crossing the Godâvarî, which formed the northern boundary of Tailapa's kingdom, and was taken captive. After a protracted captivity he made a futile attempt to escape, in consequence of which he was first treated with great indignity and finally executed.[29] The story is embellished with numerous touching incidents and with many verses which the captive king is said to have composed. Though all these details are probably worthless, it is certainly true that Muñja-Vâkpati was destroyed by Tailapa; for two Châlukya inscriptions boast of this feat.[30] It is likewise true that Rudrâditya was Vâkpati's minister, as he is mentioned in the *Śâsana* of A. D. 979. The date of his death probably falls between A. D. 994 and 997. For in the colophon of Amitagati's *Subhâshitaratnasaṁdoha*, it is stated that the work was composed during the reign of Muñja in Vikrama Saṁvat 1050 or A. D. 993-94,[31] and Tailapa II. himself died in Śaka Saṁvat 919 or A. D. 997-98. The beginning of Vâkpati's reign is probably not far distant from A. D. 974, the date of his first land-grant.

Vâkpati II. was succeeded by his younger brother Sindhurâja, who, according to the *Navasâhasâṅkacharita*, had the Birudas Navasâhasâṅka and Kumâranârâyaṇa. The half Prâkṛitic familiar form of his name, used in the *Prabandhas*, is Sindhula or Siṁdhala. The Udepur *Praśasti* allots only verse 16 to him, and reports of him the single feat that he conquered a king of the Hûṇas. The *Navasâhasâṅkacharita* (X, 14-20) mentions the same victory, and in addition others over the prince of the Kosalas as well as the inhabitants of Vâgaḍa and Lâṭa and the Muralas.[32] Successful expeditions against the three first-named countries are not incredible. For there was a southern Kosala kingdom, which included portions of the Central Provinces and Berar and therefore lay not far distant from Mâlvâ.[33] Further, there is a district still called Vâgaḍ, which lies close to the north-western frontier of Mâlvâ. It corresponds with

[27] K. Forbes, *Râs Mâlâ*, pp. 37 ff. (2nd edition), and *Indian Antiquary*, vol. VI, p. 181.

[28] K. Forbes, *loc. cit.*, pp. 38, 46; *Indian Antiquary*, vol. XII, pp. 196 ff.

[29] Nos. 296 and 297 of the *Prabandhachintâmaṇi* (*Ind. Off. Libr. Sans. MSS.* Bühler) say that he was hung on the branch of a tree. The Bombay edition omits the passage.

[30] J. F. Fleet, *The Dynasties of the Kanarese Districts*, p. 40.

[31] This approximate date has been found by Dr. Bhâṇḍârkar, *Report on the Search for Sanskrit MSS.*, 1882-83, p. 45. He, however, differs a little, because he places the beginning of the Vikrama era in B. C. 56. The land-grants show, however, that the Vikrama years began in Mâlvâ with Chaitra Sudi I. Hence it seems advisable to refer Amitagati's date to A. D. 993-94 instead of to A. D. 994-95.

[32] *Ueber das Navasâhasâṅkacharita*, p. 19 (599) and p. 46 (626).

[33] Cunningham's *Ancient Geography*, pp. 519 ff.

the modern Dungarpur in Râjputânâ,[34] which even in recent times has been tributary to the Marâṭha ruler of Dhâr. It is not at all unlikely that Sindhurâja made attacks on these two neighbouring districts as well as, imitating his father, on Lâṭa, just beyond his south-western frontier. But a war with the Muralas, who are the same as the Keralas in Southern India, is not probable, except by assuming that the term has been used inaccurately, with that poetical license of which the Sanskṛit writers frequently avail themselves, for the inhabitants of the Draviḍian districts in general. If that may be done, the passage probably refers to a continuation of the feud between the kings of Mâlvâ and the Châlukyas of Kalyâṇî during the reign of Sindhurâja. It also continued, as we shall see, during the next reign.

A great deal more is told about Sindhurâja in the *Navasâhasâṅkacharita*, which describes the manner in which he gained the Nâga princess Śaśiprabhâ, after destroying the Asura Vajrâṅkuśa who resided in Ratnavatî "fifty *gavyûtis* from the Narmadâ," and after obtaining his golden lotus.[35] The whole story, as it stands, is purely mythological. But it has no doubt a historical basis, and Padmagupta has intentionally, possibly for poetical reasons, distorted the facts. One of the points which I consider as certain, is that the Nâga princess, whom the king is said to have gained and wedded, belonged to the race of the Nâga Kshatriyas, of whose former existence in Râjputânâ and Central India we have documentary evidence.[36] The Asura Vajrâṅkuśa, whose golden lotus was the bride-price paid by Sindhurâja, is very likely some historical person in disguise, because otherwise the situation of his capital would not be specified in so matter-of-fact a manner. But it is for the present impossible to guess who may be meant, or who the Vidyâdharas were with whom the king was allied. Another certain historical fact, to be learned from the *Navasâhasâṅkacharita*, is that Sindhurâja's chief minister was called Yaśobhaṭa and bore the Biruda Ramâṅgada.[37]

The poem furnishes also some indications as to Sindhurâja's relation to his brother Vâkpati and permits us to make a guess as to the duration of his reign. According to the *Prabandhas*, Sindhurâja was a very unruly character, and was treated by his brother with great severity. Merutuṅga asserts[38] that owing to his misdeeds he was first banished and went to Gujarât, where he settled in the neighbourhood of the town of Kâsahrada, or, according to Mr. K. Forbes,[39] Kâsindra-Pâlaḍî near Ahmadâbâd. Later he returned to Mâlvâ and was at first received well by Muñja-Vâkpati. But, when he again behaved ill, he was deprived of his eyesight and confined in a wooden cage. During his captivity his son Bhoja was born. When Bhoja grew up, Muñja was warned against him by a prophecy and ordered his execution. Just before the order was carried out, Bhoja sent a verse to his uncle, which produced a change in the latter's disposition. The order was not only revoked, but Bhoja was made Yuvarâja or

[34] See the map prefixed to the account of Mahikânthâ in the *Bombay Gazetteer*, vol. V, page 355. According to the *Râjputânâ Gazetteer*, vol. I, page 276, the language of Dungarpur is called *Bâgar*. This word, too, is probably derived from the old name of the country. When I wrote my German article on the *Navasâhasâṅkacharita*, I was not aware of the existence of this *Vâgaḍa* and identified the country, named by Padmagupta, with eastern Kachh, which is also called Vâgaḍ. The greater distance of the latter district from Mâlvâ makes the identification now improbable.

[35] See Zachariae's analysis of the poem in the article quoted, pp. 14 (594)-23 (603), and especially pp. 18 and 22.

[36] See *Indian Antiquary*, vol. XIV, p. 75, and Sir A. Cunningham, *Archæological Survey Reports*, vol. II p. 310.

[37] *Ueber das Navasâhasâṅkacharita*, p. 15 (595).

[38] *Prabandhachintâmaṇi*, pp. 56ff. (Bombay.)

[39] *Râs Mâlâ*, p. 64.

heir-apparent. He mounted the throne after Muñja had been killed by Tailapa. Against this the *Navasâhasâṅkacharita* (XI, 98) says that "Vâkpati placed the earth in Sindhurâja's arms, when he started for Ambikâ's town." Strictly interpreted, this sentence would mean that he made his brother Yuvarâja on his death-bed and solemnly appointed him his successor. Considering what we know of Vâkpati's manner of death, this view is not admissible. But the passage may indicate that Sindhurâja had become Yuvarâja some time before Vâkpati's fatal expedition. At all events it does not give one the idea that enmity reigned between the two brothers. And there is a further fact which favours the same conclusion. For Padmagupta, who had been first Vâkpati's poet-laureate, later held the same position in Sindhurâja's court. He himself says (*Nav. Char.* I, 7):—[40]

"When his majesty Vâkpati was about to ascend to heaven, he placed a seal on my song; Sindhurâja, the younger brother of that brother of poets, now breaks it."

Had the brothers been deadly enemies, Padmagupta would certainly have been left in obscurity after his first patron's death.

As regards the second point, the duration of Sindhurâja's reign, his various military undertakings, which the *Navasâhasâṅkacharita* reports, certainly prove that he must have reigned for at least seven or eight years before the poem was written. As Vâkpati II. died between A. D. 994 and 997, it is not possible to assume that Padmagupta composed it earlier than about the middle of the first decade of the eleventh century. How much longer Sindhurâja may have reigned, cannot be determined at present.

The statements of the Udepur *Praśasti* regarding Sindhurâja's son Bhoja are most extravagant. Verse 17 asserts that he ruled the earth from Kailâsa in the Himâlayas to Malayagiri in Malabâr and from the mountain where the sun rises to that where it sets, and thus gives a most ridiculous account of the extent of his dominions, which in reality never much exceeded the limits of modern Mâlvâ. Verse 18 names as the kings and nations vanquished by him the lord of Chedi, Indraratha, Toggala (?), Bhîma, the king of the Gûrjaras, the lord of Lâṭa, the Karṇâṭas, and the Turushkas. Verse 18 alludes to his extensive knowledge and bestows on him the title *Kavirâja*, king of poets. Verse 20 informs us that he built numerous temples dedicated to various forms of Śiva and to Vishṇu-Râmeśvara. Verse 21 finally admits that he succumbed to foreign foes, and that at his death his capital Dhârâ was in their possession.

As regards Bhoja's wars, the first was probably one with the Karṇâṭas, *i.e.*, the Châlukya king of Kalyâṇî. For, in an inscription [41] of the reign of Jayasiṁha III., dated Śaka Saṁvat 941 or A. D. 1019-20, it is said that this king was "a moon to the lotus which was king Bhoja," *i.e.*, that he took away Bhoja's glory just as the moon causes the day-lotuses to close their flowers; and again that he "searched out and beset and pursued and ground down and put to flight the confederacy of Mâlava." These statements indicate that the king of Mâlvâ was the aggressor, and that his attack was carefully planned. The southern inscription, of course, represents the Châlukya as successful, and the numerous documents from Jayasiṁha's reign certainly prove that he

[40] *Ueber das Nav. Char.* p. 6 (586), दिवं यियासुर्मम वाचि मुद्रामदत्त यां वाक्पतिराजदेवः । तस्यानुजन्मा कविबान्धवस्य भिनत्ति तां संप्रति सिन्धुराजः ॥

[41] *Indian Antiquary*, vol. V, p. 17; compare also Dr. Bhâṇḍârkar, *Early History of the Dekhan*, p. 60.

cannot have suffered any serious reverse. But it is quite possible that Bhoja gained in the course of his expedition to the south some advantage which might be magnified by the Mâlvâ court-poets into a great victory over the Karṇâṭas.

This war must have taken place between Śaka Saṁvat 933 or A.D. 1011-12, the latest known date of Jayasiṁha's predecessor, and that of the inscription. Besides this encounter of Bhoja with the Châlukyas, we hear of a second through Bilhaṇa, who tells us in the *Vikramâṅkadevacharita* (I, 91-94) that Jayasiṁha's successor, Someśvara II., who ruled from about A. D. 1042-3 to 1068-69, took Dhârâ by storm and forced Bhoja to flee. The event is not mentioned in the southern inscriptions, but Bilhaṇa celebrates it as the greatest deed of the father of his hero.

Bhoja's victory over the Chaulukya Bhîma I. (A. D. 1021-22 to 1063-64) is acknowledged by one of the later *Prabandhakâras* of Gujarât. Merutuṅga narrates[42] that, while Bhîma was engaged in the conquest of Sindh, Bhoja sent a certain Digambara Kulachandra with an army against Aṇhilvâḍ. The town was taken. The conqueror sowed cowries at the gate of the palace and returned to Mâlvâ, taking with him a *jaya-pattra* or letter of victory. Hemachandra's silence regarding this defeat of Bhîma does not mean much. For, being a court-poet, he could not speak of reverses which his master's grandfather had suffered. It may be nevertheless a fact, and that particular one to which the *Praśasti* alludes. Merutuṅga has several other anecdotes regarding the relations subsisting between Bhoja and Bhîma. There is, however, only one among them, and that referring to Bhoja's end, which deserves any notice. It will be discussed below. Regarding Bhoja's wars with the kings of Chedi and Lâṭa and the Turushkas, nothing more can be said than that they are not improbable. For the first was also, as we have seen, the foe of Vâkpati II. and appears as the chief actor in the story of Bhoja's end, while the second was the object of the attacks both of Sîyaka II. and of Vâkpati II. The Turushkas are, as always in the inscriptions of this period, the Muhammadans. The expeditions of Mahmud of Ghazni against Somnâth and later against Gwalior may very probably have forced Bhoja to fight against him. But it is very unlikely that the armies of Mâlvâ should have gained a victory over him. I am unable to say who Indraratha and Toggala, the other two foes mentioned, can have been.

The praise of Bhoja's learning and proficiency in poetry in verse 18 is well deserved. The modern researches in the Indian libraries have brought to light a considerable number of hand-books of, or commentaries on, various Hindu *Śâstras*, which all bear the name of the *Mahârâjâdhirâja* Bhoja and are alleged to have been written by him, no doubt with the help of his Paṇḍits. Besides the well-known *Sarasvatîkaṇṭhâbharaṇa* on poetics and the equally famous *Râjamârtaṇḍa* on the *Yogaśâstra*, the Bombay collections[43] contain two works on *Jyotisha*, the *Râjamârtaṇḍa* and the *Râjamṛigâṅkakaraṇa*,[43] and the *Samarâṅgana* on architecture.[44] In Tanjore there is the *Vidvajjanavallabha* on *Jyotisha*. The list in the *Prabhâvakacharita*[45] (written about A. D. 1250) shows that still a good many more works of the same description have to be recovered. A poetical composition by Bhoja, the *Śṛiṅgâramañjarîkathâ*, is partly

[42] *Prabandhachintâmaṇi*, p. 80.

[43] Nos. 342 and 343 of the *Collection* of 1879-80, and No. 108 of 1873-74.

[44] No. 356 of the *Collection* of 1880-81.

[45] *Ueber das Leben des Jaina Mönches Hemachandra*, p. 63 (251).

preserved in a fragment which I found in 1874 in the *Bṛihajjñânakosha* at Jesalmîr.[46] A colophon on fol. 149*b* runs as follows: इति महाराजाधिराजपरमेश्वरश्रीभोजदेवविरचितायां शृंगारमंजरीकथायां पद्मराजकथानिका द्वादशी समाप्ता ॥ The work is partly in prose and partly in verse.

Regarding the extensive building operations which Bhoja undertook according to verse 20, I am not able to bring forward any corroboration from other sources. But it is very probable that a prince, so fond of display as he was, adorned his capital and perhaps even foreign sacred places with architectural monuments.

The hints regarding Bhoja's end in verse 20 of the Udepur *Praśasti* agree very closely with those given in the Nâgpur *Praśasti*, and are perfectly reconcilable with Merutuṅga's story[47] according to which he succumbed to a combined attack of Karṇa of Chedi and of Bhîma I. of Gujarât, or died, just when this attack took place. Both these kings, no doubt, were his contemporaries[48] and his neighbours in the east and in the west. Nevertheless an implicit acceptance of the story has its difficulties. For the Chedi inscriptions do not even hint that Karṇa worked the destruction of the most famous monarch of the eleventh century. Nor does Hemachandra, who wrote his *Dvyâśraya Kâvya* about 150 years before Merutuṅga's times, say that Bhîma I. had a share in Bhoja's reverses, though otherwise he is anxious to place Bhîma's military exploits in the best possible light. It seems strange that the Chedian court-poets and older Gujarâtî writers should both have forgotten to notice an event which must have reflected so much glory on the ancestors of their patrons. Owing to these considerations I cannot at present give as unqualified an assent to Merutuṅga's story as I have done on a former occasion.[49] Neither the date of Bhoja's accession to the throne, nor that of his defeat and death, can, I fear, be accurately ascertained. All that can be said regarding the former event is that it must have happened between the date of the composition of Padmagupta's *Navasâhasâṅkacharita* about A. D. 1005, and that of Bhoja's war with Jayasiṁha III. of Kalyâṇî, which latter occurred, as has been shown, between A. D. 1011-12 and 1018-19. It seems probable, however, that it lay closer to the lower than to the remoter of these two limits. For Padmagupta does not mention Bhoja in his poem. This is a certain sign that Bhoja was not grown up at the time when he wrote. For, if that had been the case, Padmagupta would have felt it his duty to put in a compliment for the heir-apparent, as the court-poets invariably do in similar cases. Bhoja may then have been a boy of ten or twelve or even fourteen years, but he cannot have reached as yet the Indian age of majority, his sixteenth year. If I am right in placing the composition of the *Navasâhasâṅkacharita* about the year 1005 A. D., the time when Bhoja can have assumed the reins of government must fall about A. D. 1010, or even somewhat later. Further, certain dates during his reign are furnished by his land-grant of Vikrama Saṁvat 1078 or A. D. 1021-22, by the statement of Berûnî, that Bhojadeva ruled over Dhârâ and Mâlvâ when he wrote his *Indica*,[50] in A. D. 1030, and by the date in the *Râjamṛigâṅkakaraṇa*, Śaka Saṁvat

[46] I ordered a copy to be made, which, however, has never been sent.

[47] *Prabandhachintâmaṇi*, pp. 117 ff.; K. Forbes, *Râs Mâlâ*, p. 68 f.

[48] Sir A. Cunningham's *Arch. Surv. Rep.* vol. IX, p. 107.

[49] *Vikramâṅkadevacharita*, p. 23.

[50] See Professor Sachau's Translation of Al-Berûnî's *Indica*, vol. I, p. 191.

964[51] or A. D. 1042-43. For the question when Bhoja died, the most important passage is that in Bilhaṇa's *Vikramâṅkadevacharita*, where he says (XVIII, 96) :—

"Assuming the voice of the pigeons that nested on the lofty turrets of her gates, Dhârâ cried as it were to him (Bilhaṇa) in pitiful tones : 'Bhoja (*is my*) king. He, indeed, is none of the vulgar princes. Woe is to me! Why didst thou not come into his presence?"

I still believe that the verse means that Bilhaṇa might have, but did not visit Bhoja for reasons not stated, and that Bhoja was alive when he reached Central India on his travels. If that is so, the death of Bhoja must fall some time after the year A. D. 1062, the earliest in which the departure of Bilhaṇa from Kaśmîr can be placed.[52] And it agrees with this assumption that Kalhaṇa declares, *Râjataraṅgiṇî*, VII, 259 (Calcutta edition) :—

स च भोजनरेन्द्रश्च दानोत्कर्षेण विश्रुतौ ।
सूरी तस्मिन्क्षणे तुल्यं द्वावास्तां कविबान्धवौ ॥

"He (*Kshitipati*) and king Bhoja, famous for their great liberality (*and*) sages, were at that moment both equally the friends of poets."

The expression "at that moment" refers to the time after the coronation of Kalaśa in A. D. 1062, which is mentioned in verse 233. In estimating the value of Kalhaṇa's assertion, it must be borne in mind that he wrote nearly one hundred years after the time of Bilhaṇa's travels and after Bhoja. He is, of course, not a contemporary witness. But as his statement agrees with Bilhaṇa's, it must be allowed some weight. I do not think that the date Vikrama Saṁvat 1116 and Śaka Saṁvat 981, assigned to Bhoja's successor Udayâditya in an inscription in the great temple at Udepur, proves anything against this. As Dr. F. E. Hall has stated,[53] the document is a horribly incorrect scrawl, which, according to lines 13-14, was written by order of one Sâgaravarman in Vikrama Saṁvat 1562, Śaka Saṁvat 1447 (*read* 1427) or Kali Yuga 4607,[54] and it is absolutely worthless for historical purposes.

Regarding Udayâditya our *Praśasti* states merely that he was a Paramâra and Bhoja's successor, and that he freed his country from the enemies who had conquered it. It also implies that he restored a temple or statue of Vishṇu in the boar incarnation. Whether he was related to his predecessor or not, does not appear.

TRANSCRIPT.

L. 1. ओं नमः शिवाय ॥
गंगांबुसंसिक्तभुजंगमालवाले कलेन्दोरमलांकुराभा ।
यन्मूर्ध्नि नश्वेच्छितकल्पवल्ली भातीव भूत्यै स तवास्तु शंभुः ॥ [१॥][55]
2. सानंदनंदिकरसुंदरसांद्रनादोनादेन तुंबुरुमनोरमगानमानैः ।
[नृत्यं]त्यवश्यमनि[शं] सुरवासवेश्या यस्यायतो भ-

[51] According to my copy of the Jesalmîr *MS.* it is शाकी वेदतुंगन्दी -. This is the initial point for the calculations in the *Karaṇa*.

[52] See *Vikramâṅkadevacharita*, p. 23. According to the *Râjataraṅgiṇî*, VII, 936, Bilhaṇa left Kaśmîr "during the reign of Kalaśa."

[53] *Jour. Am. Or. Soc.* vol. VII, p. 35.

[54] I have before me two impressions prepared by Dr. Führer. From these the accompanying plate has been photo-lithographed; the title of the plate should be corrected into—'Udepur Praśasti of the reign of Udayâditya.'

[55] Metre, Indravajrâ. In Pâda 3 श्वे is blurred and च्छि abnormal. The reading is therefore not certain.

L. 3. वतु वः स सिवः श्रिवाय ॥ [२॥][56]

मूर्द्धस्थिता[भ्रसरितोच]मयेव संभोरर्द्धांगमंगघटनाद्रमनाश्रयंती ।

हृष्टात्मनाथवसतां

4. सकलांगतुष्टा पुष्टिं नगेंद्रतनया भवतां विदध्यात् ॥ [३॥][57]

गणेशो [व]: सु[खायां]स्तु निपातः परशुः करे ।

यस्य नम्रघनावद्य-

5. कंदोच्छित्त्या इवोद्यतः ॥ [४] ॥[58]

भस्युर्व्वींध्र: प्रतीच्यां हिमगिरितनयः सिवदंपत्यसिद्धेः

स्थानं च ज्ञानभाजामभिमत-

6. फलदो ऽखर्व्वितः सो ऽर्ब्बुदाख्यः ।

विश्वामित्रो वसिष्ठादहरत व[ल]तो यत्र गां तत्प्रभावा-

ज्जज्ञे वीरोग्निकुंडाद्रिपुवलनिधनं य-

7. श्चकारैक एव ॥ [५॥][59]

मारयित्वा परान्धेनुमानिन्ये स ततो मुनिः ।

उवाच परमारा — — र्थिवेंद्रो भविष्यसि ॥ [६॥][60]

तदन्ववाये ऽखिलयज्ञसंघतृ-

8. प्तामरोदाहृतकीर्त्तिरासीत् ।

उपेंद्रराजो द्विजवर्ग्गरत्नं सौर्य्यार्ज्जितोत्तुंगनृपत्व[मा]नः ॥ [७॥][61]

तस्सूनुरासीदरिराजकुंभिकंठीरवो

9. वीर्यवतां वरिष्ठः ।

श्रीवैरसिंहश्चतुरर्णवान्तधात्र्यां जयस्तंभकृतप्रशस्तिः ॥ [८॥][62]

तस्मादभूव वसुधाधिपमौलिमालारत्नप्रभारुचिररं-

10. जितपादपीठः ।

श्रीसीयकः करकृपाणजलोर्म्मिमग्नसतुव्रजो विजयिनां धुरि भूमिपालः ॥ [९॥][63]

तस्मादवन्तितरुणीनय-

11. नारविन्दभास्वानभूत्करकृपाणमरीचिदीप्रः ।

श्रीवाक्पतिः सतमखानुकृतिस्तुरंगा गंगासमुद्रसलिलानि पिबन्ति यस्य ॥ [१०॥]

[56] Metre, Vasantatilakâ. Read °त्यवश्रम°; वेश्या; शिवः. The first consonant of वृत्यंति is destroyed and the second looks like ठंग; भनिश्चं is not certain.

[57] Metre, Vasantatilakâ. Read शंभोर°; °वसतां.

[58] Metre Anushṭubh. The bracketed letters are almost completely gone. After this verse follows a rude symbolical figure and then another two vertical strokes, indicating that the Maṅgala is finished.

[59] Metre, Sragdharâ. The shape of the second sign is a little abnormal. The left half of the bracketed letter is gone. Read °दांपत्यसिद्धेः.

[60] Metre, Anushṭubh. Restore परमाराख्यः पार्थिवेन्द्रो.

[61] Metre, Upajâti. Read °र्य्या°. The last syllables look like — नैः.

[62] Metre, Indravajrâ. Read वैरिसिंह°.

[63] Metre, Vasantatilakâ. Read °शत्रु°जो.

[64] Metre, Vasantatilakâ. Read °शतमखानुकृति°.

L. 12. जातस्तस्माद्वैरिसिंहोऽन्यनाम्ना लोको ब्रूते [वज्रट]स्वामिनं यं ।
शत्रोर्व्वर्गं धारयासेर्न्निहत्य श्रीमद्धारा सूचिता येन राज्ञा ॥ [११॥][65]
तस्मा-
13. दभूदरिनरेश्वरसंघसेवागर्ज्जद्गजेंद्ररवसुंदरतूर्यनादः ।
श्रीहर्षदेव इति खोट्टिगदेवलक्ष्मीं जग्राह यो युधि नगादसमप्र-
14. तापः ॥ [१२॥][66]
पुत्रस्तस्य वि[भू]षिताखिलधराभोगो गुणैकास्पदं
सौर्याक्रान्तसमस्तशत्रुविभवाधिष्याख्यवित्तोदयः ।
वक्तृत्वो -
15. चकवित्वतर्क्ककलनप्रज्ञातशा[स्त्रा]गमः
श्रीमद्वाक्पतिराजदेव इति यः सद्भिः सदा कीर्त्यते ॥ [१३॥][67]
कर्णाटलाटकेरल -
16. चोलशिरोरत्नरागिपदकमलः ।
यश्च प्रणयिगणार्थितदाता कल्पद्रुमप्रख्यः ॥ [१४॥][68]
युवराजं विजित्याजौ हत्वा तद्वा-
17. हिनीपतीन् ।
खड्गमूर्द्धीकृतं येन त्रिपुर्यां विजिगीषुणा ॥ [१५][69]
तस्यानुजो निर्ज्जितहूणराजः श्रीसिंधुराजो विजयार्ज्जि-
18. तश्रीः ।
श्रीभोजराजोजनि येन रत्नं नरोत्तमाकम्पकदद्वितीयं ॥ [१६॥][7]
आ कैलासान्मलयगिरितो ऽस्तोदयाद्रिद्वयादा
भुक्ता पृथ्वी पृथु-
19. नरपतेस्तुल्यरूपेण येन ।
उन्मूल्योर्व्वीभरगुरु[ग]णा लीलया चापयज्वा
क्षिप्ता दिक्षु क्षितिरपि परां प्रीतिमापादिता च ॥ [१७॥][71]
साधितं विहितं दत्तं
20. ज्ञातं तद्यन्न केनचित् ।
किमन्यत्कविराजस्य श्रीभोजस्य प्रशस्यते ॥ [१८][72]
चेदीश्वरेंद्ररथ[तोग्ग]ल[भीममु]ख्यान्कर्णाटलाटपतिगूर्ज्जरराट्तुरु-
21. ष्कान् ।
यद्भृत्यमात्रविजितानवलो[क्य] मौला दोष्णां बलानि कलयंति न [योद्धृ]लो[कान्] ॥ [१९॥][73]
केदाररामेश्वरसोमनाथ[सुं]डीरकालानलरुद्र-

[65] Metre, Śâlinî. The bracketed letters are badly damaged.

[66] Metre, Vasantatilakâ. Read °नरेश्वर°; सेना.

[67] Metre, Śârdûlavikrîḍita. Read विभूषिता°; the भू is not recognisable; read शौर्या°; शत्रुविभवाधिष्याख्यविनोदयः.

[68] Metre, Âryâ.

[69] Metre, Anushṭubh. Read खड्ग ऊर्ध्वीकृतो.

[70] Metre, Upajâti.

[71] Metre, Mandâkrântâ. The first syllable of गणा is very doubtful; read चापयज्वा.

[72] Metre, Anushṭubh.

[73] Metre, Vasantatilakâ. The bracketed letters are all more or less doubtful, °तोग्ग° may have been °भीम° or °सोम°.

L. 22. सत्वैः [।]
सुराश्र[ये]र्व्याप्य च यः समन्ताद्यथार्थसंज्ञां जगतीं चकार ॥ [२०॥][74]
तस्मादित्यप्रतापे गतवति सदनं स्वर्गिणां भर्गभक्तो
व्यासा धारेव धात्री रिपुति-

23. मिरभरैर्म्मौललोकस्तदाभूत् ।
विश्रस्तांगो निहत्योन्नटरिपुति[मिरभ]रं खड्गदंडांसुजालै-
रन्यो भास्वानिवोद्यन्द्युतिमुदितजनात्मोद-

24. यादित्यदेवः ॥ [२१॥][75]
येन धरणीवराहः परमारेणो[द्धृतो] निरायासा[त्] ।
[तस्यैतस्या भू]मेरुद्धारो वत कियन्मात्रः ॥ [२२॥][76]
[कुंवान्य —]तवाजिव्रजक-[77]

TRANSLATION.

Oṁ, adoration to Śiva!

(*Verse* 1.) May that Śambhu tend to thy welfare, on whose head the pure crescent of the moon looks like a sprout of the creeper of paradise that is desired by the worshippers, (*standing*) in a basin of snakes sprinkled by the water of Gaṅgâ![78]

(2.) May that Śiva conduce to your happiness, before whom the harlots of the abode of the gods[79] needs ever dance to the sound of the loud, beautiful time beating of joyful Nandin's hands and to the tunes of Tumburu's soul-enchanting songs!

(3.) May the daughter of the mountain (*Pârvatî*) grant you prosperity,—she who, out of jealousy, as it were, of the aërial river (*Gaṅgâ*) that rests on Śambhu's head, firmly clings to one half of his body, joining hers (*to his*), and who feels pleasure in every limb when she sees the subjection of her lord![80]

(4.) May Gaṇeśa grant you happiness, in whose hand a sharp axe is raised in order to cut off, as it were, the root of the great sinfulness of his worshippers!

(5.) There is in the west a son of the Himâlaya, that lofty mountain, called Arbuda (*Âbû*), that gives the desired reward to those possessing (*true*) knowledge, and (*is*) the place where the conjugal union of the Siddhas is perfect.[81] There Viśvâmitra forcibly took from Vasishṭha (*his*) cow. Through his (*Vasishṭha's*) power a hero arose from the firepit, who singly worked the destruction of the enemy's army.

(6.) When he had slain the enemies, he brought back the cow; then that sage spoke: "Thou wilt become a lord of [*kings, called*] Paramâra."

[74] Metre, Upajâti. Read रामैश्वर॰ The first syllable of ॰संडीर॰ is doubtful; समन्ताद्य॰ looks like समन्ताद्य°.

[75] Metre, Sragdharâ. Read विश्वस्तां°; ॰दंडांशु°; in the eighth syllable of the last Pâda only the न is quite certain.

[76] Metre, Âryâ. The bracketed letters are partly very difficult to recognise.

[77] The bracketed letters are doubtful.

[78] Śesha being coiled round Śiva's neck, forms an *âlavâla* or basin which retains the water of Gaṅgâ when it flows from the head of the deity. The crescent of the moon on Śiva's head elsewhere is compared with the *bîjâṅkura*, the seed-sprout, of the world; see, *e.g.*, Bhoja's land-grant, *Indian Antiquary*, vol. VI, p. 53, verse 1. Strictly *gaṅgâmbvityâdi* qualifies *mûrdhni*.

[79] *I.e.*, the Apsarases.

[80] "When she sees the subjection of her lord," *i.e.*, when she sees that, being united with her, he cannot escape and flirt with Gaṅgâ.

[81] The verse alludes to the existence of Śaiva *maṭhas*, or monasteries.

(*V.* 7.) In his line there was Upendrarâja, whose fame was proclaimed by the immortals, satisfied by the multitude of all sacrifices,—who was a jewel among the twice-born and gained high honour of kinghood[82] by his valour.

(8.) His son was a lion for the elephant-like hostile kings, the best of heroes, the illustrious Vairisiṁha, who composed his own eulogy by (*erecting*) pillars of victory (*everywhere*) on the earth that is bounded by the four oceans.

(9.) From him sprang the illustrious Sîyaka, a prince (*standing*) in the first rank of conquerors, whose footstool was resplendent and coloured[83] by the rays of the jewels in the diadems of kings,—(*he*) the crowd of whose enemies was submerged in the waves of the water of the blade in his hand.[84]

(10.) From him sprang the illustrious Vâkpati, a sun for (*those*) water-lilies, the eyes of the maidens of Avanti, (*he who was*) resplendent with the rays of the sword in his hand, who resembled Śatamakha (*Indra*), and whose armies drank the waters of Gaṅgâ and of the ocean.[85]

(11.) From him was born Vairisiṁha, whom the people call by another name, the lord Vajraṭa; by that king famous Dhârâ was indicated, when he slew the crowd of his enemies with the sharp edge (*dhârâ*) of his sword.[86]

(12.) From him sprang he who is called his glorious majesty Harsha, the sound of whose trumpets was beautiful like the noise of the roaring of mighty elephants in the armies of numerous hostile kings, he who, equalling the snake-eater (*Garuḍa*) in fierceness, took in battle the wealth of king Khoṭṭiga.[87]

(13.) His son who, (*being*) the sole abode of good qualities, adorned the whole globe of the earth, the growth of whose riches was proportionate to the deposits of wealth (*which he received*) from all foes that were conquered by his bravery,[88] who, cultivating eloquence, high poetry and the art of reasoning, completely mastered the lore of the *Śâstras*, was he who is ever praised by the virtuous as his glorious majesty Vâkpati;

(14.) He whose lotus-feet were coloured by the jewels on the heads of the Karṇâṭas, Lâṭas, Keralas and Cholas, and who possessed the fame of a tree of paradise, since he granted to a crowd of supplicants whatever they desired;

(15.) Who, conquering Yuvarâja and slaying his generals, as victor, raised on high his sword in Tripurî.

(16.) His younger brother was the illustrious Sindhurâja, who conquered the king of the Hûṇas and who gained glory by his victories. He begat the illustrious Bhojarâja, a jewel without a rival, (*a hero*) who caused the best men to tremble.

(17.) He, who resembled king Pṛithu, possessed the earth up to Kailâsa, up to the

[82] Or "the honour of exalted kinghood."

[83] "Coloured" because the diadems of the prostrate kings contained rubies and other coloured stones.

[84] For the last phrase compare verse 7 of the *Praśasti* of Hemachandra's grammar, *Ueber das Leben des Jaina Mönches Hemachandra*, p. 66 (234).

[85] "A sun for (*those*) water-lilies, the eyes of the maidens of Avanti," *i.e.*, who made the young women open their eyes wide with joy and surprise at his beauty, just as the sun causes the day-lotuses to open their flowers.—"Whose armies drank the water of the Gaṅgâ and of the ocean," *i.e.*, who made victorious expeditions as far as the Arabian Sea in the west and as far as the Ganges in the east. No historical inference can be drawn from such a vague statement.

[86] "By that king famous Dhârâ was indicated," *i.e.*, smiting the foe with the *edge* (*dhârâ*) of his sword the king indicated that Dhârâ belonged to him.

[87] The snake-eater Garuḍa was the cognisance of the Paramâras; see the facsimiles of Vâkpati's and Bhoja's land-grants, *Indian Antiquary*, vol. VI, *loc. cit.* *Naga* is given in the *Koshas* as a synonym of *nâga*.

[88] The translation follows the emended reading which I have proposed in the notes to the text.

Malaya hills, and up to the two mountains of the setting and the rising sun; he scattered in *(all)* directions the weighty crowd of earth-supporters,[89] easily uprooting them with the shaft of his bow, and gave highest joy to the earth.

(*V.* 18.) He accomplished, ordered, gave and knew what *(was)* not *(in the power)* of anybody else; what other praise can be given to illustrious **Bhoja**, the poet-king?

(19.) Seeing the **Karṇâṭas**, the lord of **Lâṭa**, the king of **Gûrjara**, the **Turushkas**, chief among whom[90] were the lord of **Chedi**, **Indraratha**, **Toggala**(?) and **Bhîma**, conquered by his mercenaries alone, his hereditary warriors[91] thought only of the strength of their arms, not of the numbers of the fighters.

(20.) He made the world *(jagatî)* worthy of its name[92] by covering it all around with temples, dedicated to Kedâreśvara, Râmeśvara, Somanâtha, Suṁḍîra(?), Kâla, Anala, and Rudra.

(21.) When that devotee of Bharga *(Śiva)* whose brilliancy resembled that of the sun, had gone to the mansion of the gods, the earth, like **Dhârâ**, was filled with dense darkness, his foes, *(and)* his hereditary warriors became infirm in body. Then arose[93] king **Udayâditya**, another sun, as it were, destroying the dense darkness, the exalted foes, with the rays issuing from his strong sword, *(and thus)* gladdening the hearts of his people by his splendour.

(22.) Lo! how easy was the rescue of this earth for that **Paramâra**, by whom the primeval boar was restored without a difficulty.[94]

(23.) . . . .

XXIX.—THE NEW INSCRIPTION OF TORAMANA SHAHA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The present edition of the inscription of **Toramâṇa Shâha**, or **Shâhi**, **Jaûvla** has been prepared according to two paper impressions furnished to me by Dr. Burgess. The inscription, which was found at **Kura** in the Salt Range and is now in the Lahore Museum, is incised on a sandstone slab, measuring 2′ 4″ by 1′ 8″, the lower part of which, about six inches in height, has been left blank. The inscription consisted of thirteen lines of unequal length, the first three of which have been seriously injured at both ends, while the right-hand portion of the twelfth and the thirteenth seem to have been obliterated by the writer of the original and to have been partly re-written. A good many strokes are visible on the injured portions. But I do not dare to propose any restoration.

The characters resemble those found in the older Buddhist nail-headed inscriptions

[89] "The weighty crowd of earth-supporters," *i.e.*, numerous powerful kings. The words seem to have been chosen in order to play on the word *urvîbhara*, which can mean both 'a prince' and 'a mountain,' and in order to indicate that Bhoja resembled king Pṛithu who pushed the mountains asunder with his bow.

[90] If my restoration *mukhyân*, 'chief among whom,' is correct, as I think it must be, the author has made a 'bull' which strongly reminds one of the late Sir Cowasjî Jahangîr's complaint in the Bombay papers that the unfinished Victoria Museum was inhabited "by *owls, bats and other vultures.*" For the **Chedîśvara** did certainly not belong to any one of the nations named in the second compound *karṇâṭetyâdi*.

[91] Regarding the technical meaning of *maula* and *bhṛitya* see Kâmandaki, *Nîti Sâra*, XVIII, 4.

[92] *Jagatî* means both 'the world' and 'a site for buildings.'

[93] In the text there is no finite verb, and the author probably wishes *âsît* to be understood.

[94] "By whom the primeval boar was restored," *i.e.*, who restored a temple or statue of Vishṇu in the boar incarnation. As the king could do that, the feat of the boar, the *bhûmer uddhâraḥ*, the uplifting of the earth out of the waters, was of course a small matter for him.

of the Gupta period, but show certain peculiarities. Very characteristic are the curves attached to the left-hand limbs of *ga* and *śa*, the peculiar angular form of the *sa*, the horizontal stroke of which has been attached to the left-hand limb and forms with it a triangle open at the top just as in the modern handwriting of Râjpûtâṇâ. The roundness of *va* is likewise remarkable. The language is the mixed dialect, incorrect Sanskṛit strongly modified through the influence of the vernacular Prâkṛit, which once used to be called the Gâthâ dialect on account of its occurrence in the metrical portions of the sacred writings of the Northern Buddhists. In my opinion it has been produced by the efforts of half-educated people to write the sacred language of the Brâhmaṇs. The earliest specimens usually show the greatest number of abnormal forms. Those occurring in this inscription have been discussed in detail in the notes to the translation.

The object of the inscription is to record the construction of a Buddhist monastery by one Roṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛiddhi, for the teachers of the Mahîśâsaka school.

The donor states (l. 7) that his father was honoured by the lord of Naśchîra, either a town or a district, and was the lord or manager of many Vihâras (see note 19 to the translation). The inscription was incised during the reign of the king of kings, the great king Toramâṇa Shâha, or Shâhi, Jaûvla, to whom and to whose family the donor wishes to make over a share of the merit gained by his pious gift. The date is unfortunately not readable with the exception of the month and of the day, the second *tithi* of the bright half of Mârgaśiras. This circumstance makes it impossible to accurately fix the age of the inscription. On palæographical grounds it may be assigned to the fourth or the fifth century. I am not able to assert that the Toramâṇa of our inscription is identical either with the Toramâṇa of the Erâṇ inscription or with the Toramâṇa of Kaśmîr, who is mentioned by Kalhaṇa and who has left behind so many coins inscribed with Gupta characters. The fact that this Toramâṇa bears the title or surname Shâha or Shâhi and receives the epithet Jaûvla which may be a tribal name or a *Biruda*, is, it seems to me, sufficient to prevent the identification with the other Toramâṇas, who are not characterised in this manner. All I would say regarding him is that he ruled over north-western India, and that he was an independent king. The latter point is indicated by his title *râjâ*[*dhi*]*râja*, 'king of kings,' or, more accurately, 'superior king of kings.' It is also highly probable that he was not a native Indian. The name Toramâṇa is neither Sanskṛit nor Prâkṛit, but in all probability a foreign one. Professor J. Karabacek of Vienna informs me that it is Turkish, where *töramân*, *tûramân* or *töremen* means 'a rebel or insurgent'; and he is inclined to connect Jaûvla with *jol*, 'a falcon.' A Laga-Turman is mentioned by Alberûnî, vol. II, p. 13 (Sachau's translation), as the last king of the Thibetan (?) or Turk Shâhi dynasty of northern India, among whom was Kanik (Kanishka ?).

TRANSCRIPT.

L. 1. —[राजा]—राजमहाराजतोरमाणषा[हि]जऊ — —[भिवर्धमानराज्ये — — संवत्सरे][1]

2. — — — — मे मार्गशिरमासशुक्लद्वितीयायाम् चा[न्द्रमय] — — — — — — गग[2]

[1] The letters placed between brackets are very faint and partly doubtful. The first title seems to have been राजाधिराज. षाहि, originally suggested by Mr. Fleet, is plain on the second impression. Probably जऊवृद्धाभि॰ has to be restored according to a suggestion of Mr. Fleet. I read originally जऊ - - - प्र॰.

[2] The bracketed letters are very doubtful with the exception of the syllable न्द्र suggested by Mr. Fleet.

L. 3. — — वर — शुचिप्रशान्तध्यानाध्ययनमोक्षचिन्तानुकूले प्रदि[ष्ट — — — — — — — [म]-

4. क्षे भगवतो बुद्धस्य देवातिदेवस्य सर्वपापपरिक्षीणसर्वपुण्यसमुद्गत[स्य][3]

5. तीर्णसंसारार्णवसत्वानां तारयिता दशबलबलिनचतुर्वैशारद्यचतस्रप्रतिसं[विदा][4]

6. अष्टादशावेणीकाद्भुतधर्मसमन्वागतस्य सर्वसत्ववत्सलमहाकारुणिकस्य बु-[5]

7. द्धप्रमुखचातुर्दिशे भिक्षुसंघे देयधर्मोय विहारप्रतिष्ठापन मखीरयतिप्रशस्ता-

8. दारितनामधेयविशेषहडि: रोट्टजयहडि अनेकविहारस्वामिनो सत्पुत्रेण यदत्र पुण्यं तद्भवतु

9. [मा]तापित्रो आपायकपोषकचित्रस्य जंबुद्वीपस्य दर्शयितारो अग्रेभावप्रत्यंशतायास्तु तथा विहारस्वामिनो

10. रोटसिद्धहडि सर्वेषां भ्रातराणां भगिनीनां पत्नीनां पुत्राणां दुहितृणां महाराजतोरमाणषाहजवू: स-

11. र्वेषां देवीनां राजपुत्राणां राजदुहितानां च सर्वसत्वानां अनुत्तरज्ञानावाप्तये अयं पुन विहारस्वे -[6]

12. पकरण चातुर्दिशे भिक्षुसंघे परिग्रहे आचार्यमहीश[ासकानां[7] साधकपु] — — — वेण [आचा]

13. — े — त — — — — — — —

Translation.

In the prosperous reign of the king of kings, the great king Toramâṇa Shâhi Jaû-; in the...... th year, on the second (*lunar day*) of the bright half of the month of Mârgaśiras. Under the . . . . . Nakshatra, which is propitious for pure, tranquil meditation, study and reflection on salvation . . . . . . this appropriate and meritorious gift,[8] the erection of a Vihâra for the congregation of the monks of divine Buddha, the god of gods,[9] freed from all sin and endowed with all holiness,[10] the saviour of beings that have crossed the ocean of births,[11] who possesses[12] the power of the ten powers,[13] who

[3] There is large blank space between दे and वातिदेवस्य.

[4] The second sign of चतुर्वैशारद्य॰ is injured, and the reading may be चत्ववैशारद्य॰. In that case it would be a mistake for चत्वारिवै॰. The Anusvâra of प्रतिसंविदा is doubtful and the last two letters are very faint. But the reading is nevertheless certain.

[5] Some strokes are attached to the वे of ॰वेणीका॰ which may be meant as a correction, the usual form of the word being वेणिका.

[6] Between अ and नुत्तरज्ञाना॰ there are two short strokes — —, as if something had been lost. But the word is complete.

[7] There is a vertical stroke to the left of the र्यं of आचार्यं which either may have been an â-stroke or a continuation of the upright of य. The म of महीशासकानां is abnormal and looks like स. Nevertheless the reading seems certain. The bracketed letters of the latter word and those following seem to have been written under a line of intentionally obliterated characters. It also looks as if the characters of line 13 had been defaced intentionally.

[8] In accordance with the usage of the mixed dialect, the Anusvâras of *deyadharmoya* and *vihârapratishṭhâpana* have been left out. With respect to the word *deyadharmaḥ* I accept Mr. Fleet's correction of the translation, *Corpus Inscr. Ind.* vol. III, p. 25, note, and now translate more closely by 'appropriate and meritorious gift,' though it may be doubted whether it conveyed to the ordinary mind any other meaning than 'a gift which secures merit.' *Vihârapratishṭhâpana*, 'the erection of a Vihâra,' is not an appropriate expression. It ought to have been simply 'a Vihâra.'

[9] The epithet *devâtidevâ*, 'the god of gods,' is regularly applied to Buddha; see, *e.g.*, Minayeff, *Mahâvyutpatti*, I, 15.

[10] *Sarvapâpaparikshîṇa* and *sarvapuṇyasamudgata* are compounds formed on the model of the classic *agnyâhita* for *âhitâgni*, etc.; see Pâṇini, II, 2, 37.

[11] In *tîrṇasasârârṇavasatvânâṁ*, *sasâra* stands for *saṁsâra*; see above, note 8. *Târayitâ* ought to be either *târayituḥ* or *târayitṛi* accordingly as it may be intended for a separate word or for a part of a compound. The latter is the more probable explanation. For the substitution of a nominative for the stem is common in the mixed dialect.

[12] I read originally *samatvâgatasya*. *Samanvâgatasya* is Mr. Fleet's suggestion.

[13] *Daśabalabalina* is either a new *a*-stem formed from *daśabalin* or a genitive with the omission of the *Visarga*; compare below *mâtâpitro* (l. 9). Regarding the ten powers of Buddha see *Dharmasaṁgraha* (*Anecdota Oxoniensia*, vol. I, part v), No. lxxvi, and Professor Max Müller's notes thereon.

has attained the four subjects of confidence,[14] the four analytical sciences,[15] the eighteen independent conditions,[16] the supernatural condition,[17] who cherishes all creatures and is most compassionate,—of which (*congregation*) Buddha is the chief and which comes from the four quarters of the world,—(*has been made*) by the virtuous son of Roṭṭa-Jayavṛiddhi,[18] the lord of many Vihâras,[19] whose name, praised and honoured by the lord of Naśchîra, (*indicates a*) particularly (*great*) prosperity.

Whatever merit (*there is*) in this (*act*), may it be for the attainment of supreme knowledge by (*my*) parents, the instructors[20] of Jambûdvîpa that is famous for nurses and nourishers,—(*their*) share being a preferential .one,—[21] moreover by all the brothers, sisters, wives, sons and daughters of the lord of the Vihâra Roṭa-Siddhavṛiddhi,[22] by all the queens, princes and princesses[23] of the great king Toramâṇa Shâha Jaûvla [24] (*and*) by all creatures. But this benefaction[25] by a Vihâra (*is*) for the congregation of the monks of the four quarters, for the acceptance of the teachers, the Mahîśâsakas.[26] By the son of Sâddhaka. . . . .

[14] If *chatuvaiśâradya* is the correct reading, the form *chatu* for *chatuḥ* or *chatur* is Prâkṛitic. Regarding the four subjects of confidence, see *Dharmasaṁgraha*, No. lxxvii. The translation is that of Childers' *Pali Dictionary*, sub voce *vesârajja*.

[15] *Chatasrapratisaṁvidâ* is a monstrous form for *chatushpratisaṁvid*, in which the mutilated inflected form of the nominative has been preserved; compare above *târayitâ*. Regarding the four analytical sciences, see *Dharmasaṁgraha*, No. li.

[16] Regarding the eighteen independent conditions, see *Dharmasaṁgraha*, No. lxxix.

[17] I translate *adbhutadharma* according to its etymological sense. The *Dharmasaṁgraha*, No. lxii, and other works know the word as the name of one of the nine kinds of scriptures. It cannot have that meaning in this passage.

[18] I take *Roṭṭa*, which stands here before *Jayavṛiddhi* and appears below l. 10 in the form *Roṭa* before the name of the donor *Siddhavṛiddhi*, to be the name of a caste, clan, or family. The case termination of the preceding °*viśeshavṛiddhiḥ* is, of course, utterly wrong. It ought to be °*vṛiddheḥ*, as the next following word shows. *Âdârita* is the perfect past participle of the causative of *âdṛi*.

[19] The expression *anekavihârasvâmino*, 'of the lord of many Vihâras,' indicates that Roṭṭa-Jayavṛiddhi superintended several monasteries. The explanation of *vihârasvâmin* is given in Beal's *Life of Hiuen-Tsiang*, int. p. xxvi. See also Fleet, *Corpus Inscriptionum Indicarum*, vol. III, pp. 263, 272, note 3.

[20] *Darśayitâro* evidently is to be taken with *mâtâpitro* and, like the latter, a genitive of the dual. Its irregular formation from the strong stem has many analogies in the mixed dialect. The meaning of the phrase seems to be that, though India possesses many tender mothers and dutiful fathers, yet all can learn something from the donor's parents.

[21] The translation of *agrebhâvapratyaṁśatâyâs tu* by "(*their*) share being a preferential one" is only according to the general sense. Literally it means "but according to the condition of a preferential share." *Agrebhâva* stands for *agrebhava*. Regarding *pratyaṁśa*, see the Index to the *Divyâvadâna*, ed. Cowell and Neill.

[22] The uninflected base *Roṭasiddhavṛiddhi* has to be taken in the sense of a genitive as the preceding *vihârasvâmino* indicates. The form *bhrâtarâṇâṁ* is derived from an *a*-stem *bhrâtara*, formed according to the analogy of numerous Prâkṛit forms.

[23] The incorrect form *râjaduhitânâṁ*, derived from an *â*-stem *duhitâ*, is particularly interesting as the correct Sanskrit form *duhitṛîṇâṁ* occurs in the preceding line 10. It proves the utter loss of all feeling for the rules of the language.

[24] The nominative *Toramâṇashâhajaûvlaḥ* has to be taken in the sense of a genitive governed by the following genitives.

[25] *Upakaraṇa* stands for *upakaraṇam* and, though a neuter, is connected with the masculine of the pronoun *ayaṁ*. *Puna* is the ancient Prâkṛit form for *punaḥ*.

[26] The fact that the Mahîśâsakas, one of the subdivisions studying the Hînayâna, were settled in the Panjâb, is known from Hiuen-Tsiang's description of the country; see Beal, *Si-yu-ki*, vol. I, p. 121. The meaning of the last sentence seems to be that *all* Buddhist monks shall participate in the use of the Vihâra, but that it is specially made over to the Mahîśâsaka teachers. The Mahîśâsakas formed one of the five branches of the Sarvâstivâda or Vaibhâshika school.

XXX.—AN UNDATED PRASASTI FROM THE REIGN OF MAHENDRAPALA OF KANAUJ.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

A portion of the subjoined inscription was discovered many years ago by Mr. Bowring at Pehoa, together with the grant of the horse-dealers, dated [Śrîharsha] Saṁvat 276, in the reign of king Bhoja (*ante*, p. 184), and was published, together with the latter, by Dr. Râjendralâl Mitra in the *Journal of the Asiatic Society of Bengal*, vol. XXII, pp. 675 ff. Of late the whole document has been recovered, and the circumstances leading to its recovery are as follows. Dr. Burgess found that the stone slab, on which it is incised, was fixed in the wall of a house, in the bazar, belonging to a Siddh,[1] close to the jamb of a door, and was used as a seat. As this jamb partly rested on the slab and covered a portion of the inscription, Dr. Burgess got Mr. Rodgers, the Archæological Surveyor in the Panjâb, to try to prevail on the owner of the building to allow the slab to be removed. The latter, however, was unwilling to allow this, and Mr. Rodgers was then asked to undertake further negotiations and to get the countenance of Mr. Drummond, the Deputy Commissioner of Karnâl, in either purchasing the slab or in exchanging it for another that would do the same service to the owner. Through the kind offices of Mr. Drummond the stone was finally secured and sent to the Lahore Museum, where Mr. J. L. Kipling, C.I.E., took two excellent paper-impressions, which were forwarded to Dr. Burgess by Mr. Rodgers and made over to me for preparing a new edition of the inscription. The inscription is now complete, while in the copy used by Dr. Râjendralâl about one third of each line—its left-hand portion—was missing.

Judging from the impression, the slab on which the inscription is incised measures 36 inches by 24. The stone-mason has done his work with great care; for there are very few Indian epigraphical monuments which show an equal amount of neatness and artistic finish in their execution. Owing to the rough treatment which the stone has undergone, a certain number of letters have, however, been either obliterated or become indistinct. Lines 3—7 have lost from four to seven letters at the beginning; in lines 1—6 the letters 17—21 on the left-hand side have been partly rubbed out, and lines 20—21 have lost a piece out of the middle. Moreover, a number of single letters and small groups have been defaced in various places on the right-hand side of the inscription. It is, however, fortunately possible to restore most of the lost signs with some degree of certainty by conjecture.

The characters of the inscription are of the ordinary Nâgarî type, current in Northern and Western India during the ninth and tenth centuries; and they resemble most closely those of the horse-dealers' grant, mentioned above. The superscribed *mâtrâs* show, however, ornamental additions, similar to those used in the Jhâlrâpâṭaṇ Praśasti (*Indian Antiquary*, vol. V, p. 180), and the same ornaments appear occasionally in the tails of some letters (see, *e.g.*, note 10 to the transcript). The language is very good Sanskṛit and throughout metrical. As regards the orthography, the constant substitution of *va* for *ba* and the frequent use of the *Jihvâmûlîya* and *Upadhmânîya* deserve to be noted, as well as some rather unusual *sandhis,—e.g.*, in *samantâdyatu* for *samantâddyatu*, line 4; *saśśrîmân* for *sa śrîmân*, line 5; *nirmâṇâdve* for *nirmâṇâddve*, line 12; *satphalânammramûrtiḥ*, line 15; and so forth.

[1] See Cunningham's *Archæological Survey of India Reports*, vol. II, p. 225; and vol. XIV, pp. 101, 102.

The object of the inscription is to record the building, it would seem, of a triple temple of Vishṇu, and it contains a so-called *Praśasti* or eulogy, as is expressly stated in verse 26. It opens with a *maṅgala* of four verses, verses 1—2 being addressed to Vishṇu, verse 3 to the Kurukshetra, and verse 4 to the sacred stream Sarasvatî, which flows near Prithûdaka—Pehoa. Verse 5 praises the ruling king of the country, Mahendrapâla.[2]

The next portion of the poem (verses 6—19) gives an account of certain members of the Tomara family (verse 6), the last three of which dedicated the temple mentioned in the inscription. The pedigree of the Tomaras enumerated is as follows:—

Jâula (verses 6—8).
⋮
Vajraṭa, married to Maṅgaladevî (verses 9—10).
|
Jajjuka, married to Chandrâ and to Nâyikâ (verses 11—13).

Gogga (verse 14).	Pûrṇarâja (verses 15—16).	Devarâja (verses 17—19).

Regarding Jâula it is said that he was a *râjâ*, 'obtained prosperity by looking after the affairs of a king,' and built many temples. It appears, therefore, that he was in the civil employ of some king or other, and received, as was often the case with ministers and other high officials, the title of *râjâ*. How many generations intervened between him and Vajraṭa, the next person mentioned, cannot be made out. But the remark (verse 9) that the family was "the home of joyful, prospering intimates of kings," indicates that its members continued to hold high places in the service of their sovereigns. The same seems to have been the case with Vajraṭa, who, it is alleged, "gained a lofty exaltation through most pure business transactions." Jâula's title was probably likewise inherited by his descendants, since Gogga is called *bhûnâthaḥ*, 'protector of the earth,' which appellation may be considered as a poetical rendering of the more prosaic *râjâ*. If the general description in verses 11—19 may be trusted, Jajjuka and his three sons entered the military service of their sovereign. For nothing is said of their success in business, but their bravery and their victories over their enemies are highly extolled. Verse 20 states that the three brothers built '*here*,' *i.e.*, in Pehoa, temples of Vishṇu, and verse 21 attributes '(*that*) in the middle' to Gogga, (*that*) at the back to Pûrṇarâja, and (*that*) in front to Devarâja.' Nevertheless verse 22, which contains the usual wish for the long duration of the building, speaks only of *one single temple* (*idam âyatanam*). The only possible solution of this contradiction seems to be that the structure was a triple temple, containing three statues and three adyta, united under one roof. Temples of this description do occur elsewhere, and we still have a very fine specimen in the famous Vastupâlavihâra on Mount Girnâr.[3]

The next verse (23) gives the name of the architect, Achyuta, son of Râma, who was a native of Kâmboja, or a Kâbulî. Verse 24 enumerates the names of three villages, Yakshapâlaka, Gejjara, and Pâṭala, which were assigned for the *bhoga* of the deity,

[2] Compare the position of the eulogy of king Jayachchandra in the Baijnâth Praśasti, No. II, *ante*, p. 112, which likewise follows immediately after the *maṅgala*.

[3] See Burgess's *Archæological Surv. Rep. Western India*, vol. II, pp. 169 ff. and Fergusson's *Indian and Eastern Architecture*, p. 232, where the building is called the temple of Vastupâla and Tejpâla. [Other examples occur in the Dekhan, as, for example, the temple of Mânakeśvara at Lakkundi.—J. B.]

i.e., for the service of the temple; and verse 25 exhorts future princes to respect this donation. In verse 26 the poet gave his own name which, unfortunately, has not been fully preserved. It began with *mu* and contained three syllables.[4] The poet's father was Bhaṭṭa Râma. The name of the mason (verse 27) who incised the inscription—. âlâditya—is likewise mutilated; that of his father Durlabhâditya has been preserved.

Though the inscription is not dated, its age can yet be fixed within very narrow limits. For the paramount sovereign Mahendrapâla, whom it mentions, belonged without doubt to the dynasty of Kanauj, and was the successor of the Bhoja who, according to the Pehoa grant of the horse-dealers, ruled in A. D. 882. Professor Kielhorn's article on the Sîyaḍoṇî inscription, *ante*, p. 171, establishes the following series of sovereigns who ruled at Kanauj during the second half of the ninth century and the first half of the tenth.

1. Bhoja, A. D. 862, 876, and 882.
2. Mahendrapâla or Mahindrapâla,[5] A. D. 903 and 907.
3. His son Kshitipâla or Mahîpâla, A. D. 917.
4. His son Devapâla, A. D. 948.

The identity of our Mahendrapâla with the second sovereign of this list is proved (1) by the fact that the inscription belongs to Pehoa, which, as the grant of the horse-dealers shows, formed part of the kingdom of Kanauj, and (2) by the close resemblance of the letters of our inscription to those of the grant just mentioned, which makes it impossible to assume that they are separated by a long interval. If this identification is admitted, our *Praśasti* must have been incised between A. D. 882 and A. D. 917.

With respect to the four Tomaras, mentioned in our inscription, I may add that they possibly may have been in the employ of the kings of Kanauj. But, as no direct statement to that effect occurs, it is impossible to be positive. For Pṛithûdaka—Pehoa was a place of so great sanctity, that even pious men from distant countries may have built temples there; and if strangers did so, their inscriptions, as a matter of course, would mention the ruling king of the country. Equally uncertain remains the relation of these Tomaras to the Tomara dynasties which reigned at Delhi and in Central India. But the early occurrence of the name of this race in Northern India still possesses some interest, and may hereafter, when more documents bearing on the history of the Tomaras are found, become of importance. Though the positive historical results, obtained from this *Praśasti*, are not very important, its complete publication has nevertheless some value, as it shows how entirely unfounded were the curious deductions made from the earlier imperfect edition. Its contents are now perfectly reconcilable with the information furnished by the other contemporaneous documents.

TRANSCRIPT.

L. 1. ओं नमो माधवाय [॥]

याते यामवतीपतौ क्षि[खरिषु क्षामे]षु सर्वात्मना

ध्वस्ते ध्वान्तरिपौ जने विघटिते स्रस्ते च तारागणे ।

भ्रष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता-

मेको यस्स्वपिति प्र-

[4] It may have been *Muktaka*, *Muñjaṭa*, or *Muñjaka*. For the metre requires —◡—

[5] This form of the name is due to the influence of the vernacular *Mahindpâl*.

L. 2. धानपुरुषᳵ पायात्स वः शार्ङ्गभृत् ॥ [१ ॥][6]

दृष्टिᳵ [पायाज्जिजग]दखिलं शार्ङ्गिण× कान्तमूर्तं×
कान्ता सद्भ्रूस्फुरितसुभगस्निग्धताराभिरामा ।
उच्चसोमस्मरजलनिधौ मज्जतश्श्रीमुखेन्दु-
स्फारज्योत्स्ना[भव]-

3. ⏑ ⏑ [रुच]: स्मेरगण्डस्थलस्य ॥ [२ ॥][7]

क्षेमं क्रुरो[र्विविधपापम]लाभिघात-
दक्षं क्रियादुदयमस्तसमस्ततापम् ।
अध्यासितं मुनिगणैरुदितात्मबोध-
प्रध्वस्तगाढतिमिरप्रकटप्रमोदैः ॥ [३ ॥][8]
पोत-

4. — — ⏑ — धौ सुरपथगमने स्यन्दनस्याश्व[वर्ग]-
— — — —तवक्त्रेᳵ प्रलयजलधरस्सम्पतत्सान्द्रधारः ।
नानाव्याधिप्रबन्धप्रचुरतरतमᳵपङ्कविध्वंसभानु-
र्नीरश्चैतत्समन्ताच्चतु दुरित-

5. ⏑ — — ⏑ [स]ारस्वतं वः ॥ [४ ॥][9]

यश्शश्वत्: स्वकुल ⏑ — ⏑ — ⏑ मृद्धया
भिन्दानᳵ परबलमानसं समन्तात् ।
सश्श्रीमाञ्जयति महेन्द्रपालदेवः
शान्तारिश् शशधरसुन्दरः शरण्यः ॥ [५ ॥][10]
भासोत्तोमरतुङ्गवंशति-

6. [लकस्वण्डप्र]तापोज्वलो

राजा रंजितसाधुवृत्त[हृदयो दु]र्वृत्तशैलाशनिः ।
नाम्ना जाउल इत्यपूर्वचरितख्यातो दयालंकृति-
स्तत्वालोकिविलोकितक्षितिपतिव्यापारलब्धोदयः ॥ [६ ॥][11]
येन ज्ञातिकुलं क-

7. — ⏑ ⏑ ⏑ — नो]तं परां संपदं

छिन्नारातिकरीन्द्रकुम्भशकलै× कृत्वोपहारं भुवः ।
कीर्त्या यस्य च नाकनागनिकरव्यासङ्गतः सङ्गमा-
द्गोत्रस्य स्फुरदिन्दुसुन्दररुचा स्वस्सिन्धुलीलायितम् ॥ [७ ॥][12]
प्रतिदिश-

[6] Metre, Śârdûlavikrîḍita. The second, third, and fourth among the bracketed signs, as well as the vowel of the last, are faintly visible.

[7] Metre, Mandâkrântâ. In the first Pâda the first, second, and fifth among the bracketed syllables, as well as the vowel of the third, are faintly visible. °भव° in the fourth Pâda is not certain; °रुच° only half visible.

[8] Metre, Vasantatilakâ. It seems to me that faint traces of the bracketed letters are visible.

[9] Metre, Sragdharâ. The lacuna in the first Pâda must be filled up by संसारसिं°, that in the last perhaps by दुरितगणं पाय.

[10] Metre, Praharshiṇî. The म of मानसं has an ornamental tail, turned to the right, to which two small hooks are attached. The lacuna in the first Pâda may perhaps be filled by मदुपचितु॰.

[11] Metre, Śârdûlavikrîḍita. The restoration in the first Pâda is purely conjectural.

[12] Metre, Śârdûlavikrîḍita.

L. 8. [ममरा]णां मन्दिराण्युच्छ्रिताग्र-

स्थगितशशधराणि स्फारमारोपितानि ।

जगति विततभासा येन दूरं विभान्ति

स्वयश इव निरोद्धुं शङ्खवो दिङ्मुखाता: [८ ॥][13]

तत्संतानमहोदधे≍ प्रमुदितप्रोद्यद्भुजङ्गाश्र-

9. या-

दुल्लंघ्याघनमौक्तिकांशुनिकरस्फारीभवत्सम्पद: ।

प्रख्यातादजनि स्ववङ्शतिलक: श्रीवज्रटाख्य≍ प्रभु≍

प्राप्ताशेषमनोरथश् शुभतरव्यापारतुङ्गोन्नति: ॥ [९ ॥][14]

तस्य स्फुरदिन्दुरुचि: शौरेरिव जल-

10. धिकन्यका जाता [।]

नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिशस्य ॥ [१० ॥][15]

तस्मात्तस्याञ्जज्जुक≍ प्रादुरासीदुच्चैश् शान्तस्सत्सु निर्मत्सरेषु ।

क्रूर × केतुर्दुर्द्धरारातिचक्रे क्रुध्यत्सेनाकुञ्जरस्थानरौद्रे ॥ [११ ॥][16]

तस्य

11. स्फुरन्निशितखड्गनिकृत्तशत्रो-

स्त्रस्तान्धदीननिकरोद्धरणोरुकीर्तेः ।

सद्वृत्तरत्नवनितातिलकाङ्ककल्पे

कान्ते वभूवतुरुदारशशाङ्ककान्ते ॥ [१२ ॥][17]

एका चन्द्रेति विख्याता द्वितीया नाइंकेति च ।

'विशि-

12. ष्टगुणनिर्माणाद्दे एव सदनं श्रिय: ॥ [१३ ॥][18]

चन्द्रायास्तमजनि गोग्गनामधेयो धीराणां धुरि विनिवेशितो विधात्रा ।

भूनाथो द्विषदिभकुम्भभेदनिर्यन्मुक्ताभि[र्मंडितमहीतल]श् शितासि: ॥ [१४ ॥][19]

श[सू]त [च वि-]

13. चक्षणं क्षतविपक्षपक्षप्रभं

प्रभाकरकरोत्करं स्ववलसैनिकाम्भोरुहाम् ।

अधर्मपरिपन्थिनं तदनु पूर्णराजं सुतं

स्ववंशगगनोदरे तुहिन[दीधितिं नायि]का ॥ [१५ ॥][20]

करत[ल]स्थगिताधरपल्ल-

14. वा≍ प्रतनुकान्तिकपोलतलोदरम् ।

सिषिचुरश्रुजलैर्यदरिस्त्रियस्सरलितप्रचुरालकजालका: ॥ [१६ ॥][21]

तस्य भ्राता गुणनिधिरभूत्सोदरो देवराज:

[13] Metre, Mâlinî. Only the lower portions of the bracketed syllables are visible.

[14] Metre, Śârdûlavikrîḍita.

[15] Metre, Âryâ.

[16] Metre, Śâlinî.

[17] Metre, Vasantatilakâ.

[18] Metre, Anushṭubh. Read नायिकेति.

[19] Metre, Praharshiṇî. The bracketed letters are very indistinct, with the exception of the vowels *i* and *î*; the first two look almost like °र्मंदि°.

[20] Metre, Pṛithvî. The bracketed letters are indistinct.

[21] Metre, Drutavilambitâ. Read °रश्रु°.

स्फूर्जत्तेज×प्रविहतपरस्फारसेनान्धकारः ।
स्था-

L. 15. नं शान्तेः क्षतकलिमलः क्षिप्तरागादिदोषः
स्निग्धच्छायस्तरुरिव ततस्तत्फलानम्रमूर्तिः ॥ [१७][22]
नामापि प्रकटतरं निशम्य यस्य क्रुद्धस्य भ्रुकुटितरङ्गितानन्स्य ।
दृप्तानां युधि विकसद्विगाढभासां

16. सस्रंसे करतलतः कृपाणदण्डः । [१८ ॥][23]
यदास्यसरसीरुहं सरसमर्थिनां पश्यता-
मितान्तमगमल्लघुणात्स्वयमुपद्रवो मानसः ।
व्यघूर्णत च सम्भ्रमात्प्रतिभटद्विनद्दन्तिनां
घटा विघटनोन्मुखी

17. समिति यस्य सद्यः पुरः ॥ [१९ ॥][24]
इत्युद्दामप्रकटितगुणोद्गाररम्या× क्रमेण
प्रामस्त्रीकाद्य् शुभतरधियस्त्राधुरन्नास्त्रयोपि ।
विष्णोस्सौधान्यतुलमहस× कारयामासुरत्र
तस्यास्तो[व्राद्रवजल]निधेर्दुर्ग[मा-]

18. म्बोधेः ॥ [२० ॥][25]
गोग्गेन कारितं मध्ये पूर्णराजेन पृष्ठतः ।
पुरतो देवराजेन घनान्धतमसच्छिदे । [।२१ ॥][2]
चतुस्समुद्रसीमाकं यावदेतन्महीतलम् ।
इदमायतनं तावद्विभातु सदनं श्रियः ॥ [२२ ॥][27]
धन्वन्तरि[प्र]-

19. तिनिधिश् श्रुतसारमूर्ति-
स्तद्बन्धुरच्युत इति प्रकटाभिधानः ।
काम्बोजज× प्रभुमन×कमलद्विरेफो
रामस्य सूनुरिह कारयिता बभूव ॥ [२३ ॥][28]
यज्ञपालकनामैको द्वितीयो गज्जराभिधः ।
पाटला[ख्य]स्तृती[योपि धा-]

20. मो भोगाय कल्पितः ॥ [२४ ॥][29]
चलार्यैः प्राणार्थैः श्रेयोर्थे देहस्य । संसारं दृष्टोचैः कर्तव्या सद्बुद्धिः ॥ [२५ ॥][3]
स्वकुलगगनभ[ानुः] —ि◡ —रप्रसक्तः
श्रुतविनयविदग्धो भटराम× किलासीत् ।
चक्षत मधुर[वन्धां सु] ◡ — स्तस्य

[22] Metre, Mandâkrântâ.

[23] Metre, Praharshiṇî. Read निशम्य.

[24] Metre, Pṛithvî.

[25] Metre, Mandâkrântâ. Read विष्णो°. The bracketed signs are very indistinct.

[26] Metre, Anushṭubh. Read °तमसच्छिदे.

[27] Metre, Anushṭubh.

[28] Metre, Vasantatilakâ. The last syllable of the first Pâda is not very distinct.

[29] Metre, Anushṭubh. The bracketed syllables have been conjecturally restored.

[30] Metre, Sâvitrî. Read दृष्टोचैः.

L. 21. स्नु-

स्मरसललितसारांशोलयेमां प्रशस्तिम् ॥ [२६ ॥][31]

बभूव सूत्रधारोत्र दुर्लभादित्यसंज्ञित: ।

× × × × ◡ – – ◡ ल्लादित्येन धीमता ॥ [॥ २७ ॥][32]

Translation.

Om! Adoration to Mâdhava!

(*V.* 1.) May that chief male (*purusha*) Vishṇu protect you; he who, alone (*remaining*) sleeps, when the regent of the night (*the moon*) has disappeared, when the mountains have completely crumbled away, when the foe of darkness (*the sun*) has been destroyed, when mankind have been annihilated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one.[33]

(2.) May lovely Vishṇu's beautiful eye, that is pleasing through the quivering of the brow and charming with its resplendent pupil, protect all the three worlds—(*the eye*) of him who plunges into the ocean of nascent deep love, (*of him*) whose lustre [*is increased by*] the great splendour of Lakshmî's moon-like face, (*of him*) whose cheek is dimpled with smiles.[34]

(3.) May the field of Kuru grant a happiness, free from all pain,—(*that field*) which is able to remove the impurity of sins of many kinds, that is inhabited by crowds of sages, who have destroyed the dense darkness (*of ignorance*) by gaining the knowledge of the self (*and hence*) are filled with deep joy.[35]

(4.) And may that [*beautiful*] water of Sarasvatî's (*stream*) entirely cut your [*bonds of*] misery—(*that water which is*) a boat [*for crossing the ocean of births*], a chariot for travelling along the road of the gods, a cloud such as appears on the destruction of the world, shedding copious showers on the fire of . . . . the virtuous (*and*) a sun to destroy the thick mud-like darkness of a concatenation of various diseases.[36]

(5.) Victorious is his glorious majesty Mahendrapâla, who is able [*to bless*] his race with prosperity and destroys the courage of the armies of his foes all around, whose enemies are subdued, who is beautiful like the moon and grants protection.

(6.) There was a king, Jâula by name, the front ornament of the exalted Tomara race, resplendent with [*fiery*] bravery, who gladdened the hearts of the virtuous, who was a thunderbolt for (*those*) mountains, the wicked, who was famous for his wonderful deeds, adorned with compassion, (*and*) acquainted with truth, who gained prosperity by looking after the affairs of (*his*) sovereign.

[31] Metre, Mâlinî. The bracketed letters in the first Pâda have been conjecturally restored; those in the third are very indistinct, with the exception of the Anusvâra and सु. Read श्रु°.

[32] Metre, Anushṭubh.

[33] The verse identifies Vishṇu, in accordance with the Vaishṇava doctrine, with the supreme Brâhman, and describes his condition during the period of the destruction of the world at the end of a kalpa.

[34] This verse seems to refer to Vishṇu, when he is awake. The words placed between square brackets are, of course, nothing but a conjectural attempt to connect the two ends of the mutilated compound.

[35] Regarding the sanctity of Kurukshetra, see, *e.g.*, Manu, II, 19, where, just as here, it is called the Brahmarshideśa, the country of the Brâhmaṇical sages. It is mentioned here, because it includes Pehoa, the place where the temple was built.

[36] I take समन्तादस्तु in the fourth Pâda to stand for समन्तात् and अस्तु, just as निमर्यादि in verse 13 line 12) stands for निमर्यात् and दे. The words placed between square brackets are, here and in the sequel, translations of my conjectural restorations.

(*V.* 7.) He conducted his relatives to highest prosperity .. . . . . , presenting, as offerings to the earth, pieces cut off from the temples of the mighty elephants of his foes; and his fame, that possessed a splendour fair like the glittering moon, assumed the guise of the stream of heaven (*Gaṅgâ*), since it clave to the heavenly elephants and united with the sky.

(8.) That (*man*), possessed of far-spreading lustre, built in this world in every region numerous palaces of the immortals, that obscure the moon with their lofty tops, (*and*) they look from afar like posts fixed (*by him*) at the quarters of the horizon in order to set limits to his fame.

(9.) From his famous ocean-like race, that is the home of joyful prospering intimates of princes, that is difficult to overcome, and possesses great riches of numerous resplendent pearls,[37] sprung a lord, called the illustrious Vajraṭa, the front-ornament of his family, who obtained all his wishes and gained a lofty elevation through most pure business transactions.

(10.) He wedded a wife, charming like the glittering moon, called Maṅgaladevî just as Śauri (*Vishṇu*) (*took*) the daughter of the ocean (*Lakshmî*) and Giriśa (*Śiva*) the daughter of the mountain (*Pârvatî*).

(11.) He begot by her Jajjuka, who (*was*) exceedingly peaceful among good men who are free from envy, (*but*) a terrible comet for the army of his invincible foes, that inspired terror through the trumpeting of the angry war elephants.

(12.) He (*Jajjuka*), who cut down his enemies with his sharp sword and gained wide-spreading glory by succouring the fearful, the blind and the distressed, had two wives, who were almost the front-ornaments of virtuous, attached women, and lovely like the noble moon.

(13.) One was famed as Chandrâ and the second as Nâyikâ; being created out of the most excellent virtues, they were both abodes of happiness.

(14.) From Chandrâ was born a prince, called Gogga, whom the creator placed at the head of firm men, who gladdened the earth with the pearls issuing from the rents in the temples of the elephants of his foes, who possessed a sharp sword.

(15.) And afterwards Nâyikâ bore a clever son, Pûrṇarâja, a destroyer of the splendour of the adherents of his enemies, a conglomerate of the rays of the sun for those lotuses, the soldiers of his army, a foe of unrighteousness, a moon in the womb of his race (*that is pure*) like the sky.

(16.) The wives of his foes, covering their lips, (*red*) like young shoots, with their hands, and straightening their rich curls, moistened their hollow cheeks, that possessed little splendour, with the water of their tears.

(17.) Devarâja, a store of virtues, was his uterine brother; he who destroyed the dense darkness, the armies of his foes, by a sudden burst of his brilliant courage, (*he who was*) the abode of forbearance, destroyed the impurity of the Kali age, cast off love and the other sinful passions, and resembled a tree, giving agreeable shade and bending under good fruit.[38]

[37] In order to make the translation less cumbersome, I have not given the second meanings of प्रमुदितप्रोद्यद्भुजंगाश्रय and दुस्तर. Referred to the ocean, they mean 'which is the abode of joyful rising snakes and which is difficult to cross.' Regarding the meaning of भुजंग, 'an intimate of a king' (not a dissolute intimate of a king), see the smaller St. Petersburg *Dictionary, sub voce.*

[38] The double meanings of स्निग्धच्छाय and सत्फलानम्रमूर्ति have been intentionally omitted.

(*V.* 18.) When the proud (*foes*) whose exceeding brilliancy unfolded itself in the battle merely heard the most famous name of that (*warrior*) who angrily furrowed his face with frowns, then their strong swords fell from their hands.

(19.) When suppliants with rapture looked on his lotus face, their mental anxiety completely vanished in an instant; and the crowd of hostile, trumpeting elephants always shook before him in battle, ready to disperse.

(20.) These three (*brothers*), who thus were lovable on account of the manifestation of extraordinary famous virtues, who gradually gained wealth, who were most pure-minded and attached to holy men, caused to be built here temples of Vishṇu, who is endowed with unequalled greatness, because they were afraid of the dreadful ocean of existences that is difficult to cross for men of little wisdom.

(21.) (*The temple*) in the middle has been built by Gogga's order, (*that*) at the back by Pûrṇarâja's, and (*that*) in front by Devarâja's, in order to destroy the dense, deep darkness.

(22.) As long as this earth is bounded by the four oceans, so long may this temple be resplendent as a mansion of Śrî.[39]

(23.) A man of Kâmboja descent, the son of Râma, whose famous name is Achyuta, was here the overseer (*kârayitâ*), he who is an image of Dhanvantari, an incarnation of the quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master.[40]

(24.) One village called Yakshapâlaka, a second named Gejjara, and a third named Pâṭala, have been assigned for the enjoyment (*of the god*).[41]

(25.) With respect to this (*gift*), noble protectors of the earth, considering the course of mundane existence, must show an entirely virtuous disposition[42] for the welfare of their bodies.

(26.) There was, indeed, a Bhaṭṭa Râma, the sun of his sky-like race, attached to . . . . , learned and modest; his son, Mu . . . . made in play (*as it were*) this sweetly composed, graceful eulogy that is full of sentiment.

(27.) Here was a mason named Durlabhâditya. [*His son*], wise . . . âlâditya, [*has engraved it.*]

[39] The meaning probably is that the poet wishes the temple to shine in its original splendour (*Srî*) until the end of the kalpa.

[40] As Dhanvatari is the Indian Asklepios, the statement that Achyuta was his image, may mean that he was a Vaidya by caste, or that he was a doctor as well as an architect. मन × कमलद्विरेफ:, 'a bee on the lotus of the heart of his master,' is a variation of the more common पादकमलद्विरेफ: which did not fit the metre, and means, like the latter, 'an obedient servant.'

[41] '*For the* enjoyment (*of the god*),' *i.e.*, for the temple-service.

[42] *I.e.*, future kings must not resume the grant.

XXXI.—BILHARI STONE INSCRIPTION OF THE RULERS OF CHEDI.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

The stone which bears this inscription[1] is said to have been found at Bilhari, the Balihrî[2] or Bilheree of the maps, Indian Atlas, quarter-sheet No. 70 S.E., Latitude 23° 48′ North, Longitude 80° 19′ East, described as one of the oldest towns in the Jabalpur District of the Central Provinces. In 1861 it was at Jabalpur, where it was reported to have been carried about 20 years before;[3] and it is now in the Nâgpur Museum.

The inscription consists of 33 lines which cover a space of about 6′ 3″ broad by 3′ high, and are surrounded by a raised edge all the way round. With the exception of one or two *aksharas* at the end of the lines, the writing is well preserved up to line 30, and the reading, in consequence, is so far hardly anywhere in the least doubtful. But in the last three lines, as will appear from my transcript of the text, altogether between 30 and 40 *aksharas* have become illegible, at the lower proper left corner of the stone and in the first half of the last line. The average size of the letters is ⅝″. The characters are Nâgarî of about the eleventh century; they were well and carefully written by Nâî, the son of the *karaṇika* or writer of legal documents Dhîra, and skilfully engraved by Nonna, the son of the artisan Saṁgama (verse 86).

The language is Sanskrit; and, excepting the introductory *oṁ oṁ namaḥ Śivâya*, the words *api cha* and *kiñcha* in lines 1 and 19, and short passages in lines 30-33, the inscription is in verse. The verses 1 to 45 were composed by Śrînivâsa, the son of Sthirânanda; the remaining verses, at any rate up to verse 78, by Sajjana, the son of Thîra (verses 77-78). As a piece of poetry, the inscription possesses little merit, and of its two authors Sajjana is inferior to Śrînivâsa, both as a poet and as regards his knowledge of the language. In respect of orthography, there are few things that need here be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The sibilants are generally employed each in its proper place, and we find the dental sibilant used for the palatal only in *visarppat-saurya-*, line 14; *kîrttis=Saivâgama-*, line 20; and *shoḍasikâ*, line 31. Instead of *anusvâra* we have the dental nasal in the interior of simple words in *vanśa*, lines 3, 21, and 29; *vidhvansa*, line 4; *uttansa*, line 6; *mânsa*, line 9; *tapânsi tejânsi*, line 20; *hansa*, line 28;—and at the end of words before a sibilant, *e.g.*, in *sansâra*, line 24 (twice); *evan=sambhavatsu*, line 6; *itthan=sadvandi-*, line 13, etc. Frequently a final *m* has been left unchanged before an initial *v*, *e.g.*, in °*ḍamvaram=vaḥ* and °*tâm=vibhrati*, line 3; *bhuvam=vilebhe*, line 8; *yam=vîkshya*, line 14, etc.;—and final *n* has remained unchanged before *j* and *ś* in *bhagavân=jyotsnâm*, line 16, and *guṇân=śakshyati*, line 26. The dental nasal has been wrongly changed to the lingual in *dhenur=ṇṇanu*, line 15, and it has been wrongly retained in *vairâgyena*, line 21. Before *r*, *t* has been

[1] The text has been published before, with an abstract of the contents, by Dr. F. E. Hall in the *Jour. As. Soc. Beng.* vol. XXX, pp. 317-334; and the contents of the inscription, as furnished by Dr. Hall, have been discussed by Sir A. Cunningham, *Archæological Survey of India*, vol. IX, pp. 80 and 102-105. My own text, which will be found to differ in some important particulars from Dr. Hall's, has been prepared from two good impressions, one of which I owe to Dr. Burgess and the other to Mr. Fleet.

[2] See Grant's *Gazetteer of the Central Provinces*, p. 23, and the *Imperial Gazetteer of India*, second ed., vol. II, p. 13.

[3] *Jour. As. Soc. Beng.* vol. XXX, p. 322.

frequently doubled, *e.g.*, in *°śvetâtapattrâyitaṁ*, line 1; *nettrâd=Attrer=ddharittrî°*, line 3; *Dattâttreya*, line 5, etc.;—and, on the other hand, a single consonant has been employed instead of a double consonant in *ujvalimâ*, line 3; *ujvalam*, lines 28 and 30; *°lasadyu°* (for *°lasad-dyu°*), line 1; *âsîdvishad°* (for *âsîd=dvishad°*) and *prochchhalajvâlâ°* (for *prochchhalaj-jvâlâ°*), line 4. Lastly, the syllable *ri* has been used instead of the vowel *ṛi* in *dripta*, line 12, and in *satyâdritas*, line 14. As instances of wrong grammatical forms, I may point out *akṛita*, used in a passive sense (for *akâri*) in verse 54, and the masculine *°srakchandanâdîn* in verse 62, wrongly employed instead of the neuter *°srakchandanâdîni*.

The inscription may possibly have contained a date at the end of the last line; but, if such was the case, it has become entirely effaced, and is no longer legible. I have already stated that the inscription has been composed by two different authors; and I have no doubt that, what is now its first portion, from verse 1 to 45, originally was, or formed part of, an independent *praśasti*, and that this original *praśasti* was renewed and enlarged by the addition of the verses 46-86 of the present inscription, two or three generations after the composition of the first part.

The object of the first part (verses 1-45) is, to record that the queen Nohalâ, the wife of (the Chedi ruler) Keyûravarsha, erected a temple of Śiva at which the inscription may be supposed to have been put up; that she endowed this temple with (the revenues of) the villages Dhaṅgaṭapâṭaka, Poṇḍî, Nâgabala, Khailapâṭaka, Vîḍâ, Sajjâhalî and Goshṭhapâlî; and that she also gave the villages of Nipânîya and Ambipâṭaka to the sage Îśvaraśiva, a disciple of Śabdaśiva, who again was a disciple of Pavanaśiva (verses 40-45). Nohalâ was a daughter of Avanivarman, a son of Sadhanva and grandson of Siṁhavarman, of the clan of the Chaulukyas (verses 33-37). And her husband Keyûravarsha was a son of the prince Mugdhatuṅga (verse 18), who was a son of Kokkalladeva (verse 12), described as a descendant of Arjuna (Kârtavîrya, verse 8), of the tribe of the Haihayas (verse 7), who belonged to the lunar race. Of Kokkalladeva it is recorded (verse 17) that 'he set up two unprecedented columns of his fame,' which I understand to mean that he was allied with, and supported the rule of, Kṛishṇarâja in the south and Bhojadeva in the north; and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pâli from the lord of Kosala.

The second part of the inscription (in verse 46) opens with the statement that Nohalâ's son by Yuvarâjadeva was Lakshmaṇarâja,—from which it is clear that the prince Keyûravarsha, who is spoken of in the preceding, was surnamed Yuvarâjadeva. Lakshmaṇarâja, called 'the moon of the Chedis' (verse 56) and 'the powerful Chedi lord' (verse 59), made over the sacred buildings which had been founded by Nohalâ to certain sages whose spiritual lineage is detailed in verses 48—58. On his warlike expeditions he is said to 'have reached the shores of the western ocean, where he worshipped Śiva at the famous temple of Someśvara[4] or Somanâtha in Gujarât; and he also is reported to have defeated the ruler of Kosala, and to have despoiled him of a valuable effigy of Kâliya which had been obtained from the lord of Oḍra, and which subsequently

[4] The same story is told of Yuvarâjadeva, the father of Kokalla, in the Kâraubel inscription of Jayasiṁhadeva. See *Indian Antiquary*, vol XVIII p. 215.

was by Lakshmaṇarâja likewise dedicated to Someśvara (verses 59—63). His son was Śaṁkaragaṇa (verse 64), and the younger brother of this prince was Yuvarâjadeva (verse 67). Nothing of historical importance is recorded of either of these two brothers.

We have then here presented to us the following line of Chedi princes:—

(1.) Kokkalladeva; supported Kṛishṇarâja in the south and Bhojadeva in the north.

(2.) His son Mugdhatuṅga; wrested Pâli from the lord of Kosala.

(3.) His son Keyûravarsha-Yuvarâjadeva; married Nohalâ, the daughter of the Chaulukya Avanivarman.

(4.) Their son Lakshmaṇarâja; defeated the king of Kosala and worshipped Someśvara in Gujarât.

(5.) His son Śaṁkaragaṇa.

(6.) His younger brother Yuvarâjadeva.

Reserving a full account of the history of the Chedi rulers for a future occasion, I will only state here that I agree with Sir A. Cunningham in assigning the Kokkalladeva of this inscription to the end of the ninth century A. D., and in distinguishing him from Kokalladeva, the son of Yuvarâjadeva and father of Gâṅgeyadeva, of other Chedi inscriptions, who must have lived about 100 years later. For there can be no doubt that the Kṛishṇarâja and Bhojadeva, who are spoken of as his contemporaries, are the Râshṭrakûṭa Kṛishṇa II., whom we know to have married a daughter of Kokkalla,[5] and who reigned from about A. D. 875 to about A. D. 911, and Bhojadeva of Kanauj, for whom[6] we have the dates A. D. 862, 876, and 882, and who had ceased to reign in A. D. 903. And considering this point to be certain, I feel no hesitation in assigning our inscription to about the end of the 10th or the beginning of the 11th century A. D.,—a period to which it may be assigned also on palæographical grounds.

There are still one or two points in our inscription which may here be drawn attention to. The account of the sages who are mentioned in connection with the prince Lakshmaṇarâja opens by glorifying a place Kadambaguhâ (verse 48), and mentions a prince, named Avanti, who apparently made over to one of the sages a town which was perhaps called Mattamayûra. These (and one or two other) names occur also in an inscription at Ranod, which has been edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, but which must remain useless for the elucidation of the present inscription until it has been edited properly. Besides, we find towards the end of our inscription, between verses 83 and 84, the names of the towns Tripurî, Saubhâgyapura, Lavaṇanagara, Durlabhapura, and Vimânapura (?), the inhabitants of which would seem to have had to contribute towards the support of the temple founded by Nohalâ. Of these towns, which no doubt all belonged to the Chedi kingdom, Tripurî has been identified with the village of Tewar near Jabalpur, and Saubhâgyapura probably is the town of Sohâgpur in the Hoshangâbâd District; the others I am unable to identify. And lastly, it may be pointed out that verse 85 contains a curious reference to the poet Râjaśekhara, whom in my account of the Sîyaḍoṇî inscription I have shown to have flourished at the beginning of the tenth century A. D. The manner in which

[5] See Fleet, *Dynasties of the Kanarese Districts*, pp. 57 and 35-36.
[6] See *ante*, p. 171.

his name is mentioned here,[7] shows that he must have been a poet of great repute about the commencement of the eleventh century.

In conclusion, it may be stated that, of the villages which are said to have been granted by the queen Nohalâ, Poṇḍî has by Sir A. Cunningham[8] been identified with the village of Pondi which still exists 4 miles to the north-west of Bilhari, and that, according to the same authority, Khailapâṭaka most probably is now represented by Khailwâra, 6 miles east-north-east of Bilhari.

TEXT.[9]

L. 1. ओं[10] [॥×] ओं नमः शिवाय ॥

पायाद्वः स समस्तमंगलनिधिः शम्भोर्ज्जटाजूटको
य[स्मिं]ल्लोलसद्यु(द्यु)मण्डलगलन्मन्दाकिनीवारिभिः ।
गाढग्रन्थिनिपीडितोरगपतिप्रस्फारफुल्लत्फणा-[11]
भीमव्याहतवक्रमारुतधृतैः श्वेतातपत्रायितं ॥[12]—[1].

अपि च ॥

अव्याद्वश्चन्द्रचूडस्य लोचनाग्निश्चितः शिखा [।×]
मित्रमेष स्मरस्येति दग्धुं विधुमिवोद्यता ॥[13]—[2].

यं खेलाय षडाननः शिशुतया कृत्वा ग्रहं मार्गति
ग्रंथो यत्र

2. दुरोदरैः पुरभिदो देव्या समं दीव्यतः ॥(।)
केलीकोपकथासु येन तनुते हेतिक्रियां पार्व्वती
पायाद्वः स जटावनैककुसुमं शार्व्वः सुधादीधितिः ॥[14]—[3].

दिक्षु प्रेंखाभियोगप्रवलितवलनाविभ्रमाकाण्डचण्डै-
र्दोर्द्दण्डानां प्रकामप्रथिमभिरनिलैर्द्दूरमुत्सारितासु ।
किंच प्रस्फारचारीनमदवनिवशाद्वारोशि याते महत्ता-
मव्याद्व्याहतेच्छं त्रिपुरविजयिनस्ताण्डवाडम्ब(म्ब)र-

3. म्बः[15]॥[16]—[4].

वन्ध्येव[17] सोमसंभूतौ वाचं निक्षिपता मया [।×]
हन्त हस्तैकपक्रान्ता मोहेन वियतो मितिः ॥[18]—[5].

वाचामुज्व(ज्ज्व)लिमापि नास्ति यदि मे तत्कीर्त्यमानोन्नते-
रस्मादेव महीयसः शशभृतो वंशात्तु सम्पत्स्यते [।×]
यद्वा पश्य निसर्गकालिमभुवोप्याशेभदानच्छटाः
क्षीरोदन्वति किन्न सङ्गतिभृतस्तच्छायतां बिभ्रति[19]॥[20]—[6].

[7] Notwithstanding Dr. Hall's somewhat guarded statement to the contrary, Râjaśekhara had nothing to do with the composition of this inscription.

[8] Sir A. Cunningham's *Archæological Survey of India*, vol. IX, p. 104.

[9] From two impressions, one taken by Dr. Burgess, and the other by Mr. Fleet.

[10] Expressed by a symbol.

[11] Originally ° पतिः प्र °; but the sign for *visarga* is struck out.

[12] Metre, Śârdûlavikrîḍita.

[13] Metre, Śloka (Anushṭubh).

[14] Metre, Śârdûlavikrîḍita.

[15] Read ° रं बः ; आडम्बर is ordinarily used as a masculine noun.

[16] Metre, Sragdharâ.

[17] Read वंशेव.

[18] Metre, Śloka (Anushṭubh).

[19] Read ° तां बिभ्रति.

[20] Metre, Śârdûlavikrîḍita

मैत्रादक्षेर्हरिश्चोधवलगृहसुदां धाम धाम्नासुदंच-
ज्ञोकालोकं यदा-

L. 4. प प्रभवमतलिनध्वान्तविध्वन्सहेतुः[21]

सोयं सोमाभिधानस्तिलकयति कला मौलिमस्यैव शम्भो-
रस्मादेव प्रवृत्तः किमपरमुपयमप्यन्वयो हैहयानां ॥[22]—[7].

यस्मिंश्च वन्द्यतमताङ्गमिते बु(बु)धाद्यैराद्यैर्नृपैर्नृपतिरर्ज्जुन इत्युदारः ।
आसीद्वि(द्वि)षद्विपिनकर्त्तनकीर्त्तनीयकीर्त्तिच्छटाच्छुरितदीर्घदिगन्तरालः ॥[23]—[8].

ज्वा(ज्ज्वा)लामालिक-

5. रालितेन करिणा देवाधिपः क्राम्यगात् ।
लीलोन्मूलित[ग्र][24]ख्वपर्व्वतपतेस्तस्यापि लङ्कापते-
र्वैरव्यवसायिनो यदभवत्ख्यातिप्रमाणं हि तत् ॥[25]—[9].

दत्तात्रेय इति प्रकामकमलालीलायितानाम्पदं
यो देवस्य स्तुतप्रतिश्रुतिवचःप्रीत्या यमन्वग्रहीत् ।
के वा तद्गुणवर्णने वयमहो किं फल्गुभिर्जल्पिते-
र्मन्ये सापि च वाग्वपुर्भगवती तत्र स्फुटं मुह्यति ॥— [10].

अथ ततस्ततसत्पुरुषव्रतव्रततिपर्व्वततः कति ना-

6. भवन् ।
तरुणतारकराजपराजयव्यसनि(न)कीर्त्तिभुवः पतयो भुवः ॥[26]—[11].

तेष्वेवम्सम्भवत्सु[27]क्रममनु मनुजाश्चर्यतामादधानो
धन्यानामेकसीमा समुपनतमहीमण्डलाखण्डलाभः ।
जातः कोक्कल्लदेवो दलदहितलतादाहदावायमानो
मानोत्तन्सस्य[28] यस्य त्रिभुवनवलयव्यापनोभूत्प्रतापः ॥[29]—[12].

भुवनविजयहेतोर्म्मुक्तमर्यादयादस्सदनखडितलोलैर्यद्बलैस्सम्वलद्भिः[30] ।
अतलिनतरभारभ्रश्यदुर्व्वी-

7. विषोदत्फणफलककलापो भोगिभर्त्ता व(ब)भूव ॥[31]—[13].

श्यामायद्भिभिराकुलैर्व्विजघटे चक्राह्वयानाम्द्वये-
रम्भोदागमविभ्रमेण विदधे लास्योत्सवः केकिभिः ।
भग्नालोकमकाण्ड एव च दृश्यामाम्येन लेभे पदं
यत्सेनारजसि क्रमादवनितस्तारापथे लुप्य(प्य?)ति ॥[32]—[14].

वेलावनप्रणयिसैन्यभरे च यत्र मज्जद्विराकुलकुलाद्रिनिभैरिभेन्द्रैः ।
संभ्रान्तमन्दरगिरेस्समयस्य तस्य कालाद्व(ब्द)ह्नोः स्मरणमाप निधिर्जलानां ॥[33]—[15].

[यत]-

[21] Read ° विध्वंस °.
[22] Metre, Sragdharâ.
[23] Metre, Vasantatilaka.
Originally ग्रा, altered to ग्र.
Metre, Śârdûlavikrîḍita ; and of the next verse.
[26] Metre, Drutavilambita.
[27] Read तेष्वेवं सम्भ°.
[28] Read मानोत्तंसस्य.
[29] Metre, Sragdharâ.
[30] Read ° र्यद्बलैस्संवलद्भिः.
[31] Metre, Mâlinî.
[32] Metre, Śârdûlavikrîḍita.
[33] Metre, Vasantatilaka.

L. 8. श वैस्यन्तटमाददाने दानेशसेनागजभञ्जनेन ।
यमश्चुशिष्वानशकुन्तचक्रश्चक्रन्द दुःखादिव हस्तजालं ॥[34]—[16].
जित्वा कृत्स्नां येन पृथ्वीमपूर्व्वकीर्त्तिस्तम्भद्वन्द्वमारोप्यते स्म ।
कौम्भोद्भव्यान्दिश्यसौ कृष्णराजः कौवेर्याञ्च श्रीनिधिर्भोजदेवः ॥[35]—[17].
व(ब)भूव तस्मादथ मुग्धतुङ्गस्तुङ्गस्त्रिलोक्यामपरो न यस्मात् ।
दिशश्च यः किञ्च विजेतुकामः कामस्तमस्तुर्न भुवस्विलेभे[36]॥[37]—[18].
शय्या संग्रामलक्ष्म्याः परव(ब)लपरिघः पल्लवः कोपवल्याः[38]
प्रेयो दर्प्पस्य मित्रं सुचरितसलि-

9. लस्येन्द्रनीलप्रणालः ।
शाखा शौर्यद्रुमस्य प्रसरणसरणिश्शाश्वती साहसाना-
मासीद्यस्यासिरेव प्रधनपरिकरारम्भिणः प्रीतिपात्रं ॥[39]- -[19].
वलाद्वेतालवर्गं त्रुटितनिजशिरोधारिधावत्कव(ब)न्ध-
व्यूहात्कुर्व्वंड्डाकिडिम्वं(म्बं) मुखवि(बि)लविलसत्सम्मुखोल्कामुखोल्कं ।
[40]मान्सग्रासाभिलाषस्वनदशिवशिवाभैरवारावरौद्रं
रौद्रं यो धाम[41] वि(बि)भ्रत्प्रतिसमरमिति द्वेषिचक्रश्चकार ॥[42]—[20].
उपविपिनभुवो निर्धञ्जलानामधिवसता कटकेन यस्य यातुः ।
श्रव-

10. चयविचलद्वधूकराग्रद्विगुणितविद्रुमपल्लवा व(ब)भूवुः ॥[43]—[21].
इह विहितविलासा वीचयो वारिराशेरिह स वस(ह?)ति वायुः केरलीकेलिकारः ।
इह हरति भुजङ्गस्सौरभं[44] भूरुहाणामिति मलयसमीपे यद्विचाराः प्रचेरुः ॥[45]—[22].
विजित्य पूर्व्वाम्बु(म्बु)धिकूलपालीः पालीस्समादाय च कोसलेन्द्रात् ।
निरन्तरोद्भासितवैरिधामा धामाधिकः खड्गपतिर्य्य आसीत् ॥[46]—[23].
गौडीगाढमनोमनोरथकरः कर्णाटकान्ताकुच-
क्रीडाशैलतटीविहारहरिणो लाटीललाटाङ्कदः ।
काश्मी-

11. रीविहितस्मरव्यतिकरस्तस्मात्कलिङ्गाङ्गना-
सङ्गानव्यसनी स नीतिनयनः केयूरवर्षोभवत् ॥[47]—[24].
श्राग्रापालपराजयाय जानतस्त्रैलोक्यशङ्कापद
सैन्यैर्यस्य युगान्तकेलिकलनैर्द्दृत्तप्रयाणैरपि ।
न प्रोद्भूतिमवाप पांशुपटलं भूयोगलद्गोतद्विष-
द्व(ब)न्दीवृन्दवहद्विलोचनपयःपूरप्लुतायां भुवि ॥ —[25].

[34] Metre, Upajâti.
[35] Metre, Śâlinî.
[36] Read भुवं विलेभे.
[37] Metre, Upajâti.
[38] Read कोपवल्ल्याः.
[39] Metre, Sragdharâ.
[40] Read मांस°.
[41] This word is quite clear in the impressions.
[42] Metre, Sragdharâ.
[43] Metre, Pushpitâgrâ.
[44] Originally भुजङ्गीस्सौरभं, but the sign for î is struck out.
[45] Metre, Mâlinî.
[46] Metre, Upajâti.
[47] Metre, Śârdûlavikrîḍita; and of the next verse.

यस्संयति प्रकटपाटितकुम्भिकुम्भमुक्ताफलप्रचयवाहसुवाह देव: । ·
भूयोनिपीतदृढपीडनवेगवान्तविद्वेषिकीर्त्तिकणकीर्ण्णमिवासिदण्डं ॥[48]—[26].
आ कैलासाद्-
L. 12. नलसलसत्पार्व्वतीकेलिव(ब)न्धो-
रा च प्राचस्त्रिवरिवरतेरि भास्वदुन्नासभूमे: ।
आराश्चेतोस्तदनु पयसामा प्रतीचोपि पत्यु-
र्यस्येनामामहितनिहितानन्ततापः प्रतापः ॥[49]—[27].
प्रेंखल्लिघ्रप्रसु[र][50]प्रवातविगलत्कीलाललोलोल्लस-
द्वेतालीकरयन्त्रपीडनवशप्रश्च्योतकपालावलिभि: ।
यस्सस्मार सविस्तरं रणभुव: कोपोत्कटाभिर्द्रं(द्रु)व-
[51]द्विप्रद्वेषिशिरोभिरव्य(ब्ध)रचरीमैर्व्वन्निभागाञ्चितै: ॥[52]—[28].
देवो रुद्रावतारस्त्रिभुवनभवनोत्सवो देव एव
त्यागी देव: प्रमाथनृपति-
13. नियमने नैगडन्दाम देव: ।
[53]इत्यन्यद्वन्दिवृन्दैरविरलविलसच्चाटुवादं वदद्भि-
र्यस्याख्यानस्थितानामसममसुहृदां विव्यथे चित्तवृत्ति: ॥[54][redacted] ॥ —[29].
भरद्वाजो नाम च्युतकलुषदोषक्षमभ[व]-
द्य ए[क]स्सर्व्वेषामुपशमधनानामधिपति: ।
तदीयात्तेजस्त: क्षतकलशवासाद्यदभव-
त्स वै भारद्वाजस्त्रिभुवनचमत्कारिचरित: ॥[55]—[30].
त्रैलोक्यावधि यस्य कीर्त्तिलडितं लक्ष्मीश्च वाञ्छावधि-
र्यत्कोप: प्रलयोपपन्नमहिमा शापेन चापेन च ।
व[पश्च]त्वा[56] नयविक्र-
14. मैकजलधे: किमस्य यस्याभव-
ल्लीलाखर्व्वित[श्र][57]र्व्वगर्व्वगरिमा शिष्यस्सुभद्रापति: ॥[58]—[31].
कोदण्डताण्डवनपण्डितवा(बा)हुदण्डमुद्दण्डकाण्डभरखण्डितपाण्डुसैन्यम् ।
यश्चीक्ष्य[59] विक्षतविपक्षपराजयाशस्त्यादि(दृ)तस्स तपसोपि सुतश्चचाल ॥[60]—[32].
अथाक्षेपात्तेन द्रुपदविपदर्थोद्धृतधिया
यदात्तं शापाश्मस्तरलितकराव(ब)ल्बुलुकम् ।
पुमानासीत्तस्मिन्विजय इव साक्षादनु च तं
कुलं चौलुक्यानाममणुगुणसीम प्रवहते ॥[61]—[33].
विभवति च वि[स]र्प्प[त्सौ(च्छौ)]र्यसौन्दर्यव-

[48] Metre, Vasantatilaka.

[49] Metre, Mandâkrântâ.

[50] This *akshara* originally was र, but the vowel appears to have been struck out.

[51] Read °द्विप्र°; this alteration may have been made already in the original.

[52] Metre, Sârdûlavikrîḍita.

[53] Read इत्यं स°.

[54] Metre, Sragdharâ.

[55] Metre, Śikhariṇî.

[56] Read वपश्चं वा.

[57] Originally श्रा, altered to श्र.

[58] Metre, Sârdûlavikrîḍita.

[59] Read यं वीक्ष्य.

[60] Metre, Vasantatilaka.

[61] Metre, Śikhariṇî.

L. 15. यँच्छितिधरपरिपाटीसूचिते तत्र गोत्रे

रचितचटुलचापाक्रष्टिक्रष्टाहितश्रीरभवदवनिवर्म्मा विश्वविख्यातकर्म्मा ॥[62]—[34].

पितामहो यस्खलु सिंहवर्म्मा पिता च यश्चीरवरस्सधन्वः ।

जगत्यतीवातिशयोंसुनैव महानुभावत्वमतोपि यत्तु ॥[63]—[35].

यस्य त्यागस्सकलजनतापास्तदारिद्र्यमुद्रो

वेलाव(ब)न्धुच्छितिधरदरीचारितारिः प्रतापः ।

ईष्टे स्पष्टन्स[64]यदि[65]गणनान्तद्गुणानान्विधातु-[66]

न्वाचान्धेनुपर्ण(र्ण)नु भगवती भारती यस्य वध्वा ॥[67]—[36].

रुद्राणीमिव भूभृतां परिवृढो

16. लक्ष्मीमिवाम्भोनिधिः

कालिन्दीमिव भास्करस्य भगवान्ज्यो(ज्ज्यो)त्स्नामिवात्रेस्सुतः ।

वैदेहीमिव जानकः क्रतुविधिः श्रीनोहलेत्यद्भुतं

कन्या नाम ललाम तान्स[68] सुषुवे सामन्तचिन्तामणिः ॥[69][illegible] ॥ —[37].

भर्तुः पुलोमतनयेव मरुद्गणानां च्छा(छा)येव दृष्टतमसां महसाञ्च पत्युः ।

देवस्य सा रतिरिवेक्षुशरासनस्य केयूरवर्षनृपतेर्द्दयिता व(ब)भूव ॥[70]—[38].

देव्या तया मदजलच्छटयेव दन्ती वा(बा)लप्रवा(बा)ललतयेव तटः पयोधेः ।

पुष्पश्रियेव च तरुस्तडितेव मेघः शोभां स

17. कामपि व(ब)भार नरेन्द्रचन्द्रः ॥ —[39].

निर्म्मापितन्मुक्तसङ्कतये[71] तयेदमभ्रङ्कषाग्रशिखरस्खलितोष्णरश्मि ।

देवस्य मन्दिरमुमाप्रणयैकव(ब)न्धो[:*] स्त्यानाकृति स्वयशसामिव चक्रवालम् ॥ —[40].

आकाशयानक्रमखेदितानामङ्गोधिनाथस्य तुरङ्गमाणाम् ।

फेनाम्बु(म्बु)भिर्न्नित्यनिषिच्यमाना मन्ये समुद्दान्ति न यत्पताकाः ॥[72]—[41].

विटङ्कभागेषु ह्व(बृ)हत्सु यस्य वर्षासु तुङ्गामलसारकस्य ।

आश्लेषवत्यो नवमेघमालाः पारावतालीतुलनाम्वहन्ति[73] ॥ [74]—[42].

आसीन्माधुम[ते]-

18. यः पवनशिवस्तमनु जयति शब्द(ब्द)शिवः ।

ईश्वरशिवः पुनाति च तस्यान्तेवासितान्मुक्ती[75] ॥ [76]—[43].

तस्मै तपोनिधानाय निपानीयाम्बि(म्बि)पाटकौ ।

दत्तौ विद्याधनत्वेन ग्रामावग्राम्यया तया ॥[77]—[44].

धङ्गटपाटकपोण्डीनागव(ब)ला[:*]खैलपाटको वीडा ।

सज्जाहली च दत्ताः स्मरारये गोष्ठपाली च[78]॥—[45].

[62] Metre, Mâlinî.
[63] Metre, Upendravajrâ.
[64] Read स्पष्टं स.
[65] Read परिगणना°(?).
[66] Read °णानां विधातुं वाचा°.
[67] Metre, Mandâkrântâ.
[68] Read तां स.
[69] Metre, Śârdûlavikrîḍita.
[70] Metre, Vasantatilaka; and of the two next verses.
[71] Read निर्म्मापितं मुक्त°.
[72] Metre, Indravajrâ.
[73] Read °तुलनां वहन्ति.
[74] Metre, Upajâti.
[75] Read °वासितां मुक्ती.
[76] Metre, Âryâ.
[77] Metre, Śloka (Anushṭubh).
[78] Metre, Âryâ.

ख्यातः श्रीयुवराजदेवनृपतेस्तस्यामभूद्भूपतिः
श्रीमल्लक्ष्मणराज ऊर्ज्जितमहा भास्वानिवाभ्युन्नतः ।
भूभृत्तुङ्गशिरोभिरङ्घ्रिकमलो यस्सेविताः श्रो[चि]-
L. 19. [ताः]
कामं यः कमनीयसुन्दरगुणैर्व्वेधोज्झिमाय स्मरम् ॥[79]—[46].
यस्याहवे दृढनिपीडितखड्गकोटिनिर्द्दारितारिकरिकुम्भसमुद्भवेन ।
वीरश्रियः क्षितितले विततश्चतुष्कं मुक्तादलेन ननु कीर्त्तिवधूश्चकार ॥[80]—[47].
किञ्च ॥
सा कदम्ब(म्ब)गुहा मान्या यत्रासीच्छिवसन्ततिः ।
तस्याः पुनरभूदन्यो रुद्रशम्भुर्मुनीश्वरः ॥[81]—[48].
तत्र प्रभावमहनीयतमस्य तस्य शिष्योभवज्जगति मत्तमयूरनाथः ।
निःशेषकल्मषमषीमपहृत्य येन सङ्क्रामित[स्तु?]र-
20. मश्रो नृपतेरवन्तेः ॥[82]—[49].
तस्मादभूद्भुवनमण्डनतामवाप्तो भूपालमौलिमणिकान्तिभिरर्च्चिताङ्घ्रिः ।
श्रीधर्म्मशम्भुरुचितामलकान्तकीर्त्तिरशे(शे)षागमाम्बु(म्बु)निधिपारमितस्तपोभिः ॥*—[50].
तस्मात्सदाशिवः शिष्यस्तपोराशिरभून्नृपैः ।
[83]यत्पादद्वयवन्द्यमर्च्चितं शेखरांशुभिः॥[84]—[51].
तस्मादभून्माधुमतेयनामा[85] शिष्यः सुधामा फलमूलवृत्तिः ।
तपांसि तेजांसि[86] च यत्र वासमनन्यसंक्रान्तिगुणेन चक्रुः ॥[87]—[52].
तस्माच्चूडाशिवः शिष्यो वन्दनीयतमोभवत् ।
21. कर्म्मजालमलं येन नीतमस्तं मुमुक्षुणा ॥[88]—[53].
अथ सकलगुणानामाकरस्तस्य शिष्यो हृदयशिवसमाख्यो यद्यशोद्यापि वर्ण्यं ।
नृपमुकुटनिविष्टैर्यस्य माणिक्यचक्रैरञ्जित चरणमूलं कान्तमेकान्तवन्द्यम् ॥[89]—[54].
विद्यानां निलयेन येन सुधिया सत्यव्रतेनाधिकं
श्रीमन्माधुमतेयवञ्श्यवितता[90] कीर्त्तिश्चिरं वर्द्धिता ।
किञ्च क्षमा क्षमयाम्बु(म्बु)दः समतया मर्यादयाम्भोनिधि-
र्वैराग्येन(ण) जितः स्मरः स भगवान्कस्यास्पदं न [स्तु]तेः ॥[91]—[55].
22. किं स्तूयतेसौ मुनिपुङ्गवोथवा श्रीचेदिचन्द्रो नृपतिः कृतादरः ।
सद्वृत्तदूतप्रहितैरुपायनैः प्रदर्श्य भक्तिम्विधिनानिनाय[92] यम् ॥[93]—[56].
श्रीमल्लक्ष्मणराजोपि तस्मै सुतपसे स्वयम् ।
मठं श्रीवैद्यनाथस्य भक्तियुक्तः समार्प्पयत् ॥[94]—[57].

79 Metre, Śârdûlavikrîḍita. The reading श्रीयुवराजदेवनृपतेस्त° in the first line of this verse is quite distinct and certain, and is not °नृपतिस्त°. See also below, note on the translation of verse 46.

80 Metre, Vasantatilaka.

81 Metre, Śloka (Anushṭubh).

82 Metre, Vasantatilaka; and of the next verse.

83 Read यस्य पादद्वयं वन्द्य°.

84 Metre, Śloka (Anushṭubh).

85 Originally °मातेय°, altered to °मतेय°.

86 Read तपांसि तेजांसि.

87 Metre, Upajâti.

88 Metre, Śloka (Anushṭubh).

89 Metre, Mâlinî.

90 Read °वंशवितता.

91 Metre, Śârdûlavikrîḍita.

92 Read °भक्तिं विधिना°.

93 Metre, Vaṁśastha.

94 Metre, Śloka (Anushṭubh); and of the next verse.

स्वीकृत्यापि मुनिर्भूयो मठं श्रीनीडलेश्वरम् ।
अघोरशिवशिष्यस्य साधु[स]स्य दत्तवान् ॥ —[58].
अथ स विहितकृत्यश्चेदिनाथः समर्थः करितुरगसमग्रः प्राज्ञसामन्तपत्तिः ।
दिशमतिश-
L. 23. यरम्यां सम्मतस्थे प्रतीचीमहितजनितभीतिर्दुर्निवारप्रचारः ॥[95]—[59].
समरकृतविकाराग्विक्रमेण प्रकृत्य प्रणतनृपतिदत्तोपायनैर्वर्द्धिताशः ।
हृदयनिहितवित्तैरर्थिनां पूरिताशो जलनिधिजलखेलं सैन्यचक्रं चकार ॥ —[60].
निमज्ज्य यो रत्ननिधौ श्रीमान्सोमेश्वरं शनैः ।
अभ्यर्च्य काञ्चनैः पद्मैर[था]ग्यत्तु न्यवेदयत् ॥ [96]—[61].
जित्वा कोसलनाथमो[ड्र]नृपतेरासस्तु यः कालियो
रत्नस्वर्णमयः स येन वि[हि]-
24. तस्सोमेश्वराभ्यर्च्चनम् ।
दत्वा(त्त्वा) यः करिवाजिशुभ्रवसनस्रक्चन्दनादीन्पुनः
[97]सम्सारश्रमशान्तयेतिविनतस्तुष्टाव तुष्टः प्रभुः ॥ [98]—[62].
असारं सम्सारं[99] य इह मनुते कोपि नृ[प]ति-
स्तदंघ्रिध्यानत्या विगलिततमास्तत्व(त्त्व)निरतः ।
न तस्य श्रीर्भूयो विज्ञ[ति]कृतये जन्मविरहा-
दिति ध्यानाविष्टः शिवमहसि चित्तं विहितवान् ॥ [1]—[63].
श्री[श]ङ्करगणस्तस्मादभूद्भूमीश्वरो महान् ।
यत्पादद्वन्द्वमद्वंद्वं द्विषद्भिरपि सेवितम् ॥ [2]—[64].
संख्येसंख्यविपक्ष-
25. पक्षदलनव्यासक्ति खड्गव्रतं
यस्यासीद्दृढसाहसस्य सततन्दानं जनानन्दकृत् ।
रूपेणाप्रतिमो मनोभवभवं दर्प्पं जहारोद्धतं
यः सर्व्वत्र च सर्व्वकालमवनीनाथः स्तुतः कोविदैः ॥ [3]—[65].
यत्पादद्वयपद्मसद्म विततं भूतेरभूद्भूषितं
भूपानां नमतां किरीटविकटप्रान्तस्थरत्नांशुभिः ।
वक्षोरत्ननिधिम्समाश्रितवती[4] लक्ष्मीः क्रमेणागता
वीरश्रीरपरैव यस्य नृपतेः कौक्षेयधाराश्रया ॥—[66].
तस्य श्रीयुवराजदेवनृ-
26. पतिर्भ्राता कनीयानभू-
द्भूपैर्यच्चरणारविन्दपतितैर्भृङ्गैरिवा[क्र?]न्तितम् ।
यः सत्यव्रतसत्व(त्त्व)सूक्तिवसतिः श्रीविक्रमैकाश्रयः
प्रायस्तस्य न सज्जनोपि सकलान्वक्तुं गुणान्श(ञ्श)क्नोति ॥ —[67].

[95] Metre Mâlinî; and of the next verse.
[96] Metre, Śloka (Anushṭubh). The *akshara* in brackets was originally थो.
[97] Read संसार°.
[98] Metre, Śârdûlavikrîḍita.
[99] Read संसारं. The *akshara* प of the word नृपति was originally omitted, and is engraved below the line. And the *akshara* ति of विज्ञति° may have been altered to त.
[1] Metre, Śikhariṇî.
[2] Metre, Śloka (Anushṭubh).
[3] Metre, Śârdûlavikrîḍita; and of the next six verses.
[4] Read °निधिं समाश्रितवती.

दंष्ट्राकोटिविपाटनोद्यवदन: क्रूरस्वरो[5] भासुरो
[6]नेत्रप्रान्तविकीर्ण्णकोपरुधिर: पादप्रचारायुध: ।
येनाक्रम्य भुजेन भूमिपतिना शार्दूलव(ब)द्विक्रमो
दैत्यो व्याघ्रवपुर्हतोतिभयद: प्रख्यीकृता पार्थिवा ॥—[68].
कान्दर्प्पोभिनव: पुर-

L. 27. स्त्रिनयनप्रीतिप्रदोप्यन्यथा
य: काल: करवालकोटिविहतस्थूलेभकुम्भस्थल: ।
चित्तं यस्य सरस्वतीकृतरति: श्रीकण्ठपूजापर-
श्चातुर्व्वर्ण्ण्यविचारचारुचतुरो यश्चार्थचिन्तामणि: ॥ —[69].
यस्योतु(त्तु)ङ्गगजेन्द्रमज्जनगलद्दानाम्बु(म्बु)भिर्म्मिश्रितं
रेवावारि विविक्ततिक्तमुचितस्नानेन तन्वीजन: ।
संप्राप्योरुनितम्ब(म्ब)ताडनवशव्यस्तास्तवीचीचयं
सद्दर्द्द[7] स्मरसौरभेण महता निर्व्याजमायोजित: ॥—[70].
रामाणां कु-

28. चमण्डलेषु नियतं हारप्रकारक्रमा-
त्संपूर्ण्णे शशिमण्डले च विमले ज्योत्स्नाच्छलेनोज्व(ज्ज्व)लम् ।
मन्ये[8] मानसवारि यस्य वितते हंसावलीविभ्रमा-[9]
द्भ्रान्त्वाशेषसुमापतेस्तु वसतौ विश्रान्तिमागाद्यश: ॥ —[71].
संपूज्य देवमीशानन्विभवै:[10] स्थैर्य्ययोचितै: ।
यथागमं यथाशास्त्रं स्तोत्रम्विहितवान्नृप:[11] ॥ [12]—[72].
अविचलितमनोभिर्य्यैस्त्वमीश स्थितोशैर्व्विभवविहितकृत्यैरिज्यसे ते कृतार्था: ।
य इह कृ[तवि?]-

29. कारा मन्मथैकान्तचिता(न्ता) भवति वरद तेषां संपदुन्मादहेतु: ॥[13] —[73].
समदकरिघटाभि: किं किमङ्गाङ्गनाभिर्म्मदनशयनलीलां भावयन्तीभिराभि: ।
कनककुरगवासोरत्नजातैश्च कृत्यं न हि भवति भवानीवल्लभस्यार्च्चनं चेत् ॥ —[74].
भवति नृपतिवन्द्यो[14] जन्म पृथ्वी च भोग्या श्रुतमुचितविचारश्चारुरूपप्रभाव: ।
समरविजयसंपत्तस्य यो नि:प्रपञ्चश्चरणयुगलमूलं[15] संश्रित: शङ्करस्य ॥ —[75].
[किमिह]

30. व(ब)हुभिरुक्तैर्व्वाथ सर्व्वस्य हेतुर्भवतु भवति नित्यं भक्तियोगो ममैक: ।
सकलसुखविशेषाढ्यश्च पीयूषवर्ष: स्वयमनुभवगम्यो जायते त्वत्प्रसादात् ॥ —[76].
भूपद्वययशोराशिवर्ण्णनं प्रथमं कृतम् ।
श्रीमता श्रीनिवासेन श्रीस्थिरानन्दसूनुना ॥[16] —[77].

[5] Originally क्रूर:स्वरो, but *visarga* struck out.

[6] The त्र of नेत्र was originally omitted and is engraved below the line.

[7] The second and third *aksharas* of this word are somewhat indistinct, but the two signs for *anusvâra* are quite clear.

[8] Originally मान्ये, altered to मन्ये.

[9] Read शंसा°.

[10] Read °शानं विभवै:.

[11] Originally स्तोत्र°; read स्तोत्रं विहि°.

[12] Metre, Ślokâ (Anushṭubh).

[13] Metre, Mâlinî; and of the next three verses.

[14] Read °वंद्य.

[15] Read निष्प्रपञ्च°.

[16] Metre, Śloka (Anushṭubh); and of the next verse.

भूपतीनां चयाणां तु कीर्त्तिकीर्त्तनमुज्ज्व(ज्ज्व)लम् ।
विहितं [स]ज्जनेनाथ सुधिया धीरसूनुना ॥ —[78].
पत्तनमण्डपि[का]यां ॥
लवण[स्य खण्डिकायां(?)षो]-[17]

L. 31. [ड]सि(शि)का घाणके च[षोड][18]षोडसि(शि)का ।
तैलस्य मासि मासे दिनमनु च यु[गा]युगे च पौरस्तु ॥ [19]—[79].
पूगफलमरिचमुण्ठीप्रभृतिषु भाण्डेषु भ[र]कापौरस्तु ।
वीथीं प्रति च कपर्द्दी द्यूतक[प]र्हास्तु[20]शाकवार्त्ताकम् ॥—[80].
रसवणिजामादायस्तृणपूलकधो[र्म]रादि यत्किञ्चित् ।
दत्ते करी चतुष्टयमङ्ग तुरङ्गो हयन्तु पौराणाम् ॥ —[81]
यद्दद[न्य]द्दानं किमपि च विद्याधनन्तदुद्दिष्टम् ।
य[च?] . . . . . [21]:[पुण्यश्री?]-

32. . [की?]र्त्तय: प्रवर्त्तन्ते ॥—[82].
यत्र च श्रीनोहलेश्वरमठे श्रीमदघोरशिवा[चा]र्यो‌ऽभूत् ॥
क्वचिन्नि[र्व्याह]त्ति: क्वचिदपि च शाकाभ्यवहृति:
क्वचिन्मूलाहार: क्वचिदपि स कंदांश्च वु(बु)भुजे ।
परं ज्योति: शैवं विगलितरजस्कान्धतमसं
न्वि(वि)चिन्वन्नो यातो विषयविषयवे[ग]स्य कलनाम् ॥ [22]—[83].
तेनेयं प्रशस्ति: सङ्गतिमानीता ॥ श्रीत्रिपुरी[सौ]भाग्यपुरलवणनगरदुर्लभपुरविमान[पु?]र

33. . . . [24][भि?]: काष्ठ[हृ?]ष: प्रत्यहमथ रचित: समानेय: ।
[देव] . . . . [चारा?]-[चारु?]दारुणि ॥ [25]—[84].
सुश्लिष्टव(ब)न्धघटना विस्मितकविराजशेखरस्तुत्या ।
आस्तामियमाकल्पं कृतिश्च कीर्त्तिश्च पूर्व्वा च ॥ [26]—[85].
कायस्थश्रीसीरुकस्य ॥
करणिकधीरसुतेन तु नाईनाम्ना प्रशस्तिरालिखिता ।
सत्सूत्र[धा]र[स]ङ्गमतनूजनोन्नेन चोत्कीर्ण्णा ॥ —[86].
स्वकी[य?] . . . .[27]

[17] The *aksharas* in these brackets are doubtful, particularly the three last.
[18] The two *aksharas* in brackets appear to have been struck out.
[19] Metre, Gîti; and of the next three verses.
[20] The *akshara* प was originally omitted, and is engraved below the line.
[21] Here about five *aksharas* are illegible in the impressions.
[22] Metre, Śikhariṇî.
[23] Here about nine *aksharas* are illegible.
[24] Here two or three *aksharas* are illegible.
[25] Metre, Âryâ (?).
[26] Metre, Âryâ and of the next verse.
[27] Here about fourteen *aksharas* are illegible in the impressions.

TRANSLATION.

Oṁ!

Oṁ! Adoration to Śiva!

• (*Verse* 1.) May Śambhu's matted hair, that store of all blessings, protect you!—(*that hair*) on which the ever-moving waters of the Mandâkinî, flowing down from the shining vault of heaven, appear like a white umbrella, upheld as they are by the breezes from the opened mouth, terrific through the broad expanding hoods, of the lord of serpents, pained by being drawn into a tight knot!

Moreover:—

(2.) May the flame of the fire of the eye of the moon-crested (Śiva) guard you, which flares up as it were to burn the moon, because she is a friend of the god of love!

(3.) May Śarva's nectar-rayed (moon), the unique flower in the wood of his matted hair, protect you!—that (*moon*) which the six-faced (Kârttikeya), child as he is, lays hold of and seeks to play with; which is the stake when the destroyer of Pura is playing at dice with Devî; (*and*) which Pârvatî uses as a missile, when in jest she is talking angrily![28]

(4.) May the gigantic dance of the conqueror of Tripura guard you to the full extent of your desires!—(*that dance*) at which the quarters are made far to recede by the mighty blasts of wind raised by his massive arms, suddenly become terrific through his graceful movements when he throws his full energy into the act of dancing, and at which the sky rises high, because the earth bends down beneath his violent evolutions!

(5.) Applying my speech to this family which is descended from the moon, I, alas! vainly attempt to measure the sky with my hands.

(6.) And yet, even though I possess no brilliant speech, it will surely come to me from this great family of the moon whose rise I celebrate. Or do not, mark! the streams of rutting-juice of the elephants of the quarters, though by nature the seat of black colour, acquire the bright hue of the milky ocean, when brought into contact therewith?

(7.) That abode of lustre, loving to brighten the earth, which took its origin from the eye of Atri, which rises up to the Lokâloka mountains and disperses the most profound darkness,—men call it the moon. It is the moon's crescent that decorates Śambhu's head; from the moon too sprang, need I say more? this race of the Haihayas.

(8.) And in this (*race*) which was rendered an object of reverence by (*those*) primeval princes, Budha and the rest, there was a noble prince, named Arjuna, who overspread the wide quarters with the lustre of his fame, praiseworthy because he cut down the enemies like forests.

(9.) What became of that lord of Laṅkâ even,[29] who with ease had coaxed Śarva and the lord of the mountains, when he ventured on hostility with him,—(*that lord of Laṅkâ, before whom*) the lord of the gods went, nobody knew where, on his elephant,

[28] The noun खेल is generally feminine (खेला). I am doubtful about the meaning of the word ग्लह, which I have translated by 'stake.' Both ग्लह and पण are given as synonyms of धन.

[29] See, *e.g.*, *Vishṇupurâṇa*, Wilson's translation, p. 417: 'Râvaṇa . . . was taken prisoner by Kârtavîrya (Arjuna), and confined like a tame beast in a corner of his capital.' *Matsyapurâṇa*, adhy. 43; *Harivaṁśa*, adhy. 33.

when it took fright at the fire which issued from the thunderbolt as it vibrated and broke in striking (*Râvaṇa's*) broad chest,—that indeed truly tells *his* renown.

(*Verse* 10.) Of him whom the divine Dattâtreya,[30] that home of the amorous dalliance of fortune, favoured with the gracious promise of sons,—who, I ask, are we to describe the excellencies? What is the use of empty babbling? In his case even the goddess of speech, I fancy, is certainly embarrassed.

(11.) Then, how many rulers of the earth did not spring from him, a tree whose creeping-plants were the vows of good men in which he engaged,—(*rulers*) renowned for their zeal in defeating kings who were (*like*) newly risen Târakas?[31]

(12.) Among them who thus came one after another, was born, filling men with wonder, Kokkalladeva, supremely fortunate (*and*) swaying the orb of the earth like Indra; who to rising enemies was what a forest-fire is to expanding creepers, (*and*) whose prowess, adorned as he was with self-confidence, filled the circumference of the three worlds.

(13.) Whose forces, moving hither and thither to conquer the earth, like the sea which sweeps over its shores, when met together, by their excessive weight pressed down the earth, and thus laid low the several broad hoods of the lord of serpents.

(14.) When the dust raised by his army gradually ascended from the earth and rolled about in the sky, the pairs of Chakravâka birds, apprehending the approach of night, became flurried and separated; the peacocks, thinking the clouds had come, held a dancing festival; and, deprived of sight, the eyes of a sudden were struck with blindness.

(15.) When the lordly elephants of his large army which was fond of the woods by the sea-shore, resembling huge mountains in crowds plunged into the water, the ocean after a long time was reminded of that occasion when the Mandara mountain was whirled about in it.

(16.) And when the elephants of his army, while he occupied the slopes of the Vindhya, excited with rut were breaking (*the trees*), the forest, with its swarms of birds unmelodiously chirping, cried out as it were with pain.

(17.) Having conquered the whole earth, he set up two unprecedented columns of his fame,—in the quarter of the pitcher-born (Agastya)[32] that well-known Kṛishṇarâja, and in the quarter of Kuvera[33] Bhojadeva, a store of fortune.

(18.) From him then was born Mugdhatuṅga, than whom nobody is more exalted in the three worlds; and who, desirous of conquering the quarters, when he had overthrown the enemies, what country did he not make his own?[34]

(19.) Whose sole object of affection, when he was preparing for contests, was his sword,—a couch for the fortune of battle, a club for (*the destruction of*) hostile forces, a sprout of the creeper—anger, a dear friend of pride, a sapphire-channel for the water—good conduct, a branch of the tree—bravery, an endless path for bold deeds to proceed by.

(20.) Who, possessed of terrific splendour, in every battle so handled the host of enemies that the crowds of goblins were exulting, that men carried their heads broken,

[30] Dattâtreya was an incarnation of Vishṇu. See *Bhâgavatapurâṇa*, IX, 23, 23.

[31] Târaka was a Daitya who was conquered by Indra.

[32] *i.e.*, in the south.

[33] *i.e.*, in the north. Compare *Raghuvaṁśa*, XV, 103.

[34] If I understand the verse rightly, the word किल in the second line is superfluous; and क्रम् with prep. वि is employed in an unusual sense.

and that headless corpses were running away, that the young imps were howling, that the fire of fire-mouthed goblins met the eye blazing forth from the hollows of sculls, and that all was terrific with the fearful ill-boding cries of jackals howling in their desire of devouring flesh.

(*Verse* 21.) On his expeditions the forests by the sea, near which his army encamped, had the number of their coral-sprouts doubled by the tips of the hands of women, stretched forth to gather them.

(22.) To Malaya his thoughts wandered, because it is there that the waves of the sea are playing, because there that wind is blowing which causes the Kerala women to sport, because there the serpent is stealing the fragrance of the trees.

(23.) Having conquered the lines of country by the shore of the eastern sea, and having taken Pâli from the lord of Kosala, having uprooted the dwellings of enemies one after another, he was a most splendid master of the sword.

(24.) From him was born that observer of prudent behaviour, Keyûravarsha, who fulfilled the ardent wishes of the minds of the women of Gauḍa, who was a deer to sport on those pleasure-hills—the breasts of the damsels of Karṇâṭa, (*and*) ornamented the foreheads of the women of Lâṭa; who engaged in amorous dalliance with the women of Kaśmîr, (*and*) was fond of the charming songs of the women of Kaliṅga.

(25.) Even when his soldiers, made to march to subdue the regents of the quarters, enacted the destruction of the universe so as to rouse the apprehension of the three worlds, no sheets of dust could rise from the earth, flooded as it was with streams of tears that were shed by crowds of captive women of enemies who again and again were made prisoners.

(26.) In battle that king wielded his big sword which, covered as it was with a mass of pearls from the frontal globes of elephants openly cleft by him, was covered as it were with the drops of the fame of his enemies, which it had often drunk and then emitted again under the pressure of (*the king's*) firm grasp.

(27.) Up to the Kailâsa, the intensely lustrous friend of Pârvatî's play, and up to the noble eastern mountain over which the sun shines forth, near the bridge of the waters and as far as the western sea, too, the valour of his armies brought endless anguish on hostile people.

(28.) He spread the battle-fields all over with the heads of proud enemies, who in their anger madly attacked him,—(*with heads*) which were honoured with the eager glances of the eyes of the damsels of heaven, (*and*) the skull-bones of which were falling off under the pressure of the grasp of the hands of exulting female goblins, eager for the blood which was trickling down under the strokes of his vibrating quick arrows.

(29.) "Our lord is an incarnation of Rudra; our lord supports the house of the three worlds; our lord is liberal; our lord is an iron fetter for restraining lawless princes;"—when crowds of excellent bards thus gave utterance to incessant brilliant words of flattery, the minds of hostile people who stood in his hall of audience shook violently.—

(30.) There was (*a sage*), free from the blemishes of sin, Bharadvâja by name, who was the one regent of all whose wealth consisted in quiescence. From his male energy, deposited in a water-pot, sprang that Bhâradvâja (Droṇa) whose conduct roused the wonder of the three worlds.

(*Verse* 31.) The charm of whose fame completely filled the three worlds, whose fortune was equal to his desires, and the might of whose anger, as regards both his curse and his bow, would have been suitable at the destruction of the universe. What can we say of that one ocean of policy and valour, more than this that (Arjuna), the husband of Subhadrâ, who with ease humbled the great pride of Śarva, was his disciple?

(32.) Even that son of Dharma,[35] minding his promise, retired, deprived of the hope of conquering the adversaries, when he saw how *he*, whose strong arm was expert in wielding the bow, with a mass of powerful arrows cut up the Pâṇḍava army.

(33.) Now, in the water, of which in the act of cursing he had taken up a handful[36] with his trembling hand, angrily intending to bring misery on Drupada for the insult (*offered by him*), there arose a man like victory incarnate; and from him proceeded the clan of the Chaulukyas, the great excellencies of which are countless.

(34.) And in that powerful family, which was made up of a series of princes eminent for widely spreading bravery and beauty, was born Avanivarman, who, when he bent his graceful bow, drew to himself the fortune of adversaries, (*and*) whose deeds became famous in the universe.

(35.) He greatly excelled in the world already by the fact that Siṁhavarman was his grandfather and the eminent hero Sadhanva his father, but more even by his own great dignity.

(36.) Of a man like him, whose generosity removed the badge of poverty of all mankind, (*and*) whose prowess drove his enemies to the mountain-caves by the sea-shore, surely he (*only*) is able to enumerate the excellencies who has complete command over that milch-cow of speech, the glorious goddess of eloquence.

(37.) As the lord of mountains begat Rudrâṇî, the ocean Lakshmî, the glorious Sun Kâlindî, the son of Atri[37] the moon-light, and Janaka's sacrificial rite Vaidehî,—so that gem for granting the desires of tributary princes begat a wondrous ornament of maidens, the illustrious Nohalâ.—

(38.) As the daughter of Puloman (*was the wife*) of the ruler of the divine hosts, and as Chhâyâ (*was*) of that lord of darkness-dispelling light, (*and*) Rati of the sugar-cane-arrowed god, so she became the beloved of the prince Keyûravarsha.

(39.) And as the elephant (*is beautified*) by the stream of rutting-juice, the bank of the ocean by the tender coral-creeper, a tree by the beauty of flowers, and a cloud by the lightning,—so that moon of princes obtained unspeakable lustre through her, his queen.

(40.) To secure (*the merit of*) pious deeds, she built for the god, who is the sole object of Umâ's affection, this temple which obstructs the progress of the sun with its tops the points of which graze the clouds,—a collection of her own fame as it were in bodily form;

(41.) the flags on which do not flutter, because, I fancy, they are constantly sprinkled with the foam of the horses of the lord of day, fatigued with their ceaseless march through the sky;

[35] *i.e.*, Yudhishṭhira; compare *Śiśupâlavadha*, II, 9. Yudhishṭhira retired from the contest before his teacher Droṇa.

[36] The original has *chuluka*, from which is here derived the name *Chaulukya*. Compare Mr. Fleet's *Dynasties of the Kanarese Districts*, p. 17.

[37] *i. e.*, the moon.

(*Verse* 42.) and on the broad pinnacles of which, lofty and spotless as it is,[38] the rows of fresh clouds, clinging to them in the rainy season, appear like swarms of doves.—

(43.) There was (*a sage*), the **Mâdhumateya Pavanaśiva**; after him flourished **Śabdaśiva**; his teaching again is sanctified by his disciple, the pious **Îśvaraśiva**.

(44.) To him, a store of penance, the cultivated (*queen*) gave the two villages **Nipânîya** and **Ambipâṭaka**, as a reward for his learning.

(45.) And to the enemy of Smara she gave **Dhaṅgaṭapâṭaka**, **Poṇḍî**, **Nâgabala**, **Khailapâṭaka**, **Vîḍâ**, **Sajjâhalî** and **Goshṭhapâlî**.—

(46.) From her was born to the illustrious lord of men **Yuvarâjadeva** the famous prince, the illustrious **Lakshmaṇarâja**, like the sun, elevated (*and*) endowed with mighty splendour; the lustre of whose feet,[39] a seat of fortune, was revered by the exalted heads of sovereigns, (*and*) who indeed, by unheard-of, pleasing, beautiful qualities, surpassed the god of love.

(47.) Surely, for the glory of his heroism the lady Fame spread out on the ground a necklace with the mass of pearls produced from the frontal globes of the elephants of adversaries, cleft in battle by the edge of his firmly grasped sword.

Moreover:—

(48.) Worthy of honour is that **Kadambaguhâ**[40] where there has been an uninterrupted line of saints; for them, again, was an object of veneration the chief of sages, **Rudraśambhu**.

(49.) On account of his might to be highly revered in the world, he there had a disciple, **Mattamayûranâtha**, who, when he had removed every stain of impurity, became possessed, oh! of the town (?) of the prince **Avanti**.

(50.) After him came the holy **Dharmaśambhu**, who became an ornament of the world, (*and*) whose feet were worshipped by the lustre of the crest-jewels of princes; having reached the further shore of the ocean of the Śaiva doctrine by his austerities, he obtained the spotless pleasing renown due to him.

(51.) His disciple was, rich in austerities, **Sadâśiva**, whose venerable pair of feet was worshipped by princes with the rays of their diadems.

(52.) After him came his disciple, named **Mâdhumateya**, full of radiance (*and*) subsisting on fruit and roots, in whom austerities and majestic splendour dwelt harmoniously together (?).

(53.) He had a most venerable disciple, **Chûḍâśiva**, who, striving after final liberation, swept away the impurity consequent on actions (*performed in previous births*).

(54.) Then (*came*) his disciple, named **Hṛidayaśiva**, a mine of all excellencies, whose fame deserves to be sung of even now; the soles of whose uniquely venerable feet were rendered[41] lustrous by the collections of jewels in the diadems of princes.

[38] I can find no suitable meaning for the word सारक, at the end of the first line.

[39] In the original, the third line of the verse does not admit of being construed properly. I should feel inclined to substitute यस्यार्चिता: for यस्येचिता:. Applied to the sun, the third line would mean that the lustre of his rays is enjoyed by the high tops of mountains.

[40] Dr. Hall has already shown that Kadambaguhâ, a prince Avanti, or Avantivarman, the town Mattamayûra (and, I may add, the sage Sadâśiva) are mentioned in a long inscription at Ranod, badly edited in the *Jour. As. Soc. Beng.* vol. XVI, p. 1080, which has been assigned by Sir A. Cunningham to about the end of the 10th century A. D.—*Archæol. Survey of India*, vol. II, p. 305.

[41] In the original, चकात is used wrongly instead of the passive form चकारि.

(*Verse* 55.) For whom is that holy man not an object of laudation,—he who, an abode of every kind of knowledge, wise (*and*) true to his vows, still further increased the renown spread over the illustrious Mâdhumateya lineage; and who surpassed the earth by his patience, the cloud by his fairness, the ocean by his propriety of conduct, (*and*) the god of love by his freedom from passion?

(56.) Or, rather, what need has that eminent sage of praise at all,—he whom the illustrious prince, the moon of the Chedis, having shown his devotion by presents sent by well-conducted messengers, in due form brought hither, full of respect?

(57.) The illustrious Lakshmaṇarâja also, filled with devotion, himself made over to that great ascetic the monastery of the holy Vaidyanâtha.

(58.) And the sage, having accepted it, again gave the holy Nauhaleśvara monastery to his well-conducted disciple Aghoraśiva.—

(59.) Now, when he had performed (*this*) deed, the powerful Chedi lord marched, with all his elephants and horses, (*and*) accompanied by strong foot-soldiers of tributary chiefs, to the very pleasant western region, inspiring his adversaries with fear (*and*) difficult to be obstructed in his progress.

(60.) Having valorously struck down (*adversaries*) who were humbled in battle, having his commands honoured by presents offered by princes who bowed down (*before him, and*) having fulfilled the hopes of suppliants with the wealth on which they had set their hearts, he made the host of his army sport in the water of the ocean.

(61.) Having bathed in the sea, the illustrious (*prince*) then worshipped Someśvara with golden lotuses; but he also presented something else.

(62). After defeating the lord of Kosala, he made the (*effigy of*) Kâliya,[42] wrought of jewels and gold, which was obtained from the prince of Oḍra, a reverential offering to Someśvara. Having besides presented elephants, horses, splendid dresses, garlands, sandal and other (*gifts*), the prince, to get out of the toils of this life, humbly praised (*the god*), full of joy:—

(63.) "Whenever a prince, freed from darkness by prostrating himself at your feet (*and*) delighting in the truth, deems this life void of substance, then his good fortune is no longer liable to change, because he has got rid of (*the bondage of*) birth."—Absorbed in such meditation, he fixed his mind on Śiva's glory.

(64.) From him was born the great ruler, the illustrious Śaṁkaragaṇa, whose incomparable pair of feet was worshipped even by adversaries;

(65.) who, of stubborn daring, in battle eagerly devoted his sword to the destruction of countless hosts of enemies, while his generosity always caused joy to the people; who, of matchless beauty, humbled the haughty pride of the god of love, and who as a ruler of the earth was praised everywhere and at all times by the wise;

(66.) the broad resting-place of whose two lotus-feet, a seat of prosperity, was decorated by the rays of the large jewels that covered the diadems of princes bowing down (*before him*); and whose ocean-like breast was resorted to by Fortune, come to him gradually, while another deity of fortune, the glory of heroism, had taken her seat in the edge of the prince's sword.

[42] Dr. Hall states that it is the custom to make fancied representations, in miniature, of the serpent Kâliya which was destroyed by Krishṇa, and to hang them about the neck of images of Śiva.

(*Verse* 67.) His younger brother was the illustrious prince Yuvarâjadeva, on whose lotus-feet princes have indeed bent down, like bees (*alighting on them*). Of one who (*like him*) is an abode of devotion to truth, of goodness and friendly speech, (*and*) the one resort of fortune and valour, surely a good man even will not be able to tell all the excellent qualities.

(68.) This prince mastered with his arm, and slew with his hand which wielded a knife, the radiant, fiercely roaring, most terrific tiger-shaped demon, whose mouth was awful as it tore (*men*) to pieces with its sharp teeth, whose eyes were blood-shot all over with rage, who used his paws as weapons of attack, and sprang forward with uplifted tail.

(69.) Though causing joy to the eyes of women as a new god of love, he yet again was the god of death who with the edge of his sword cleft the frontal globes of huge elephants; and, strange to relate, fond as he was of Sarasvatî, he was eager to worship Śrîkaṇṭha,[43] and, clever in discriminating between the four castes, he was a gem to grant the desires of (*all*) suppliants.

(70.) When young women at their customary bathing plunged into the clear bitter water of the Revâ, made to surge up and down by the motion of their thighs and hips, they truly became perfumed with the strong fragrance of the god of love, mixed since the water was with the rutting-juice which used to flow into it at the bathing of his towering lordly elephants.[44]

(71.) I fancy that his bright fame, after roaming about everywhere,—on the round breasts of women surely in the form of pearl-strings, on the spotless full orb of the moon in the guise of the moonlight, and on the extensive waters of the Mânasa lake as a graceful row of swans,—has yet found rest in the abode of Umâ's husband.

(72.) After worshipping the god Îśâna with his wealth in suitable manner, the prince, in accordance with traditional precept and according to scripture, composed (*this*) hymn of praise :—

(73.) "Happy are those rulers, oh Lord, who with unswerving minds worship thee, and employ their wealth in works of piety. For those who are swayed by passion and whose minds are given up to sensual pleasure, exalted station is a cause of intoxication, oh granter of boons !"

(74.) "What is the use of arrays of rutty elephants ? What the use of women, the promoters of amorous dalliance ? Gold, horses, dresses, and all manner of precious stones serve no purpose when a man fails to worship the beloved of Bhavânî."

(75.) "Birth in a princely family, sovereignty over the earth, sacred knowledge, due discrimination, beautiful form and victory in battle come to him who takes refuge with the holy feet of Śaṁkara."

(76.) "Why need I make many words, oh Lord ? To thee only shall my devotion always be given, the cause of everything; and through thy favour, the greatest of all blessings, a shower of ambrosia will fall upon me which will manifest itself of its own accord."—

(77.) The great fame of the first three princes has been described by the illustrious Śrînivâsa, the son of the illustrious Sthirânanda.

[43] Or, 'eager to worship the neck of Śrî.' The idea suggested by the original is that the king was possessed of both eloquence (or learning) and fortune,—two things which ordinarily do not go together.

[44] The word सर्व of the original has reference to the mixture of the two fluids, the bitter water of the river and the fragrant rutting-juice.

(*Verse* 78.) And the bright eulogy of the renown of the three (*other*) princes has been afterwards composed by **Sajjana**, the intelligent son of **Thîra**.

[The passage which follows here in the original up to the end of verse 82, and part of which is either altogether illegible or doubtful, I am unable to translate properly in all its details. Its general import, however, appears to be this,—that various manufacturers and traders, and the inhabitants generally, had to deliver or pay at the *maṇḍapikâ*[45] of the town, for the benefit of the monastery and its occupants, certain articles and taxes, —salt, oil, betel, pepper, ginger, vegetables, etc., and fixed sums of money for every elephant, horse, etc.]

And at the monastery of the glorious Nohaleśvara[46] where there was the holy preceptor **Aghoraśiva**,—

(83.) sometimes subsisting on alms and sometimes feeding on vegetables, sometimes eating roots, while sometimes he also lived on bulbous roots; seeking the supreme light of Śiva, freed from the darkness of passion, he never became subject to the effect of the poison of sensual enjoyment[47];—

(*there* ?) he had this eulogy put up. The glorious **Tripurî, Saubhâgyapura, Lavaṇanagara, Durlabhapura, Vimânapura** (?) . . . .

(84.) . . . . . every day they[48] shall bring, guarded, ...

(85.) May this composition, the several parts of which are well-joined, (*and*) which would deserve praise (*even*) from the wonder-struck poet **Râjaśekhara**, last to the end of the world, as well as the preceding[49] eulogy!

Of the Kâyastha, the illustrious **Sîruka**.[50]

(86.) The eulogy was written by **Nâî**, the son of the writer of legal documents **Dhîra**; and engraved by **Nonna**, the son of the excellent artisan **Saṁgama**.

. . . .

[45] On *maṇḍapikâ* see the Sîyaḍoṇî inscription, *ante*, p. 166; the same inscription also contains the words युग or युगा, and घाणक – घाणक 'an oil-mill.' In verses 79-82 of the present inscription the words, the exact meaning of which is not clear to me, are खण्डिका(?), पीठब्रिका, युगायुगे, भरक in भरकपौर, कपर्दी यूतकपर्दासु.

[46] *i. e.*, Śiva worshipped in the temple which was built by Nohalâ.

[47] One would expect to read विषयविष, instead of विषविषय.

[48] *i. e.*, perhaps, the inhabitants of the town mentioned in the preceding.

[49] *i. e.*, the eulogy of the first three princes.

[50] I am unable to construe this genitive with either the preceding or the following verse. Perhaps Sîruka was the writer who originally wrote the eulogy of the first three princes.

XXXII.—THE CINTRA PRAŚASTI OF THE REIGN OF SARANGADEVA.

By G. Bühler, Ph.D., LL.D., C.I.E.

A copy of the subjoined *Praśasti* was first published in Murphy's *Travels in Portugal* (1798), together with a translation by Sir Charles Wilkins. The plate was reproduced ten years ago by Dr. Burgess in No. 9 of the *Memoranda of the Archæological Survey of Western India* (Bombay, 1879), p. 104, with a restoration of the Sanskṛit text by the late Dr. Bhagvânlâl Indraji and a short summary of the contents, promising at the same time to give a full translation in the *Indian Antiquary*. The latter unfortunately never appeared. Dr. Bhagvânlâl's text is generally correct, and reflects the highest credit on his ingenuity, since the copy on which he worked is, as Dr. Burgess stated, very inaccurate. Still I believe that a new edition, according to an excellent pencil-rubbing kindly presented to me by Professor G. de Vasconcellos-Abreu of Lisbon, will not be superfluous. This facsimile enables me to remove a certain number of difficulties, which Dr. Bhagvânlâl failed to solve by conjecture, and in many more cases to show that his restorations correspond with the original.

The inscription is incised with great care and neatness on a long slab of polished black stone, measuring, according to the rubbing, 42 inches by 20, and containing 66 lines. The stone is now preserved in the Quinta of Don João de Castro at Cintra, but, as the contents of the inscription show, it originally belonged to a temple at Somanâtha or Devapattana in Soraṭh. The document is on the whole well preserved. But four syllables are gone in the middle of line 18; 4 to 12 syllables at the ends of lines 23-28; and 2 to 5 in the first parts of lines 49-53. Besides, a few single letters have been destroyed or become indistinct here and there. The alphabet is the common Nâgarî of the thirteenth century, which shows only a few archaic forms, *e.g.*, the initial *i* consisting of two circles and a semicircle, the *gha* with three vertical strokes, the *ba* consisting of a *va* with a dot in the centre of the loop, and a free use of the *pṛishṭhamâtrâ*. In the top-line the medial *i* and the *anusvâras* show ornamental forms, just as in many Jaina MSS. The language is not quite correct Sanskṛit, and, with the exception of two short sentences in the beginning and at the end, is throughout metrical. Towards the end some Gujarâtî words and Gujaraticisms occur in the list of the benefactions; likewise a number of difficult expressions not traceable in the Sanskṛit dictionaries. As regards the spelling, it must be noted that, though *ba* and *va* are distinguished, we find instead of *Bṛihaspati* always *Vṛihaspati* and for *vîṭaka* always *bîṭaka*. The inscription contains a *Praśasti* (verse 75), composed in honour of the consecration of five Liṅgas which a Śaiva ascetic, called Tripurântaka, erected at Somanâthapattana or Devapattana, or Prabhâsa, the famous Śaiva Tîrtha in Soraṭh (Kâṭhiâvâḍ), now usually called Verâval. The poem opens with a *Maṅgala* consisting of three verses, 1—3, which are preceded by a short prose invocation of Śiva. The first two verses are addressed to Śiva and the third to Gaṇeśa. Next follows the genealogy of the Chaulukya kings of Gujarât, who were descended from the Vyâghrapallîya or Vâghelâ branch, founded by Dhavala.

(*Verse* 4.) "The victorious, illustrious Viśvamalla, a head-jewel of princes, adorned (*formerly*) the Chaulukya race, he whose scimitar, though it had only two edges, his enemies (*seeing it*) from afar, regarded as (*a thunderbolt*) with a hundred edges."

(*Verse* 5.) "This sole lord of the world, a wonderful abode of courage, who all around uprooted with his arm, that is akin to the thunderbolt, the firmly rooted mountain-like kings, was called by his people king Nârâyaṇa."

(6.) "The glorious lord Vaidyanâtha (*Śiva*), whose might destroys the misfortune of the torment of the world, placed in him, the ornament of the whole Kshatriya race, a portion of his Self; and he who had taken the vow of benefiting the universe, cured, as was proper, with his weapons even the big swellings of pride in the hearts of hostile kings."

(7.) His consort was Nâgalladevî, who clave to his body just as the glory of victory; through her that king was exceedingly resplendent, like the god bearing the deer-mark (*the moon*) through his brilliant light.

(8.) "That king, the prowess of whose arm took rest (*only when it reached*) the boundaries of the quarters of the horizon, whose younger brother was Pratâpamalla, enjoyed the earth which, owing to the excess of his taste for wonderful bravery, was over-shadowed by a single parasol."

(9.) "After the illustrious Viśvamalla had anointed Arjuna, the son of Pratâpa-malla, to be his successor, he enjoyed (*in Svarga*) banquets of ambrosia and the nectar of the lips of the celestial maidens."

(10.) "That crest-jewel of princes, his majesty Arjuna, who was lovely on account of virtues resplendent like the rays of the full moon, and who, an incarnation as it were of a portion of Dâmodara, gained great glory through his valour, drew riches from the earth as if it were the cow of plenty."

(11.) "After that guiltless man, an incarnation of Kṛishṇa, had grasped, in order to punish the wicked, the circle of the earth with his hand, that by its liberality surpassed the tree of paradise, he, indeed, protected his subjects through his noble deeds."

(12.) "Victorious is the issue of his body, his majesty Sâraṅga, whose heart is immersed in the happiness produced by his amorous dalliance with the Fortuna of the Gûrjara kingdom, who is passionately addicted to the sport of rescuing the earth and who possesses a dignity (*equal to that*) of Śârṅgadhara."

(13.) "Through his power he in battle reduced the powers of the Yâdava and the Mâlava lords, just as the lord of birds formerly (*overcame*) the huge-bodied elephant and the tortoise."

Though these verses, for the greater part, contain nothing but mere verbiage, they yet yield some new facts concerning the history of the Vâghelâs. First we learn that the full Sanskṛit name of the first king of this race, who in the *Prabandhas* is usually called Vîsala or more rarely Viśvala, was Viśvamalla, "the wrestler of the Universe." This appellation, which has its analogies in Âhavamalla, Yuddhamalla (Jodhmall), Pṛithivîmalla and Jaganmalla (Jagmall), and so forth, was no doubt the original and real one; and Viśvala, of which Vîsala is the Prâkṛit representative, is either an abbreviation from it, formed *bhîmavat* with the addition of the affix *la*, or a corruption of Viśvamalla like *Rudraṭa* for *Rudrabhaṭṭa*, *Mammaṭa* for *Mahimabhaṭṭa* and *Jaiyaṭa* for *Jayabhaṭṭa*, in which the last letter *la* does duty for the second part of the compound, *malla*.

The second point of historical interest which the inscription offers, is the statement that Viśvamalla had a younger brother, called Pratâpamalla, and that the

RATNAPUR INSCRIPTION OF JAJALLADEVA: CHEDI YEAR 866.

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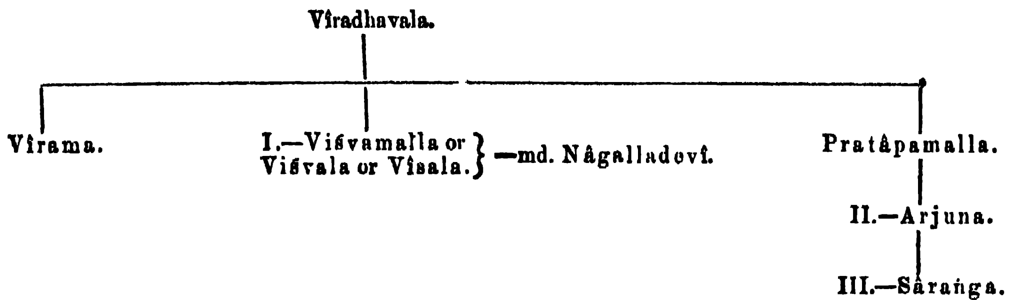
Dr A. Führer, impressit.

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second Vâghelâ king Arjuna was the son of the latter. The *Prabandhas* known to me, which notice the Vâghelâ kings, speak only of an elder brother, Vîrama, whom Vastupâla removed in order to secure for Viśvamalla the succession to the throne of Ḍholka. The works, in which Arjuna's name occurs, *e.g.*, the *Vichâraśreṇi*, Dr. Bhâṇḍârkar's anonymous Fragment, and the *Pravachanaparîkshâ*, state nothing regarding his relation to his predecessor. Thirdly, the inscription informs us that the name of Viśvamalla's wife, *i.e.*, his first queen, was Nâgalladevî. With respect to Sâraṅga, finally, we are told that he defeated the Yâdava and Mâlava kings, and we may at least infer from this statement that the old feuds of the Chaulukyas with their south-eastern and eastern neighbours continued almost as long as their kingdoms existed. The Yâdava foe of Sâraṅga must have been Râmachandra, the last independent Hindu monarch of Devagiri, who mounted the throne in 1271 A.D., and died in 1309 A.D., as a vassal of the Muhammadan emperor of Delhi. The name of the king of Mâlava, with whom Sâraṅga fought, is [illegible] ascertainable from the authentic lists hitherto published.

The pedigree of the first Vâghelâs stands now, if we include Viśvamalla's father Vîradhavala, as follows:—



The next following portion of the inscription, verses 14-39, is devoted to a description of the spiritual family of Tripurântaka, the benefactor of the Tîrtha of Somanâtha, and to an account of his virtues and his adventures. The section is introduced, as is often done in the late inscriptions and poems of Gujarât, by the words *itaś cha*, "and now," and its opening verses run as follows:—

(Verse 14.) "The god who wears the infant moon on his head, and who grants rewards for the multitude of performances of austerities, himself became incarnate in the form of Bhaṭṭâraka-Śrî-Lakulîśa, in order to bestow favour on the universe.

(15.) "And in order to favour the offspring of Ulûka,[1] who long were deprived of sons in consequence of a curse of their father, he came to and dwelt at Kârohaṇa, the forehead, as it were, of the earth,[2] an ornament of the Lâṭa (*country*).

(16.) "In this (*place*) appeared, in order to fulfil particular Pâśupata vows, four pupils of his, called Kuśika, Gârgya, Kaurusha and Maitreya.

(17.) "Afterwards the race of these ascetics, which grew up in four (*branches*), adorned the earth that is bounded by the four oceans.

[1] I take *ulûkabhûtân* in the sense of *ulûkodbhûtân*, as the most natural interpretation "who had become owls" does not give any good sense. If this were the meaning, it would be necessary to take *viputrakân* as a proper name, for which proceeding there is no authority.

[2] The translation strictly follows the text. But I believe the poet meant to say "an ornament of the Lâṭa country, which latter resembles the forehead (*lalâṭa*) of the earth." For the play with *lâṭa* and *lalâṭa* is a very common one, while the comparison of Kârohaṇa with *lalâṭam urv*[illegible]intelligible.

(Verse 18.) "Through the succession of high-minded men who were favoured by those (*four*) arose the glorious . . . . ka, possessing boundless wealth.

(19.) "An abbot (*sthânâdhipa*), called Kârttikarâśi, who resembled a conglomerate (*râśi*) of austerities in (*human*) shape, and who took away the sins of his (*spiritual*) dependants by merely looking at them, became an ornament of Gârgya's line.

(20.) "(*Next*) arose compassionate Vâlmîkirâśi, who owed his (*spiritual*) birth to the favour of that (*Kârttikarâśi's*) lotus-hands,[3] and who hallowed speech by the arrangement of his words and the road to the sanctuaries by the marks of his steps, which (*arrangement and marks*) were pure like his mind.[4]

(21.) "He graciously appointed a young ascetic, called Tripurântaka, to be the awakener of the virtuous;[5] even stones, consecrated by the lotus-hands of such men, become, indeed, visibly deities.

(22.) "That pupil of Vâlmîkirâśi, of appropriate name, called Tripurântaka, sanctified the four quarters of the horizon in consequence of his desire to visit other sacred places."

These verses make us acquainted with three teachers of the Gârgya branch of the Lakulîśa-Pâśupatas, who apparently were in succession abbots or spiritual directors at some sacred place or of some *Maṭha*[6] in Gujarât. Possibly the place where they resided may have been Kârohaṇa. But this is not certain; for the four last syllables in verse 18 may have contained some other geographical name, and the sense of the verse may be that a *Maṭha* or sanctuary was established *there* by the spiritual descendants of the four pupils of Lakulîśa.[7] But in any case it is indisputable that Kârohaṇa in Lâṭa or Central Gujarât was the head establishment of these Śaivas, because Śiva is said to have there become incarnate as Lakulîśa. Kârohaṇa is, it would seem, the modern Kârvâṇ on the Miyâgâm-Dabhoî railway; this village was according to its *Mâhâtmya* formerly called Kâyavirohaṇa or Kâyârahun (*Kâyârohaṇa?*),[8] and was according to tradition the place where Mahâdeva, who had been born as Nakulêśvara in the family of a Brâhmaṇ of Ulkâpurî, or Avâkhal, re-assumed his divine shape.[9] It is "one of the four oldest and most famous seats of the worship of Śiva," and is situated in the district which used to be called Lâṭa. The words *Lakulîśa* and *Nakulîśa* are two vicarious forms, of which the former is possibly the older one,[10] though the latter one is that commonly used in Sanskrit literature. The doctrines

[3] *I.e.*, who received the Śaiva initiation at Kârttikarâśi's hands.

[4] *I.e.*, who preached well and performed many pilgrimages.

[5] *I.e.*, to be preacher and head of the Śaiva community.

[6] *Sthâna* has both meanings.

[7] The use of a verb equivalent to *abhât* for 'was made' is not uncommon in the modern Indian vernaculars, and it is not improbable that our poet has fallen into a Gujaraticism.

[8] Though I consider the identity of Kârohaṇa and Kârvâṇ to be certain, I do not mean to say that the two *names* are identical. With respect to the word *Kârvâṇ*, I adhere to the opinion, expressed in the *Indian Antiquary*, vol. XVIII, p. 176, and consider Kârohaṇa, like Kâyavirohaṇa, as an attempt at finding a Sanskrit equivalent for the Gujarâtî word.

[9] See the *Bombay Gazetteer*, vol. VII, pp. 19-20, and pp. 550-551. Ulkâpurî is possibly a mistake for Ulûkapurî, and the *Mâhâtmya* may still contain a dim reminiscence of the myth narrated in verse 14. The *Gazetteer* gives the name of Śiva as Nekleshvar or Nakleshvar, corruptions of the form Nakuleśvara, which occasionally occurs instead of Nakulîśvara.

[10] Regarding the substitution of *na* for *la* and of *la* for *na* see *Kuhn, Beiträge zur Pâli-Grammatik*, pp. 38 and 44; Hemachandra, I, 230, 257; Beames, *Comparative Grammar*, § 248; Hoernle, *Grammar of the Gaudian languages*, § 111. My reasons for considering *Lakulîśa* as the older form are, (1) that the change of *la* to *na* is more common then that of *na* to *la*; (2) that *Lakulîśa* can be easily explained as a compound of *lakulin*, *i.e.*, *lakuṭin*, and *îśa*, 'the lord wearing the staff,' *i.e.*, the *khaṭvâṅga*.

of the Nakulîśa Pâśupatas are explained at length in Sâyaṇa's *Sarvadarśanasaṁgraha*, pp. 103ff. (Cowell and Gough). But nothing is known regarding their history. It is therefore very interesting to learn that in the thirteenth century A.D. Gujarât was considered to be the country where the sect arose and that Kârohaṇa—Kârvâṇ claimed the honour of being the place where its founder was born and where his school was divided into four branches. It must, of course, depend on the results of further discoveries, which an archæological exploration of the site of Kârvâṇ will no doubt furnish, whether we can accept these claims as well founded. As regards the antiquity of the sect, not much can be gathered from the statements in the inscription. Kârttikarâśi, the first historical head of these Pâśupatas, cannot have succeeded to his office much before the year 1225 A.D. since the third was alive in 1287.

The contents of the next verses are not important enough to require their being translated in full. It will suffice to give a short analysis, which course is made advisable too by the fact that most of them are badly mutilated. According to verses 23-24 Tripurântaka's pilgrimage was first directed to the Himâlaya, where he visited Kedâra, *i.e.*, Kedârnâth in Garhwâl, and there worshipped Śiva with lotuses taken from the pure Brahmasaras. Thence he turned southwards and bathed at Prayâga, modern Allâhâbâd, at the confluence of the Gaṅgâ and Yamunâ (verse 26). From Allâhâbâd he wandered to the Śrîparvata (verse 27), which he circumambulated in the orthodox fashion, and where he was blessed by the aspect of divine Mallinâtha. This mountain, which seems not to be identical with the Southern Śrîparvata or Śrîsaila, must lie, if the order of the places visited is correctly given, south of Allâhâbâd and north of the Narmadâ. For the next verse (28) informs us that Tripurântaka afterwards bathed in "the waters of the Revâ which are tossing among the rocks of the Vindhya mountains that are hallowed by the traces of Agastya's foot-steps." From the Narmadâ he turned to the Godâvarî (verse 29) and visited Tryambaka, *i.e.*, Trimbak near Nâsik. Still continuing to travel southwards, the pilgrim reached Râmeśvara and the bridge of Râma (verse 30). Finally he returned to the north-west and came to Devapattana or Prabhâsa, where the river Sarasvatî flows into the ocean (verses 31-33). There he received high honours from the chief temple-priest.

(Verse 34.) Here the illustrious temple-priest (*gaṇḍa*) Bṛihaspati, who is visibly the husband of Umâ,[11] made him an Ârya and appointed him sixth Mahattara.

(35.) The Châturjâtaka,[12] who was pleased with his virtues, rejoiced thinking: "This Mahattara will restore the sacred place by his pure actions."

What these honours conferred on Tripurântaka exactly were, whether *Ârya* and *Mahattara* refer to offices or were, what is more probable, mere titles, I am unable to determine. I must content myself with pointing out that, according to verse 9 of the

[11] This phrase has a double sense. It means that the name of Bṛihaspati's wife was Umâ, and that he was an incarnation of Śiva.

[12] This must be the title of a high local official. For, below (verse 65) occurs the expression *Śrîmachchâturjâtaka*, the illustrious Châturjâtaka; verses 64 and 70 speak of *Châturjâtakapâdâḥ*, the feet of, *i.e.* the worshipful, Châturjâtaka. According to verse 60-61 he issues an edict granting allowances from the receipts of the custom house, verse 63 mentions his treasury and verse 67 his allowance of *pân-supârî* at the Śivarâtri festival. Literally the word means 'connected with, *i.e.* ruling, the four castes;' the technical sense may either be 'prefect, governor' or 'Nagarsheṭh,' a kind of hereditary lord mayor. In the Somnâthpattan Praśasti (*Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. III, p. 9) we hear (verse 22) of *châturjâtakalokâḥ*, which term has been translated erroneously by 'men of the four castes.'

Somnâthpattan *Praśasti* (*Wiener Zeitschrift*, *loc. cit.*, p. 8), Bhâva Bṛihaspati received the same honours from king Jayasiṁha-Siddharâja. The *gaṇḍa* Bṛihaspati, who honoured Tripurântaka, is of course not, as Dr. Bhagvânlâl suggests. (*Mem. Arch. Surv. West. Ind.*, *No. 9*, p. 104), the *gaṇḍa* Bhâva Bṛihaspati, who was the contemporary of Jayasiṁha and of Kumârapâla. For these two kings reigned between Vikrama Saṁvat 1150 and 1229, while the date of our inscription is more than a hundred years later. Moreover, the two Bṛihaspatis are clearly distinguished from each other by the statements regarding their wives. Bhâva Bṛihaspati was married, according to verse 35 of the Somnâthpattan *Praśasti*, to Mahâdevî, daughter of Soḍhala, and our Bṛihaspati to Umâ (below, verse 43). The name Bṛihaspati must, therefore, have been borne by more than one priest in charge of the temple of Somanâtha at Devapattana or Prabhâsa.

The honours which Tripurântaka received induced him to realize the hopes of the Châturjâtaka and to spend considerable sums on the Tîrtha. The following verses (40-46) inform us that (1) he built five temples, (2) dedicated five statues, and (3) erected a *toraṇa* supported by two pillars,—a sort of triumphal arch. The five temples were situated, according to verse 40, to the north of the *maṇḍapa* or hall of the temple of Someśvara, close to the splendid old water-clock (*ghaṭikâlaya*),[13] and on the site[14] of Śrîkaṇṭha-Pañchamukha, *i.e.*, five-headed Śiva, surnamed Śrîkaṇṭha. The first of these temples (verse 41) was built for the welfare of Tripurântaka's mother Mâlhaṇâ and called Mâlhaṇeśvara. The second (verse 42) was dedicated to Umâpati and erected in the name of the priest Bṛihaspati, who was the husband of Umâ. The third, called Umeśvara (verse 43), was built for the welfare of the priest's wife. The remaining two, a Tripurântakeśvara and a Rameśvara, were named after the founder and his wife (verse 44). The five statues,[15] a Gorakshaka (Gorakhnâth), a Bhairava, an Âñjaneya (Hanuman), a Sarasvatî, and a Siddhi-Vinâyaka (Gaṇeśa), were placed in the *antarâlas* of the five temples. The *toraṇa* finally was erected "on the space (*bhûparisare*) before the northern gate of these (*five temples*)." This statement indicates that the temples were surrounded by a wall, and that the arch adorned the principal entry into the enclosure, which had to be made on the north side, as the great temple of Someśvara lay to the south and east, and to the west the sea.

Almost the whole remaining portion of the inscription (verses 47-72) is taken up by the enumeration of the benefactions which Tripurântaka made in order to provide for the service of his temples, and by rules regarding the worship. This section offers considerable difficulties, because it contains a number of words either not found in the accessible dictionaries and *koshas*, or found with meanings attached which do not fit, and because the rules regarding the worship are awkwardly arranged and obscure. I believe that the only chance of clearing up all the difficulties would be enquiries on the spot among the priests of Somnâth and of other Śaiva establishments in Kâṭhiâvâḍ

[13] *Ghaṭikâlaya* is the modern Gujarâtî *ghaḍiâl*, the usual term for any kind of timepiece.

[14] The text has °*vâsam adhishṭhitâni*, literally 'standing on the dwelling of.' This may mean either that the five temples were built on the site of an ancient decayed temple or that the site was sacred to the god mentioned. *Vâsa* seems to correspond here to the Jaina term *vasahikâ*, the 'precincts' of a sacred building.

[15] The word 'statue' does not occur in the text. But if a Hindu speaks of 'a Sarasvatî or a Gaṇeśa,' etc., he usually means images of these deities. [*Antarâla* is the second *Maṇḍapa* of a temple, between the *ardhamaṇḍapa* and the shrine.—J. B.]

and Gujarât. As I am not able to institute such, my translations and explanations must remain in some cases merely tentative, and in other cases I have to confess my ignorance. The enumeration of the benefactions and of the rules runs as follows :—

(Verse 47.) "In order to cleanse the gods daily—two *kâvadis*[16] of water and a broom of Zizyphus jujuba[17] for sweeping the buildings—[18]

(48.) "Both these (*things*) must be procured[19] (*and used*) by a particularly clever pupil (*baṭuka*) in return for the use of the *naivedya* food[20] and of the money (*allotted*) for his monthly expenses.[21] (*These verses form*) a couplet.

(49.) "He (*Tripurântaka*) who was purified by his natural inclination for giving gold, presented, out of kindness towards the town of the god who bears the crescent of the moon on his head, every month eight *drammas* for (*the purchase of*) sandal-wood in the *mapâraka*.[22]

(50.) "The guild of the gardeners shall furnish daily two hundred white roses (*śatapattra*) and two thousand fragrant oleander blossoms (*kaṇavîra*).[23]

(51.) "He assigned in the *parîkshipaṭṭa* six *drammas* for the monthly expenditure in order to procure . . . . a pure *vedikâ*.[24]

(52.) "Two *mâṇakas*[25] of husked rice (*chosha*)[26] and one *mâṇaka* of Phaseolus mungo (*mudga*), four *karshas*[27] of clarified butter, and as much oil for the lamps.[28]

(53.) "Five betel-nuts of good quality—(*all this*) was provided by that constant man, a judge of the merits of others, daily in the store-house.[29] (*These two verses form*) a couplet.

(54.) "He who is attached to the performance of meritorious works, caused to be provided even here[30] every month two *maṇas*[31] of fragrant gum (*guggula*) for the time of offering incense.

[16] *Kâvaḍi* is apparently the Gujarâtî and Marâṭhî *kâvaḍ*, which means the same as the Sanskrit *vivadha*, 'a bamboo or pole for carrying burdens,' in this case pitchers which are attached to the ends by ropes. Two *kâvaḍis* of water are therefore two loads, equal to four pitchers of water, which quantity was required for the daily ablutions of the Liṅgas.

[17] *Kolinî* I take as an equivalent of *kolamayî*, made of *kola* or branches of the Zizyphus jujuba.

[18] *Jagatî* has here the meaning *vâstu*, given for the word in the *Vaijayantî* of Yâdavaprakâśa. Compare also the vernacular *jago, jagyâ*, 'place, spot,' etc.

[19] The verb *kṛi* is used here, just as in Gujarâtî and other vernaculars, in a very loose manner, and must be variously rendered, as the context requires, by 'procure,' 'assign,' etc. The meaning is here that the *Baṭuka* or Chelâ is not only to procure the things mentioned, but also to use them. It will appear in the sequel that he is to do all the manual work of the worship.

[20] *Naivedya* food are the offerings, destined for the meals of the deities, which are invariably made over to the temple-servants. See *Ind. Ant.*, vol. XII, pp. 317 ff.

[21] Regarding the allowance for the Chelâ, see below, verse 61.

[22] I am unable to explain this word, which looks suspicious. But the letters are perfectly distinct.

[23] *Kaṇavîra* is the Prâkṛit and vernacular form of Sanskṛit *karavîra*. The equivalent which the gardeners received for furnishing these flowers is mentioned below, verse 65.

[24] I am unable to give a full translation of this verse, as I do not understand the words *dhâṭîvâha* and *parîkshipaṭṭa*. *Parîkshi* may be the Sanskṛit for the modern *Pârikh* or *Pârakh*, a kind of money-changer.

[25] *Mâṇaka* was, according to Berûnî, *Indica*, vol. I, p. 166, in Somnâth, a measure equal to five *manâ*. The word may be connected with Gujarâtî *mâṇa*, 'a large earthen jar.'

[26] *Choshâḥ* is a bad spelling for Gujarâtî *chokhâ*, 'husked rice.'

[27] According to some authorities a *karsha* is equal to two tolâs. If it had the same value in Kâṭhiâvâḍ, the quantity is equal to eight tolâs. At present ghî and oil are sold by the tolâ of 110-180 grains according to local custom.

[28] The singular *dîpâya* is probably used loosely for the plural. The lamps are required for the *Ârâtrika* in the morning and evening.

[29] I have left out in the translation the word *sthitake*, which occurs also below in verses 60, 61, and 66, as neither the dictionaries nor the *koshas* accessible furnish any clue to its meaning. May it mean 'in perpetuity?'

[30] "Even here," *i.e.*, in the store-house.

[31] A *maṇa*, now commonly called a *maund*, is equal to about 40 pounds, or, if *kâchâ*, to 20 pounds.

(Verse 55.) "The *Mehara*[32] shall give daily fifty leaves of .... betel pepper for the preparation of *bîṭakas*.[33]

(56.) "That which thus has been provided for the offerings in the sacred place (*the temples*) must be fetched by the *Paśupâla*[34] from the store-house of glorious [*Somanâtha*][35] and be given (*by him to the person performing the worship*).[36]

(57.) "One *mâṇaka* of rice (*chosha*) and two *pallikâs*[37] of Phaseolus mungo, as well as two *karshas* of clarified butter, and so forth, must be daily given (*by the keeper of the store-house*) to the *Paśupâla* for the offerings.[38]

(58.) "[*Even this*] must be daily given for the *Naivedya* offering; then that food must be carefully cooked by the pupil (*baṭuka*).

(59.) "After performing the declaration of purpose (*saṁkalpya*), the *Paśupâla* must give that *Naivedya* and the *bîṭakas* to the pupil who performs [*the worship*].[39]

(60.) "He (*Tripurântaka*), the most excellent of the virtuous, caused one *dramma* to be assigned daily (*from the revenue*) in the custom-house (*maṇḍapikâ*) by an edict (*śâsana*) of the *Châturjâtaka*.[40]

(61.) "Even *there*[41] this noble-minded man caused nine *drammas* to be assigned [*monthly*] for the maintenance of the pupil (*baṭuka, who serves the temples.*)[42]

(62.) "Fifteen *drammas* must be given every month to the *Paśupâla*, who comes to perform incomparable worship [*according to the law*].[43]

(63.) "For this purpose he (*Tripurântaka*) placed every month fifteen *drammas* in the treasury (?) of the worshipful *Châturjâtaka*.[44]

(64.) "Rejoicing in his heart, he purchased for money from the worshipful *Châturjâtaka* three excellent shops and presented (*them as an endowment for his temples*).

(65.) "The best among these, the illustrious Châturjâtaka, who wears the

[32] The *Mehara* probably belonged to the Kâthiâvâḍ caste called *Mer* in the *Bombay Gazetteer*, and described there, vol. VIII, pp. 137-38. He was probably in some way, perhaps as watchman, connected with Tripurântaka's temples, and received an allowance from him, though none is mentioned specially.

[33] A *bîṭaka* is the little three-cornered parcel of ground arecanut, lime, etc., which is wrapped up in a betel pepper leaf and held together by a clove stuck into the leaf, what is usually called *pân-supârî*.

[34] *Paśupâla* means usually 'a herdsman.' If the word is to be taken here in that sense, it is difficult to understand how a herdsman was connected with the Śaiva worship. I suspect that it is the title of a Śaiva priest connected with the worship of Śiva, the Paśupati.

[35] If the restoration *Somanâtha* is correct, it shows that the store-house mentioned above in verse 53 is that of the great temple.

[36] The person to whom the materials are to be given is the Śaiva pupil; see verses 58-59.

[37] A *pallikâ* must be a small measure, as the mung is only used for seasoning the rice.

[38] The materials were of course intended for the daily *Naivedya* of the five gods. Regarding the translation of *iti* by 'and so forth,' see the note to verse 59.

[39] Compare above, verse 48. The mention of the *bîṭakas* shows that the enumeration of the materials in verse 57 is not complete, and that the word *iti*, which is added at the end, really means 'and so forth.'

[40] The meaning is that Tripurântaka paid money in order to secure this grant and that mentioned in the next verse. For verse 71 declares that he purchased the śâsana with his pure self-acquired wealth. Regarding *maṇḍapikâ*, 'a custom-house,' see *ante*, pp. 7 and 117. I have again omitted the word *sthitake*.

[41] 'There,' *i.e.* (*from the revenue*) in the custom-house.

[42] The pupil is the person mentioned above in verses 48, 58-59. The word *sthitake* has been omitted also in the translation of this verse.

[43] The *Paśupâla* is no doubt the person mentioned above in verses 58-59, and below in verse 69.

[44] The translation of *saṁmilitapottake* by 'in the treasury' is merely tentative. I take *pottaka* to be an adaptation of the Persian *foṭah*, which occurs in Gujarâtî as *potuṁ* and means "the total of the village taxes." *Saṁmilitapottaka* would thus mean 'the place where the village taxes were collected,' *i.e.* the treasury. The Persian word occurs also in Marâṭhî, where *poteṁ* denotes *inter alia* simply 'the treasury.'

garland of the faith in the god (*Śiva*), made over to the gardeners in exchange for their daily furnishing the quantity of flowers (*required*) for the worship.[45]

(Verse 66.) "The merchants[46] too assigned from each shop one *dramma* in order to provide the *pavitraka* and the *vistaraṇa* at the festivals on the full-moon days of Chaitra and Bhâdrapada.[47]

(67.) "At the Śivarâtri (*festival*) the betel-nuts for the *biṭaka* of the Châturjâtaka[48] must be furnished by the store-house (*of the temple of Somanâtha*) and the leaves by the Mehara.

(68.) "Three pure-minded shopkeepers must always personally provide garlands, cocoanuts and pairs (*of*) soft (*garments*)[49] in the three royal processions[50] of the glorious lord Somanâtha.

(69.) "After the *Paśupâlaka* has first worshipped these five temples according to the manner (*prescribed*) for (*the worship of*) divine Someśvara, he shall afterwards ascend the stairs (*leading to the temple*) of the glorious deity.[51]

(70.) "He (*Tripurântaka*) gave to the worshipful Châturjâtaka a *dharmasthâna*[52] for repairing what may have been broken or have fallen (*into disrepair*) on the full-moon days of Chaitra and of Bhâdrapada.

(71.) "As he procured this *dharmasthâna*, and this grant[53] (*śâsana*) with pure self-acquired property, the banner of his fame, which is connected with his temples, glitters brilliantly white like the full moon."

(72.) "In the middle of the temple, which is a monument of the fame of the illustrious priest (*gaṇḍa*) Râṇaka Bṛihaspati and an ornament to the bank of king Sâraṅga's lake, he has caused to be built a chapel of his own particular god, a pleasure-house of Śrî."

After a further general eulogy of Tripurântaka in verses 73-74, we learn from verse 75 that Dharaṇîdhara, son of Dhaṁdha, was the author of our *Praśasti*. Verse 76 further declares that the manuscript of the poem was written by the councillor (*mantrin*) Vikrama, the son of Pûrṇasiṁha, and that it was incised by the artist (*śilpin*), *i.e.*, the mason Pûṇasîha, the son of Nâhaḍa. According to the colophon the consecration of the (*five*) Liṅgas[54] took place on Monday, the fifth lunar day of the bright half of Mâgha, Vikrama Saṁvat 1343, or, according to Dr. Schram's calculation, on January 20th, 1287 A.D., which was a Monday. This date is not of any great historical importance, because according to the chronicles, Sâraṅga ruled for 20 or 22 years until 1296-97 A.D.

[45] This was apparently the remuneration for which the guild of the gardeners furnished the flowers mentioned above in verse 50.

[46] I translate *mahâjanaḥ* by 'the merchants' in accordance with the usual acceptation of *mahâjan* in Gujarâtî.

[47] I have left out the word *viśeshasthitake*, which I understand as little as the technical meaning of the words *pavitraka* and *vistaraṇa*, which have not been translated.

[48] It is customary to offer *pân-supârî* to officials or heads of towns and villages on the occasion of great festivals.

[49] The translation of *yugâḥ* by 'pairs (*of garments*)' is only conjectural. I may, however, assert this much that it is usual to adorn the streets with cloth on very high festivals such as the Śivarâtri, to which the rule of course refers. In Gujarâtî the word *yuga* has always the masculine gender.

[50] *Râjapâṭikâ* is frequently used in the *Prabandhas* in this sense.

[51] This rule, too, no doubt refers to the Śivarâtri.

[52] *Dharmasthâna* must here mean 'land or money assigned for a religious purpose' according to the analogy of *devasthâna*, which in the modern vernaculars commonly means 'land or payments of money in support of a temple;' see, *e.g.*, Molesworth, *Marâṭhî Dictionary, sub voce*.

[53] *I.e.* probably that mentioned above in verses 60-61.

[54] As there were five temples, there must have been five Liṅgas.

TRANSCRIPT.

L. 1. ओं ॥ ओं नमः शिवाय ।
हृदि स्थितं चिन्मयमात्मवेदिनः समाधिमास्थाय विलोकयंति यं ।
स चित्तसंतापमपाकरोतु वः स्तनंधयश्वेतमयूख-
2. भूषणः ॥ [१ ॥][55]
शैलात्मजोरसिजशृंगकुरंगनाभि-
पत्रावलीतलिनतल्पशयालुपाणिः ।
पीयूषभानुकलिकाकलितावतंसो
देवः शिवानि वि-
3. तनोतु दिवानिशं वः । २ [॥][56]
त्रैलोक्यमंगलमनंगरिपोरपत्य-
मंकूरितैकदशनोल्लसदाननश्रीः ।
देवः प्रपद्य हृदयैकपदीं कपर्दी
4. भूयादनेकपसुखः सुखसंपदे वः । ३ [॥]
श्रीविश्वमल्ल इति भूपतिमौलिरत्नं
चौलुक्यवंशमवतंसयति स्म जिष्णुः ।
यस्य द्विधारमपि
5. संयति मंडलाग्र-
मारादमंस्त शतधारमरातिवर्गः । ४ [॥]
आबद्धमूलमभितः क्षितिपा[द्रि]जात-
मुन्मूलयन् कुलिशवंशभुवा भुजेन ।
सत्व-
6. स्य यः किमपि धाम जनेन राज-
नारायणेति जगदे जगदेकनाथः । ५ [॥][57]
यस्मिन्नात्मकलां न्यधत्त सकलक्षत्रावतंसे जग-
त्तापव्यापदपा-
7. करिष्णुमहिमा श्रीवैद्यनाथः प्रभुः ।
शस्त्रैस्तेन चिकित्सितास्तदुचितं विश्वोपकारव्रत-
स्नातेन प्रतिभूभुजामपि हृदः प्रौढा मदग्रंथयः । ६ [॥][58]
8. नागल्लदेवीति बभूव यस्य जाया जयश्रीरिव देहबद्धा ।
तया स राजा सुतरां बभासे भासेव देवो हरिणांकमूर्त्तिः । ७ [॥][59]
आशांतविश्रांत-
9. भुजप्रतापः प्रतापमल्लावरजः स राजा ।
स्वपौरुषोत्कर्षरसातिरेकादेकातपत्रां बुभुजे धरित्रीं । ८ [॥]
श्रीविश्वमल्लः स्वपदेभिषिच्य प्रताप-

[55] Metre, Vaṁśasthâ.

[56] Metre of verses 2-5, Vasantatilakâ.

[57] The fourth consonant of क्षितिपाद्रि° is completely gone; the first and second syllables of जगदे are blurred.

[58] Metre, Śârdûlavikrîḍita.

[59] Metre of verses 7-9, Upajâti.

L. 10. मल्लाख्यमर्ज्जुनं सः ।

साकं सुधापाकमभुक्त [नाक]मितंविनीनामधरान्वितेन । ९ [॥][60]

राकानिशाकरसनाभिगुणाभिरामो

दामोदरांश इव वि-

11. क्रममांसलश्रीः ।

भूपालमौलिमणिरर्ज्जुनदेवनामा

कामार्ज्जुनीमिव धनानि धरामदुग्ध । १० [॥][61]

हस्ते विधाय कदनाय दुराशयानां

दाना-

12. वधूतसुरशाखिनि भूमिचक्रं ।

यः स्वैरुदारचरितैरनघः प्रजानां

रक्षां चकार किल चक्रधरावतारः । ११ [॥]

तस्यांगभूर्जयति गूर्ज्जरराज्य-

13. लक्ष्मी-

संभोगकंदलितसौख्यनिमग्नचेताः ।

क्षोणीसमुद्धरणकेलिरसोत्तरंगः

सारंगदेव इति शार्ङ्गधरानुभावः । १२ [॥][62]

युधि यादवमा-

14. लवेश्वरावजत क्षीणबलौ बलेन यः ।

पृथुविग्रहधारिणौ पुरा पतगेंद्रो गजकच्छपाविव । १३ [॥][63]

इतश्च ।

भट्टारकश्रीलकुलीशमूर्त्या तपः-

15. क्रियाकांडफलप्रदाता ।

अवातरद्विश्वमनुग्रहीतुं देवः स्वयं बालमृगांकमौलिः । १४ [॥][64]

अनुग्रहीतुं च चिरं विपुलकानुलूकभूतानभिशाप-

16. तः पितुः ।

ललाटमुर्व्या इव लाटभूषणं समेत्य कारोहणमध्युवास यः । १५ [॥][65]

अवतेरुश्चत्वारः पाशुपतव्रतविशेषचर्यार्थं ।

इह कुशिकगा-

17. र्ग्यकौरुषमैत्रेया इति तदंतसदः । १६ [॥][66]

ततस्तपस्विनां तेषां चतुर्द्धा जातिरुन्नता ।

भुवं विभूषयामास चतुरर्ण्णवमुद्रितां । १७ [॥][67]

एतैरनुष्ठ-

[60] Read °मभुङ्क्त ; the syllables °मभु° are blurred ; नाक almost entirely gone.

[61] Metre of verses 10-12, Vasantatilakâ. The eighth letter of the third pâda and the second and third of the fourth are not quite distinct.

[62] The first syllable of °निमग्न° is indistinct.

[63] Metre, Vaitâlîya.

[64] Metre, Upajâti.

[65] Metre, Vaṁśasthâ.

[66] Metre, Âryâ.

[67] Metre of verses 17-18, Anushṭubh. The sixth and seventh syllables of verse 17 are blurred.

L. 18. हीतानामन्वयेन महात्मनां ।
निःसीमवैभवं श्रीम × × × × कमित्यभूत् । १८ [॥]
गार्ग्येयगोत्राभरणं बभूव स्थानाधिपः कार्त्तिकराशिनामा ।
19. मूर्त्तस्तपोराशिरिवाश्रितानामालोकमात्रेण हरन्नघानि । १९ [॥][68]
तेन स्वहस्तकमलानुगृहीतजन्मा
वाल्मीकिराशिरुदियाय दयालुचेताः [।]
20. वाणीं च तीर्थपदवीं च सदा पदानां
न्यासैः स्वचित्तविमलाकृ[ति]भिः पुनानः । २० [॥][69]
तेनानुगृह्य समकेति सतां प्रबोध-
कारी तपोधनयुवा त्रि-
21. पुरांतकेति ।
साक्षाद्भवंति विबुधाः किल तद्विधानां
हस्तांबुजेन दृषदोपि कृतप्रतिष्ठाः । २१ [॥]
वाल्मीकिराशेः सुगृहीतनाम्नस्तस्यैष शिष्यस्त्रि-
22. पुरांतकेति ।
तीर्थांतरालोकनकौतुकेन पवित्रयामास दिशश्चतस्रः । २२ [॥][70]
पूर्वं तपस्विगृहिणीस्पृहणीयमूर्त्ति-
र्यो देवदारुविपिने वि[जहार]
23. देवः ।
भागावधूलवणिमानमनुग्रहीतुं
तीर्थावगाहनमिषेण चचार सोयं । २३ [॥][71]
समाधिपूतेन हृदंबुजेन यः – ⏑ यि – ⏑ ⏑ – ⏑ – ⏑ [।]
24. ततः शुचिब्रह्मसरःसरोजैरानर्च केदारपदारविंदे । २४ [॥][72]
जगद्गुरुं चेतसि यः प्रपद्य यागेश्वरं मूर्त्तमि – ⏑ – ⏑ [।]
⏓ – ⏑ – – ⏑ ⏑ –
25. प्रसादसंपत्तिलभ्यानि तपःफलानि । २५ [॥]
मिथो मिलज्जह्नुकलिंदकन्यातरंगहस्तोपहृतैः पयोभिः ।
ससर्ज यस्याजि ⏑ – ⏑ – – ⏑ – ⏑
26. षः पाद्यमिव प्रयागः । २६ [॥]
प्रदक्षिणीकृत्य सतां प्रदीपः श्रीपर्वतं यः किल सर्वतोपि ।
श्रीमल्लिनाथस्य विलोकनेन कृतार्थ – – ⏑ ⏑ – ⏑ –
27. स्मे । २७ [॥]
प्रक्षालितानि कलसोद्भवपादमुद्रा-
निःकल्मषाकृतिषु विंध्यगिरेः शिलासु ।

[68] Metre, Indravajrâ. The last three syllables of the verse are indistinct.

[69] Metre of verses 20 and 21, Vasantatilakâ. The bracketted syllable is only half visible.

[70] Metre, Upajâti.

[71] Metre, Vasantatilakâ. The second and third bracketted syllables are half visible.

[72] Metre of verses 24-27, Upajâti.

रेवाजलानि गजराजविगाहलीला-

— — ⏑ — ⏑ ⏑ ⏑

L. 28. . . षाण्यपि यः सिषेवे । २८ [॥][73]

गोदावरीतीरविहारिणीभिर्वनस्थलीनामधिदेवताभिः ।

कृतार्थयन्नध्वगदृक्पयोजं यो जंगमत्र्यंबक — ⏑ — ⏑ । २९ [॥][74]

29. ततः प्रमोदेतरसाभिरामे रामेश्वरं चेतसि चिंतयन् यः ।

ददर्श लंकाधिपकालरात्रेः प्रस्थानवीथीमिव सेतुलेखां । ३० [॥][75]

श्रीदेवपत्तनसम-

30. स्तघनस्तनीनां

नेत्रारविंदसुकृतैरिव सानुबंधैः ।

तीर्थावगाहनधिया दिशि पश्चिमाया-

मायातवानुपश्चमायतनं कृती यः । ३१ [॥][76]

सरस्वती-

31. सागरसंप्रयोगविभूषिताभोगमथागमद्यः ।

सोमेशचूडावलमानबालचंद्रप्रभासंवलितं प्रभासं । ३२ [॥][77]

इह महीतलतीर्थविगाहना-

32. दखिलतीर्थमयीं दधदाकृतिं ।

भुवनभूषणभूतमभूषय-

न्नगरमिंदुकलाभरणस्य यः । ३३ [॥][78]

इह साक्षादुमाकांतः श्रीमान् गंडबृहस्पतिः ।

33. आर्यमेनं विनिर्माय षष्टं चक्रे महत्तरं । ३४ [॥][79]

स्थानकं निजविशुद्धचरित्रैरुद्धरिष्यति महत्तर एषः ।

इत्यवेत्य मुमुदे हृदि चातुर्जातके-

34. न गुणजातरसेन । ३५ [॥][80]

अस्ति श्रीत्रिपुरांतकोपि विबुधश्रेणीकिरीटोपल-

च्छायापल्लवलालितांघ्रिकमलः कासां गिरामध्वनि ।

यस्योद्दामचरि-

35. त्रवैभवनिधेरेषा कियंतं गुण-

ग्रामं धारयतु स्वकुक्षिकुहरक्रोडे वराकी श्रुतिः । ३६ [॥][81]

धनानि कामाधिकवामलोचनाविलोचनप्रांचलचं-

36. चलानि यः ।

ददौ महादौस्थ्यनिपीडितात्मने सतां प्रपन्नार्त्तिहरा हि संपदः । ३७ [॥][82]

आस्थितस्य पुरुषोत्तमभूय कामजन्मनि समाहितबुद्धेः ।

य-

[73] Metre, Vasantatilakâ. Read प्रेंखोलितानि; कलशीश्व°; निष्कषा°.

[74] Metre, Upajâti. The end of the verse probably was जंगमत्र्यंबकमासशाद ॥

[75] Metre, Upajâti.

[76] Metre, Vasantatilakâ.

[77] Metre, Upajâti. Read बाल°.

[78] Metre, Drutavilambita.

[79] Metre, Anushṭubh. Read षष्ठं.

[80] Metre, Svâgatâ. Read उद्धरिष्यति.

[81] Metre, Śârdûlavikrîḍita.

[82] Metre, Vaṁśasthâ.

L. 37. स्य पुरुषघटितस्य रमेति प्रेयसी भुवनभूषणमास्ते । ३८ [॥][83]
सरस्वतीमौलिमयालुकेतकोपलाग्रलक्ष्मीसहर्पांशुकेलय: ।
महात्मनो यस्य म-
38. होज्ज्वला गुणा दिगंगनानामवतंसतां ययु: । ३९ [॥][84]
सोमेश्वरायतनमंडपमुत्तरेण
श्रीभाजि जीर्णघटिकालयसंनिधाने ।
श्रीकंठपंचमुखवा-
39. समधिष्ठितानि
येनाक्रियंत क्वतिनायतनानि पंच । ४० [॥][85]
मातुर्माल्हणदेव्या [य:] श्रेयसे माल्हणेश्वरं ।
सतामध्येयमहिमा तन्मध्ये निरमापय-
40. त् । ४१ [॥][86]
उमापतेरायतनं नाम्ना गंडबृहस्पते: ।
क्वती क्वतयुगाचार: कारयामास तत्र य: । ४२ [॥]
श्रीबृहस्पतिभार्याया उमाया: श्लाघ्यजन्मन: ।
श्रेय-
41. से य: सतां सीमा निरमासीदुमेश्वरं । ४३ [॥]
इह स्वनाम्ना त्रिपुरांतकेश्वरं महत्तरश्रीत्रिपुरांतको व्यधात् ।
प्रियाभिधानेन मनोरमं श्रिया रमा-
42. पति: संविदधे रमेश्वरं । ४४ [॥][87]
गोरक्षकं भैरवमांजनेयं सरस्वतीं सिद्धिविनायकं च ।
चकार पंचायतनांतराले बालेन्दुमौलिस्थितमानसो
43. य: । ४५ [॥][88]
आत्मबाहुयुगसौहृदांचितस्तम्भसौरभशुभं सुतोरणं ।
दूरमस्तदुरितस्तदुत्तरद्वारभूपरिसरे चकार य: । ४६ [॥][89]
सम्मार्ज्जनाय देवा-
44. नां कावडिद्वयमंभस: ।
सम्मार्ज्जनी जगत्याश्च कोलिनी प्रतिवासरं । ४७ [॥][90]
कर्त्तव्यमेतदुभयं बटुकेन पटीयसा ।
स्वमासपाटकद्रव्यनैवेद्या-
45. द्योपयोगत: । ४८ युग्मं ।
श्रीखंडहेतो: शशिखंडमौलिपुरानुकूल्येन मपारके य: ।
द्रम्मांश्चकार प्रतिमासमष्टावष्टापदोत्सर्ग्गनिसर्ग्गपूत: । ४९ [॥][91]

[83] Metre, Svâgatâ. Read पुरुषोत्तमभूयं.
[84] Metre, Vaṁśasthâ.
[85] Metre, Vasantatilakâ.
[86] Metre of verses 41-43, Anushṭubh. The bracketted syllable is indistinct.
[87] Metre, Vaṁśasthâ. The anusvâra of मनोरमं is not distinct.
[88] Metre, Upajâti.
[89] Metre, Rathoddhatâ.
[90] Metre of verses 47-48, Anushṭubh.
[91] Metre, Upajâti.

L. 46. दातव्यं मालि[क]नैष्ठा यतपत्रमतद्वयं ।
नवीनकणवीराणां हे संडके च नित्यशः । ५० [॥][92]
घाटीवाहाय वाटीभ्यो गृहीतुं शुचि[वेदि]कां ।
चक्रे परी-

47. क्षिपद्दे यः षड् द्रंमांश्चासपाटके । ५१ [॥]
माणकद्वितयं चोखा मुद्गानामेकमाणकं ।
घृतं कर्षाश्च चत्वारस्तैलं दीपाय तादृशं । ५२ [॥]
जात्यानि पंच

48. पूगानि खितके स्थितिशालिना ।
कोष्टागारे गुणज्ञेन प्रत्यहं येन चक्रिरे । ५३ युग्मं ।[93]
इहैव धूपवेलार्थं गुग्गुलस्य मणद्वयं
यः पुण्येषु समा-

49. सन्नः प्रतिमासमकारयत् । ५४ [॥]
पत्र — —ं च पंचाशत् पत्राणि फणिवीरुधां ।
मेहरेण प्रदेयानि नित्यं बीटकहेतवे । ५५ [॥]
पशुपालेन तद्दे-

50. वं धर्मस्थानोपहारसंबद्धं ।
श्री — — — — कोष्टागारादानीय दातव्यं । ५६ [॥][94]
चोखा माणकमेकं निर्वापे पल्लिकाद्वयं मुद्गाः ।
नित्यं घृतकर्षौ द्वाविति

51. पशुपालाय दातव्यं । ५७ [॥]
[इद] × × ◡ दातव्यं नित्यंनैवेद्यहेतवे ।
ततस्तदन्नं बटुना पचनीयं प्रयत्नतः । ५८ [॥][95]
पशुपालेन संकल्प्य तन्नैवे-

52. द्यं सबीटकं ।
बटुकाय प्रदा[तव्यं] — — [कर्म]विधायिने । ५९ [॥][96]
मंडपिकायां खितके चातुर्जातकग्रासनात् ।
प्रत्यहं यः सतां सीमा द्रम्ममेकमका-

53. रयत् । ६० [॥]
अत्रैव कारयामास प्र — — — सुदारधीः ।
खितके यो नव द्रम्मान् बटुकग्रासहेतवे । ६१ [॥][97]
पूजामप्रतिमां कर्तुं प्रतिमासमुपेयुषः ।

[92] Metre of verses 50-55, Anushṭubh.

[93] The bracketted letters are very indistinct, and not certain. The second sign of षे (verse 51) is not quite distinct. Read कोष्ठागारे.

[94] Metre of verses 56-57, Âryâ. The lacuna has probably to be filled up, as Dr. Bhagvânlâl proposes, by °सोमनाथ° Read कोष्ठागा°.

[95] Metre of verses 58-64, Anushṭubh. The lacuna has probably to be filled up by इदमेव प्रदातव्यं. Read नैवेद्य°.

[96] Probably पूजाकर्मविधायिने to be read.

[97] The lacuna has to be filled up by writing प्रतिमासमुदारधीः.

L. 54. देयाः पंचदश द्रम्माः पशुपालस्य [धर्म्म]तः । ६२ [॥]
चातुर्जातकपादानां यः संमिलितपोत्तवे ।
ततः पंचदश द्रम्मान् प्रतिमासं व्यधत्त यः । ६३ [॥]
हट्टानि

55. यो विशिष्टानि त्रीणि प्रीणितमानसः ।
चातुर्जातकपादेभ्यो वित्तेनादाय दत्तवान् । ६४ [॥]
तेषां मध्यादुत्तमं हट्टमेकं देवश्रद्धामालिना मालिकेभ्यः ।

56. नित्यं पूजापुष्पजातोपहारैः श्रीमच्चातुर्जातकेन प्रदत्तं । ६५ [॥][98]
चैत्रीमहे भाद्रपदीमहे च पवित्रकं विस्तरणं च कर्त्तुं ।
महाजनोपि प्रतिहट्ट-

57. मेकं द्रम्मं विशेषस्थितके चकार । ६६ [॥][99]
कोष्टागारेण पूगानि मेहरेण दलानि च ।
शिवरात्रौ प्रदेयानि चातुर्जातकबोटके । ६७ [॥][1]
श्रीसोमनाथप्रभु-

58. राजपाटिकात्रये त्रिभिर्हट्टवणिग्भिरात्मना ।
सन्नालिकेराणि युगाश्च कोमलाः सदा विधेयानि विशुद्धबुद्धिभिः । ६८ [॥][2]
अमूनि सोमेश्वरदेवरीत्या

59. संपूज्य पंचायतनानि पूर्वं ।
अनेन पश्चात्पशुपालकेन श्रीदेवपाटामधिरोहणीयं । ६९ [॥][3]
चैत्रीभाद्रपदीभग्नपतितोद्धारहेतवे ।

60. तकपादेभ्यो धर्म्मस्थानमदत्त यः । ७० [॥][4]
स्वोपार्जितेन शुचिना विभवेन धर्म्मस्थानं च शासनमिदं च विनिर्ममे यः ।
तेनास्य कीर्त्तननिबद्धयशः-

61. पताका राकामृगांकधवलाकृतिरुल्लसन्ति । ७१ [॥][5]
श्रीगंडराणकबृहस्पतिकीर्त्तनस्य सारंगभूपतिसरस्तटभूषणस्य ।
यः श्रीविलासगृहमा-

62. यतनस्य मध्ये स्वात्मीयदेवकुलिकां रचयांचकार । ७२ [॥]
तादृक् विशेषशुचिताधिगमाय संत्तचित्तेषु बिभ्रति यदीयगुणानजस्रं ।
पुष्णांति

63. सिंधुतनयाहृदयाधिनाथनाभीसरोरुहमृणालसनाभितां ये । ७३ [॥][6]
निर्व्याजभक्तिरसवासितविश्वनाथमाबिभ्रतः सरिदभीकगभीरमंतः ।

[98] Metre, Śâlinî. Read पूजापुष्प°.
[99] Metre, Upajâti.
[1] Metre, Anushṭubh. Read कोष्ठागारेण.
[2] Metre, Indravaṁśâ.
[3] Metre, Upajâti.
[4] Metre, Anushṭubh.
[5] Metre of verses 71-75, Vasantatilakâ.
[6] Read [illegible]; संतचित्तेषु.

L. 64. एतस्य शारददुषारमयूखलेखानिःकल्मषाणि चरितानि जगन्त्युमंति । ७४ [॥][7]
सोमार्कवज्ञ्मग्निमंडलतो गिपीय पीयूषवद्रसखितानि सुभा-

65. . षितानि ।
एषा प्रशस्तिरनवद्यपदार्थवन्धा धंधात्मजेन विदधे धरणीधरेण । ७५ [॥]
एनां लिलेख मंत्री विक्रम इति पूर्वसिंहतनुजन्मा ।
उ-

66. दटंकयदथ शिल्पी नाहडतनयश्च पूर्णसोह इति । ७६ [॥][8]
श्रीनृपविक्रमसं १२४१ वर्षे माघशुदि ५ सोमे लिंगप्रतिष्टामहो-
च्छव:[9] समजनि ॥

XXXIII.—THE MATHURA PRASASTI OF THE REIGN OF VIJAYAPALA, DATED SAMVAT 1207.

By G. Bühler, Ph.D., LL.D., C.I.E.

This *Praśasti* forms part of the finds which Dr. A. Führer made at Mathurâ[1] in January and February 1889. It was recovered on 10th February from the excavations made by the railway contractors at the Keśava mound. According to the impression, the stone measures 24 inches in breadth and 21 in height. It contains thirty lines (29 written breadthwise and one on the margin lengthwise) of neatly incised Nâgarî characters which somewhat resemble those of the Deval *Praśasti.* Its preservation is very bad. At the upper right-hand corner a triangular piece has been broken off, whereby lines 1-8 have lost at the end 2 to 11 letters each. Further, in the centre of lines 7 to 23, there is a smooth blank space where 17 to 30 letters have been rubbed out. This blank space is nearly circular, and at its circumference the deeper strokes are faintly visible, while the shallower ones have entirely disappeared. It looks as if the stone at some period or other had been used for grinding spices upon. Moreover, there is an exfoliation on the left, by which the end of the marginal line has been destroyed as well as the beginning of lines 23 to 25. Finally, single letters have been lost in various places.

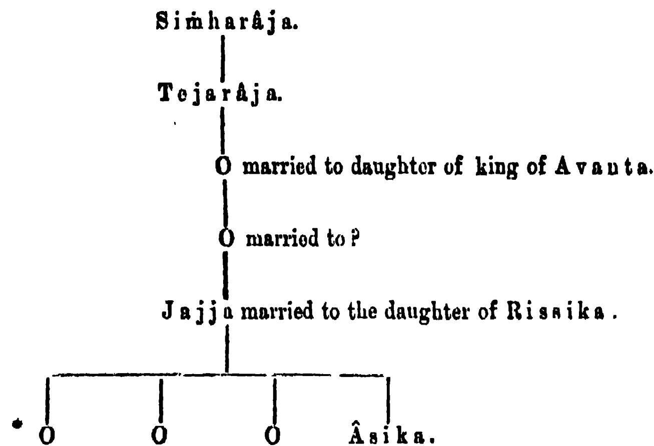
The language of the inscription is Sanskrit, and, with the exception of three short passages in the beginning, after the *Maṅgala* in line 4, and at the end, is metrical throughout. It shows at least one ungrammatical form pointed out in the notes. As regards the orthography, the employment of *va* for *ba* must be noted and the dropping of the middle *ja* in *ujvala*, of *cha* before *chha*, etc.

The circumstances stated make a continuous translation of the document impossible. Its general contents, which are perfectly clear, are as follows:—After a short prose invocation of Gaṇapati, follows the *Maṅgala,* which contains one verse addressed to the same deity, and two in honour of Vishṇu—Kṛishṇa. The conclusion of the *Maṅgala* is indicated by the words: "'Thus even first.'' Next we have (verse 4) the encomium of a

[7] Read °निष्कल्मषाणि.
[8] Metre, Gîti.
[9] Read प्रतिष्ठामहोत्सव:.

[1] Regarding his Jaina inscriptions see the *Vienna Oriental Journal*, vol. III, pp. 233ff.

Kshatriya race whose name has been lost. The first individual of this family, whom the inscription mentions (verses 5-6), is the illustrious Siṁharâja. His son (verse 7) was the illustrious Tejarâja. The name of the son of the latter, verse 8, has been lost. But we learn from the fragment of the marginal verse 9 that he married 'the virtuous daughter of the king of Avanta,' *i.e.*, probably Avanti or Mâlvâ. The name of the son of this couple, as well as of his consort, who is referred to in verse 10, is again lost. But their son was called Jajja (verse 11), and his virtues are described in verses 12 to 15. The description seems to have been purely conventional. Verse 16 speaks of an 'illustrious personage named Rissika' and immediately afterwards refers to Jajja's consort. The natural interpretation of the fragments is that Jajja's wife was Rissika's daughter. Verse 17 informs us that Jajja had by her four sons. Their names are lost with the exception of one, 'the illustrious Âsika.' The information, conveyed in these verses, may be thus given in tabular form :—



From verse 18 we learn that "Jajja, who long carried the burden of the *varga*, together with a committee of trustees (*goshṭhîjana*), built a large temple of Vishṇu, brilliantly white and touching the clouds." The committee mentioned may have been that of some older Vaishṇava temple or that formed by the persons mentioned further on. Verse 19 contains a prayer for the duration of the building. The next verses (20–23) enumerate the names of the trustees of the temple, *viz.*, Râma son of Tilha, Peichittika (?), . . . śa son of Dhaṇika, Nârada son of Maṅga, Jâsika son of ?, Vasanta son of Ṭîla, Dhantuka son of Kala, Mahîpâla son of Sobhara,[2] [Mâdha]-va son of . . ?, Phullârî son of Saḍa, Devara son of Mâdhava, Soḍhala son of Râmapâla, and Selhaṇa son of Râjika, whose functions, it seems, were to descend to sons and grandsons (verse 23). Verses 24 to 26 mention the endowments of the temple.

24. "Now hereafter are written the endowments (*vṛitti*) of the god of gods, who wears the war-disc, which (*endowments*) have been given by the king and the inhabitants of the town :—

25. "(*Viz.*) two houses and six rows of shops (*vîthi*), a garden for the god, a *goṇî-prasṛiti* of rice (*anna*) possessing the proper weight, size and flavour ;[3]

[2] In the compound *Sobharâtmâ*, the word *âtman* seems to have been used for *âtmaja*, in accordance with the Vedic verse :—*âtmâ vai putranâmâsi.*

[3] I do not know what a *goṇîprasṛiti* may be. A *goṇî* is a large measure equal to four *khâris* (Colebrooke, *Misc Essays*, vol. I, p. 537), and a *prasṛiti* is a handful equal to two *palas*. The rice was of course destined for the *Naivedya* offering.

26. "At each engine[4] a *palî* shall be taken, a . . . from the flower-garland-maker, and the fourth part from the *mâpaka*,[5] whoever may be the *mâpaka*."

Verse 27 contains the usual imprecation against those who resume endowments or do not give what they ought to give according to the preceding verses.

The last verse states that this *Praśasti* was composed by two 'wise' men, Pâla and Kuladdhara (?), who ask (not without good reason) the pardon of the learned for mistakes which they may have committed. The colophon in prose finally informs us that the *Praśasti* was incised by the mason Somala in Saṁvat 1207, on the full-moon day of Kârttika, during the victorious reign of his glorious majesty, the supreme king of great kings, Vijayapâla. The latter name is unfortunately not quite certain. Though I believe that the lower portion of the syllable *dvi* is faintly recognisable before the very distinct *jayapâla*, the possibility that the king's name was Ajayapâla (*śrîmadajayapâladeva*) is not absolutely excluded. But whether he bore the former or the latter name, it seems to me that we have here a ruler of a dynasty hitherto not traced in the inscriptions. None of the Ajayapâlas or Vijayapâlas, mentioned in other epigraphic documents, can be identified with this king, who in all probability ruled about the middle of the twelfth century A. D.; for usually Saṁvat means in the documents of this period Vikrama Saṁvat, and the date therefore corresponds to 1149-51 A. D. This king certainly was the ruler of Mathurâ at this period, and Jajja was one of his vassals. This much is absolutely certain, and the inscription settles also the date of at least one of the temples buried under the Keśava mound.

TRANSCRIPT.

L. 1. ओं ॥ ओं गणपतये नमः ।

दिश्यात्स वः कैरवकु ◡ – ◡

⏑ –ासिदंतो द्विरदाननस्य [।]

विजित्य विघ्नानिव –ो – ग्रं –

⏑ – ◡ – – ◡ ◡ – ◡ – ⏓ [॥ १]

2. [द्यौ]रेः कज्जलकांतिरस्त्वसिलता भू[त्वै] ि– – –ः करा-

त्का[लिं]दीव समुन्नता सरभसं या स्वर्धुनोस्पर्धया ।

यत्रा – ◡ ◡ – ◡ – ◡ ◡ ◡ – – – ◡ –

3. षडोपमः

कम्बुर्विम्बितमम्बरं कमलिनीकिंजल्कपुंजायते ॥ [२][7]

स वोवतु ◡ – ◡ – : सकलदैत्यदर्पार्द्दनः

मंहान ◡ ◡ – ◡ – ◡ ◡ ◡ – ◡ – – ◡

[4] The engines intended were probably the oil-mills, by each of which a small quantity of oil had to be furnished.

[5] *Mâpaka* means literally 'a measurer.' It must have here a technical meaning. Possibly the *mâpârî* may be meant, *i.e.*, the official who had to measure the grain brought into the market; see H. H. Wilson, *Glossary of Judicial Terms, sub voce.* This man may have had to levy a small tax on the dealers in grain.

[6] Metre, Upajâti; restore in the first half कैरवकुंदलाभः प्रभासिदंतो.

[7] Metre, Śârdûlavikrîḍita. Restore in the first pâda स्फुरद वः करा The *dha* of स्वर्धुनी is imperfectly formed and looks like *da*.

L. 4. नः [।]

समस्तभुवनाकरः कमलचक्रभूषाकरः
धृतामरमहाभरः तृ[ण]वदुद्धृतक्ष्माधरः ॥ [३][8]
इति प्रथममेव ॥
शाखा — ⏑ ⏑ — ⏑ — ⏑ ⏑

5. कलप्रोद्दामदिग्मण्डलः
च्छायः पा[न्थ]समाश्रयो द्विजकुलैः संसेव्यमानोधिकं ।
क्षोणीमण्डलमण्डनं बहुतरप्र[ख्यात]पर्व्वक्र[म]
— — — ⏑ ⏑ —

6. वतः क्षितितले राजन्यवंशो महान् ॥ [४][9]
सौज[न्यामृत]वारिधिर्गु[रुगुणग्रा]मप्रकामावधिः
श्रीमान्धर्म्मनिधि[र्न]यैकनिपुणस्तु[स्मा] ⏑ — — ⏑ —

7. तस्माभूत्कलिकालकल्मषमषीप्रक्षा ⏑ — — ⏑ —
— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — श्रीसिंहराजाह्वयः ॥ [५][10]
दानेन ल[क्ष्म]ीर्व्विनयेन विद्या
— — ⏑ —

8. क्तिः क्षमया च शक्तिः [।]
सत्येन स — ⏑ ⏑ — ⏑ — —
— — ⏑ — — ⏑ ⏑ — ⏑ — — [॥ ६][11]
— — — ⏑ ⏑ — नयोन्नतमतिः श्रीतेजराजाह्वयः
सद्धर्म्मैक ⏑ —

9. शुचिर्गुरुगुणग्राही विवेकार — ।
ि— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —
— — [र्य]घभुजङ्गमो न तरलो यो नायकोपि स्फुटं ॥ [७][12]

10. तस्मात्सूनुरजायतोज्ज्वलतरप्र — ⏑ — — ⏑ —
— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — [र्णं रतः]
विद्वद्वांछितपूर्त्तिकल्पविटपी न्यायै-

11. कनिष्ठः परं ॥ [८][13]
शंभुः शैलसुतामिव ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ —
— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ [रिव] स्रोतस्विनीं जाह्नवीं ।
शीतांशुः किल

[8] Metre, Pṛithvî. Read °भरस्तृ°.

[9] Metre, Śârdûlavikrîḍita. The last syllable of the third pâda is only half visible.

[10] Metre, Śârdûlavikrîḍita. Only the upper parts of the bracketted syllables are visible.

[11] Metre, Indravajrâ.

[12] Metre, Śârdûlavikrîḍita. Before नयोन्नतमतिः stands a letter which looks like त and before that remnants of a sign like भू. The reading may have been तस्माभूतनयोन्नतमतिः, which, as the metre shows, would be a mistake for तस्माभूत्तनयो नयोन्नतमतिः. Complete the second pâda by writing सर्वंकरतः.

[13] Metre, Śârdûlavikrîḍita. The fourth missing pâda is probably that noted in the margin; see below, line 30.

L. 12. रोहिण्योमिव सुनिर्म्मान्या गि[रा] — ◡ —
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ — [॥ १०][14]
× × × × ◡ — — ◡ जज्ज: सज्जनभूषणं ।
रामो दश-
13. रथेनेव कौ[स]ल्यायामु[दा] ◡ — [॥ ११][15]
— — — — ◡ ◡ ◡ ◡ ◡ — — ◡ — — ◡ — —
— — — — ◡ ◡ ◡ ◡ ◡ [ताम्रा:] परिछेत्तुमीश: [।]
नक्षत्रा-
14. लीं दिवि गणयितुं कोझुलीभि ◡ — —
— — — — ◡ ◡ ◡ ◡ ◡ — — ◡ — — ◡ — — [॥ १२][16]
— — ◡ — — ◡ ◡ वाप्य वृत्तिं
पद्यं किलैकं विम-
15. लं करोति [।]
जज्ज: पुनर्भूतल — ◡ — ◡
— — ◡ — — ◡ ◡ — ◡ — — [॥ १३][17]
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ धर्म्मे मति:
दानेभ्यासविधि: प-
16. रोपकृतये कार्यं गुरूणां [व] — [।]
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ —
— — — ◡ ◡ — ◡ — ◡ सुमते: किं किं न लोकोत्तरं ॥ [१४][18]
का-
17. य: परोपकृतिभि: सुकृ[तो] ◡ — —
— — ◡ — ◡ ◡ ◡ — ◡ ◡ — ◡ — — [।]
— — ◡ — ◡ ◡ ◡ — ◡ ◡ — ◡ [शे]न
सत्येन वागपि च येन कृता कृता-
18. र्थां ॥ [१५][19]
श्रीमान्नृस्त्रिकनामधेयविदि[तो] — — ◡ — — ◡ —
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ — [।]
—लाचारविभूषणां शुभगुणां भर्तृव्र-
19. तां सम्मतां
तस्यां [पुत्र]चतुष्टयं समभव — — ◡ — — ◡ — [॥ १६][20]

[14] Metre, Śârdûlavikrîḍita. Verse 9 is apparently that on the margin, which is given below at the end of the inscription.

[15] Metre, Anushṭubh. The verse may be completed by writing in the beginning तस्यास्तस्यां समुत्पन्नो and at the end °सुदारधी: ॥

[16] Metre, Mandâkrântâ. The third pâda may be completed by writing कोझुलीभि: समर्थ:.

[17] Metre, Indravajrâ or possibly Upajâti.

[18] Metre, Śârdûlavikrîḍita.

[19] Metre, Vasantatilakâ.

[20] Metre, Śârdûlavikrîḍita. Read at the beginning of the third pâda शीलाचार.°

— — ◡ — ◡ ◡ ◡ — ◡ ◡ — ◡ — —
— — ◡ — [ह्वि]जगुरूचितभक्तियुक्त: [।]
गांभीर्य-
L. 20, सत्यनयदान[विवे]कबुद्धि:
श्रीभासिका ◡ ◡ ◡ — ◡ ◡ — ◡ — — [॥ १७][21]
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — [विश्रा]य गोष्ठीजनै:
सार्द्धं वर्गधुरां चिरा-
21. य वहता जज्जेर्न निर्मापितं ।
विष्णोर्हर्म्यमनल्प — ◡ ◡ ◡ — — — ◡ — — ◡ —
— — — ◡ ◡ — ◡ — ◡ ◡ पटं शुभ्राभमभ्रंलिहं ॥ [१८][22]
सौध: सैन्ध-
22. वमन्धकान्तकजटांजूटाटवीनाटक-
क्रीडादुर्लं ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ —
— — — [सु]चिरं फणीश्वरफणारत्नांकुराणां चि-
23. ि— [।]
— — तावदिहास्तु मन्दिरमिदं लक्ष्मीपते: शाश्वतं
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ — [॥ १९][23]
× × × × ा[जधर्मो]ह रामस्तिल्हस्य नंदन: ।
पेहचि[त्ति]क
24. — — ◡ × × [श्रो] धणिकात्मज: ॥ [२०][24]
मंगपुत्रो नारदश्च जासि[काजाह्वा]त्मज: ।
टीलसूनुर्वसंतश्च कलस्यात्मजधन्तुक: ॥ [२१][25]
सोभरात्मा महीपाल:
25. × × × × ◡ — ◡ व: ।
फुल्लारी सडसंभूत: देवरो माधवात्मज: ॥ [२२]
सोढलो रामपालस्य सेल्हणो राजिकोद्भव: ।
एते गोष्ठीं समागम्य पुत्रपौत्रादि
26. —[लि]का: ॥ [२३]
[अथा]तो लिख्यते हस्तिर्देवदेवस्य चक्रिण: ।
संप्रदत्ता नरेन्द्रेण पुरवासिजनेन च ॥ [२४]
द्वे गृहे वीथय: षट् च वाटिका देवहेतवे ।
गोणी-

[21] Metre, Vasantatilakâ.

[22] Metre, Śârdûlavikrîḍita. In the first pâda the bracketted syllables are uncertain, in the second the anusvâra of वर्गधुरां, in the fourth the anusvâra of पटं.

[23] Metre, Śârdûlavikrîḍita. [The verse seems to consist of *five* pâdas.—E. H.]

[24] Metre of verses 20—26, Anushṭubh.

[25] The bracketted letters in verses 20 and 21 are mutilated and uncertain.

L. 27. [प्र]शतिरवस्य भानोभ्भानरसादिका ॥ [२५]
यं[त्रे] यंत्रे पलो —।—। चा —̦ —पुष्पमालिकात् ।
·मापकाच चतुर्यीसो य: क[श्चि]न्मापको भवेत् ॥ [२६][26]
य: क[श्चि]त् ह-
28. रते वृत्तिं न ददाति च मानव: ।
स गच्छेन्नरकं घोरं यावदाभ्रातसंप्लव: ॥ [२७][27]
अस्या[: प्र]शस्ते: कर्त्तारौ बुधौ पालकुलद्वरौ ।
च[न्त]व्यं सर्वविबुधैर्न्यूनाव्य —̇ ◡ — ◡
29. त: ॥ [२८]
संवत् १२०७ का[र्त्तिक]पौर्णमास्यां महाराजाधिरा[जश्रीमद्दि]जयपालदेवविजयराज्ये उत्कीर्णा सोमलसूत्र[धारेण ॥][28]
— — — ◡ ◡ रोमणिर्व्विमलधीर्धीर: सतां संमत: ॥ १०[29]
च[व]न्तराजतनयां भार्यां समुदवहत्सतीं ।
तस्यां स जनयामास × × × × ◡ — ◡ ⊻ ॥ × [९]

XXXIV.—THE VADNAGAR PRASASTI OF THE REIGN OF KUMARAPALA

BY VAJESHANKAR G. OJHÂ, ESQ., AND G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the Vadnagar *Praśasti* has been prepared according to a paper-impression, forwarded, together with a valuable transcript, by Vajeshankar G. Ojhâ, Esq., of Bhâunagar, whose antiquarian zeal has already made accessible a considerable number of important inscriptions found in Western India. In revising the proofs I have also had the use of an impression prepared by Mr. H. Cousens and furnished me by Dr. Burgess.

The inscription, to which Mr. H. H. Dhruva first called attention in the *Indian Antiquary*, vol. X, p. 160, is incised on a stone slab in the Arjun-Bârî near the Sâmelâ tank at Vadnagar. To judge from the impression it measures 35½ inches in height by 32 inches in breadth, and contains 46 lines of badly engraved, ordinary Nâgarî characters. The preservation is tolerably good except in the middle, where line 19 has been entirely destroyed by a break in the slab, and lines 17, 18 and 20 have suffered smaller or greater losses. Lines 26 and 27 have lost a few letters at the end. The language is Sanskrit, and with the exception of the introductory invocation and of two colophons is throughout metrical. Mistakes of various kinds are exceedingly numerous, and there is hardly a single verse which does not require more or less extensive emendations. Bnt all the faults in the first verses are apparently due to the negligence of the

[26] Probably चतुर्थांशो to be read.
[27] Probably यावदाभूतसंप्लव: is meant. The fourth syllable might also be read भ्रा. The phrase is of course incorrect.
[28] The श्री of श्रीमद्दि° is faintly visible, and I believe the lower part of *dri*.
[29] I am at a loss to say what this figure means. The pâda belongs without doubt to verse 8, which is incomplete.

copyist or of the engraver. The spelling is simply execrable. The corrections in the notes to the text rectify only the worst cases. The smaller mistakes, which will be familiar to every student who has read bad manuscripts, have not been touched.

The inscription contains a second-hand copy of Śrîpâla's eulogy on the rampart of Nagara-Ânandapura, built in Vikrama Saṁvat 1208, by the Chaulukya king Kumârapâla, and two additional verses, composed by the writer of the copy, which was made on the restoration of the rampart in Vikrama Saṁvat 1689. Śrîpâla's poem opens with a prose invocation to Śiva and a *maṅgala* addressed to Brahman (verse 1). The next seventeen verses (2—18) give an account of the origin of Chulukya, the *heros eponymos* of the Chaulukya race, and of the first eight Chaulukya rulers of Gujarât. The list agrees with those known from other sources :—

1. Mûlarâja.
2. His son Châmuṇḍarâja.
3. His son Vallabharâja.
4. His brother Durlabharâja.
5. Bhîmadeva.
6. His son Karṇa.
7. His son Jayasiṁha-Siddharâja.
8. Kumârapâla.

The historical notes, appended to the names of the several kings, furnish not much that is new, but are of value on account of the age of the inscription, which is about as old as the oldest *Prabandha*, Hemachandra's *Dvyâśrayakâvya*. Of Mûlarâja we hear (verse 5), that "he made the Fortuna of the kingdom of the Châpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brâhmaṇs, bards, and servants." This statement agrees with that contained in Mûlarâja's land grant (*Indian Antiquary*, vol. VI, p. 192), where it is asserted that "he conquered the province watered by the river Sarasvatî through the strength of his arm," and furnishes an additional argument for assuming that the first Chaulukya gained Gujarât by conquest, not, as the *Prabandhas* narrate, by the treacherous murder of the last Châpotkaṭa, his near relative. Verse 6 speaks of a successful war, waged by Châmuṇḍa, against the king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom, and as somewhat later both Bhîmadeva and his son Karṇa were at feud with its rulers. With respect to Vallabharâja the inscription asserts (verse 7), that he made an inroad into Mâlava, which the *Kîrtikaumudî* (ii, 11), the *Sukṛitasaṁkîrtana* (ii, 13), and some later *Prabandhas*, likewise report, while Hemachandra is silent regarding it. So long as Someśvara's and Arisiṁha's testimony was not supported by earlier evidence, the point remained at least doubtful. Now the case is different, and it becomes difficult to assail the authenticity of the tradition. Durlabharâja, we are told, conquered Lâṭa, which feat is not mentioned in the other sources. Usually the annexation of central Gujarât to the Chaulukya kingdom is ascribed to Mûlarâja. Equally interesting is the fact that our *Praśasti* (verse 9) ascribes to Bhîmadeva the conquest of Dhârâ. This likewise agrees with the statements of the *Kîrtikaumudî* (ii, 17-18), of the *Sukṛitasaṁkîrtana* (ii, 17-19), and of the later *Prabandhas*, which assert that Bhîma caused the destruction of Bhoja. Hemachandra's omitting to notice it now loses its

importance. The passage regarding Jayasiṁha-Siddharâja (verses 11-13) has unfortunately been mutilated. The only complete verse (11) mentions his taking the king of Mâlava, *i.e.*, Yaśovarman, captive and his possessing the philosopher's stone, or rather tincture, with the help of which he paid the debts of all his subjects, and it would seem that the fragments of verse 12 referred to the king's power over the evil spirits. It thus appears that Śrîpâla, just as Hemachandra in the *Dvyâśrayakâvya*, thought it necessary to endow his master with supernatural powers. The five verses 14 to 18, referring to Kumârapâla, highly extol his two well-known victories over Arṇorâja, the king of the North (verse 17), *i.e.*, of Śâkambharî-Sâmbhar in Râjputânâ, and over the ruler of Mâlava, the king of the East. The latter seems to have lost his life in the defence of his country; for verse 15 asserts that his head was suspended at the gate of Kumârapâla's palace, and verse 17 again alludes to his severed head. Both wars are mentioned in most other sources. Nevertheless, it is important to learn from our *Praśasti* that they were finished before Vikrama Saṁvat 1208. Hitherto it was only possible to say, on the strength of the statements in the Nâṁḍol grant, that Arṇorâja had been conquered before Vikrama Saṁvat 1213. Now we learn that the rising in Mâlava, which Jayasiṁha had formerly annexed to Gujarât, was also subdued five years earlier.

Verses 19—29 contain the praise of the ancient Brâhmaṇical settlement of Nagara or Ânandapura and of the rampart with which Kumârapâla surrounded it, as well as a wish for the duration of the latter. Ânandapura, which now is usually called Vaḍnagar, or in Sanskrit Vṛiddhanagara, lies in the Kherâlu subdivision of the Kaḍi district, belonging to the Gaikovâḍ of Baroda.[1] The earliest mention of its existence occurs in Hiuen-Tsiang's Travels (*Si-yu-ki*, vol. II, p. 268). Somewhat later its name appears in the Valabhî land grants, and it is probably this Ânandapura where Śîladitya VI. Dhrûbhaṭa issued his *śâsana* of (Gupta)-Saṁvat 447.[2]

As is well known, it is the original home of the Nâgaras, the most important section of the Brâhmaṇs of Gujarât, whose great influence with the princes of Gujarât is attested by credible testimony since the tenth century.[3] Considering the early importance of the place, it is rather astonishing that, as the *Praśasti* asserts, it had no walls until the reign of Kumârapâla.

Verse 30 gives the author's name, and informs us that Śrîpâla was adopted as a brother by Jayasiṁha-Siddharâja and bore the title *Kavichakravartin*, 'an emperor among poets.' Śrîpâla is frequently mentioned in the *Prabandhas* as Jayasiṁha's poet-laureate. The *Prabhâvakacharitra* (xxii, 206-8) names the *Vairochanaparâjaya* as his chief composition, and asserts that he wrote *Praśastis* for the Durlabharâjameru and for the Rudramahâlaya in Śrîsthala-Siddhapura. Merutuṅga in the *Prabandhachintâmaṇi* (pp. 155-6) speaks of his eulogy of the famous Sahasraliṅga tank, excavated by Jayasiṁha near Aṇhilvâḍ-Pâṭaṇ. A verse of his is quoted by Sârṅgadhara in the *Paddhati*, cxxxiii, 7 (No. 3789, ed. Peterson). From our *Praśasti* we learn that he continued to hold his office under Kumârapâla. His successor was, according to Râjaśekhara's *Prabandhakosha*, his son Ratnapâla.

[1] *Bombay Gazetteer*, vol. VIII, p. 624ff.
[2] *Indian Antiquary*, vol. VII, p. 81, and *Corpus Inscrip. Ind.*, vol. III, p. 171ff.
[3] Bhâṇḍârkar, *Report on Sanskrit MSS.* of 1883-84, p. 20.

The writer of the *Praśasti* was the Nâgara Brâhman, Paṇḍit Vâlaṇa, and the date V. S. 1208, Âśvina sudi 5 (?), a Thursday, must fall between A.D. 1150 and 1152. It is possibly Thursday, September 28, 1151 A.D.

The first of the two verses, added by the Nâgara Joshî Vishṇujî, son of Veṇî, *i.e.*, Veṇîlâla or Veṇîdâsa, records the reconstruction or repairs of part of the rampart, executed by a king whose name is not entirely readable, and it mentions the Arjunabârîkâ, *i.e.*, the Arjun-Bârî, where the slab is found. The second gives the date, V.S. 1689, Chaitra sudi 1, a Thursday.

TRANSCRIPT.

L. 1. ओं ॥ ओं नमः शिवाय ॥
ब्रह्माद्वैतधिया मुमुक्षुभिरभिध्यातस्य वक्राक्षरै-
रिक्षाशक्तिमभिष्टवीमि जगतां पत्युः श्रुतीनां निधेः।
या व्यापारित-
2. संहृतैः स्वसमयं ब्रह्मांपिंडैर्नवैः ।
क्रीडंती मणिकंदुकैरिव स स्वछंदमाह्लादते ॥ १ [॥][4]
गीर्वाणैर्व्वीतगर्वं दनुजपरिभवात्प्रार्थितस्त्रायकार्थं ।
वेधाः संध्या
3. नमस्यन्नपि निजचुलुके पुण्यगंगांबुपूर्णे ।
सद्यो वीरं चुलुक्याह्वयमसृजदिमं येन कीर्त्तिप्रवाहैः
पूतं त्रैलोक्यमेतन्नियतमनुहरत्येव हेतो फलं श्रीः ॥ २ [॥][5]
4. वंशः कोपि ततो बभूव विविधाश्चर्यैकलीलास्पदं ।
यस्माद्भूमिभृतोपि वीतगणिताः प्रादुर्भवंत्यन्वहं ।
छायां यः प्रथितप्रतापमहतीं धे विपन्नोपि सन् ।
यो
5. जन्मावधि सर्वदापि जगतो विश्वस्य दत्ते फलं ॥ ३ [॥][6]
वंशस्यास्य यशःप्रकाशनविधौ निर्मूल्यमुक्तामणिः ।
क्षोणीपालकिरीटकल्पितपदः श्रीमूलरा-
6. जो ऽभवत् ।
यो मूले कलिदावदग्धनिखिलन्यायाद्रुमोत्पादने ।
यो राजेव करै प्रकामशिशिरैः प्रीतिं निनाय प्रजाः ॥ ४ [॥][7]
यश्चापोत्कटराजराज्यकमलां स्व-
7. छंदवंदीकृतां
विद्वद्बांधवविप्रवंदिकृतकव्यूहोपभोग्यां व्यधात्
यत्खड्गाश्रयिणीं सदा श्रियमलं युध्यस्फुरद्विक्रम-
क्रांताः सर्वदिगंतरक्षितिभुजां

[4] Metre of verse 1, Śârdûlavikrîḍita. Read: स्वसमये; ब्रह्मांडपिं°; सदा स्वच्छंदमा°.

[5] Metre, Sragdharâ. Read संध्यां; °मनुहरत्येव हेतोः.

[6] Metre of verses 3—27, Śârdûlavikrîḍita. Read दत्ते विपन्नोपि.

[7] Read मूलं; न्यायद्रुमोत्पादने; करैः.

L. 8. लक्ष्मरचिरं भेजिरे ॥ ५ [॥]

सूनुस्तस्य बभूव भूपतिलकश्चामुंडराजाह्वयो

यद्गंधद्विपदानगंधपवनाघ्राणेन दूरादपि ।

विभ्रस्यन्मदगंधभग्नक-

9. रिभिः श्रीसिन्धुराजस्तथा ।

नष्टः क्षोणीपतिर्यथास्य यशसां गंधोपि निर्नाशित ॥ ६ [॥][8]

तस्मादल्लभराज इत्यभिधया क्ष्मापालचूडामणि-

10. यज्ञे साहसकर्मनिमितचमत्कारक्षमामंडलो

यस्योपानलजृंभितं पिशुनया तत्संप्रयाणश्रुति-

क्षुभ्यन्मालवभूपचक्रविकसन्मालि-

11. न्यधूमोद्गमः ॥ ७ [॥][9]

श्रीमदुभराजनामनृपतिर्भ्रातास्य राज्यं दधे ।

शृंगारैपि निषिद्धधीः परवधूवर्गस्य यो दुर्लभः ।

यस्य क्रोधपराङ्मुखस्य किमपि

भ्रूवल्लरी भंगुरा

12. सद्यो दर्शयति स्म लारवसुधाभंगस्वरूपं फलं ॥ ८ [॥][10]

भीमोपि द्विषतां सदा प्रणयिणां भोग्यत्वमासेदिवान् ।

क्षोणीभारमिदं बभा-

13. र नृपति[:] श्रीभीमदेवो नृपः ।

धारापंचकसाधनैकचतुरैस्तद्वाजिभिः साधिता ।

क्षिप्रं मालवचक्रवर्त्तिनगरी धारेति को विस्मयः ९ [॥]

त-

14. स्माद्भूमिपतिर्बभूव वसुधाकर्णावतंसस्फुर-

त्कीर्त्तिप्रोणितविश्वकर्णविवरः श्रीकर्णदेवाह्वयः ।

येन व्याप्रथितस्तनं च्युतभरं धर्मं पुर-

15. स्कुर्वता ।

न्यायज्ञेन न केवलं रिपुगणः कालोपि विद्ध[:] कलिः ॥ १० [॥][11]

दृप्यन्मालवभूपबंधनविधिव्यस्ताखिलक्ष्मापति-

र्भक्त्याकृष्टवितीर्णदर्शनमिव

16. [मू]र्त्तप्र[भ]ावोदयः ।

सद्य सिद्धरसानृणीकृतजगद्गीतापमानस्थिति-

र्जज्ञे श्रीजयसिंहदेवनृपंतिः सिद्धाधिरजिस्ततः ॥ ११ [॥][12]

वय्या वेश्म रसा-

8 Read क्षोणिपतेर्यथा; निर्मर्शितः.

9 Read °जज्ञे; °निर्मित°; पिशुनयत्येतत्प्रयाण°.

10 Read श्रीमदुर्लभराज°; निषण्ण°; क्रोधप[illegible]णस्य; लाट°.

11 Read वसुधाकर्णावतंसः.

12 Read °त्रिवी मूर्त्त°; सद्यः; °जगद्गीतीपमान°; °नृपतिः; सिद्धाधिराजस्ततः. The bracketted letters are not very distinct.

L. 17. तलं च विलसङ्गोगि[त्वचं प्राविशन्] ।
— [सं]भोक्तुम —̆ f◡ — ◡ ◡ ◡ — चलाणि रत्नांसि च ॥
यः क्षोणीधरयागिनीं च सुमहाभोगां सिषेवे चिरं
हेला-
18. सिद्धरसाः स[दा] क्षितिभुज — — ◡ — — — ◡ रे १२ [॥]
— — रातीतवितीर्णदानमिवहैः संपन्नपुण्योच्चयः ।
क्रीडाक्रांतदिगंतराल-
19. [सकल] — — ◡ — — ◡ — [।]
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ —
— — — ◡ ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ — [॥ १३ ॥][13]
— — —
20. कुलभूप — ◡ ◡ ◡ — — — ावलंब ◡ —
क्रीडाक्रोड इवोद्दधार वसुधां देवाधिदेवाज्ञया ।
देवः [सोथ] कुमारपालनृपतिः श्रीराज्यचूडाम-
21. णि-
— — र्गादवतीर्णवान् हरिरिति ख्यातः प्रभावाज्जनैः ॥ १४ [॥][14]
यश्चौराजनराधिराजहृद[ये] चि[ह्नि]कबाणव्रजा-
घ्रोतक्षोब्दिततर्प-
22. णादमदयच्चंडी भुजस्थायिनीं ।
द्वारालंबितमालवेश्वरशिरः पद्मेन यश्चाहर-
ल्लीलापंकजसंग्रहव्यसनिनीं चौलुक्यराजान्व-
यः ॥ १५ [॥][15]
23. मुद्राचारनवावतारसरणिः संधर्मकर्मक्रम-
प्रादुर्भावविशारदो नयपथप्रस्थानसार्थाधिपः ।
यः संप्रत्यवतारयन् क्र-
24. तयुगं योगं ◡ —̆ लंघयन्
[म]न्ये संहरति स्म भू[मि]वलयं कालव्यवस्थामपि ॥ १६ [॥][16]
प्रत्यू — ◡ ◡ खंडितांगुलिद[लै]: पर्युल्लस[त्पल्ल]-
25. वी
नष्टोदीच्यनराधिपोज्झितसितच्छत्रैः प्रसूनोज्वलः ।
छिन्नप्राच्यनरेंद्रमालिकमलै प्रोच्यत्फलद्योतित
छाया दूरमवर्द्धयन्निज-

[13] Owing to the bad preservation of verses 12—13 I do not think it advisable to propose any emendations.
[14] The lacuna in pâda 4 has probably to be filled up by यः स°.
[15] Read °व्रजं; चंडीं. The bracketted letters are not quite certain.
[16] Read सद्धर्म°; चलेर्लंघयन्.

L. 26. कुले यस्य प्रतापद्रुम: ॥ १७ [॥][17]
आधार: किल तस्य रक्षणविधिविघ्नैयनिर्नाशित-
प्रत्यूहस्य फलावलोकियमुनस्थानस्य मं[त्राण]-

27. य: ।
देवीमंडलखंडिताखिलरिपौयुद्धं विनोदात्मव: ।
श्रीसीमेश्वरदत्तराज्यविभवस्याडंबरं वाहिनी ॥ १८ [॥][18]
राज्ञानेन च भुज्य — ◡ ◡

28. भगा विश्वंभरा विस्तीर-
द्रवद्योतितवारिराशिरशना शीताद्रिविंध्यस्तनीं ।
एता भूषयदस्थिकुंडलमिव श्रुत्याश्रयं ष्टता
विश्रा[णा] ◡

29. गराह्वयं द्विजमहास्थानं सुवर्णोदयं ॥ १९ [॥][19]
आब्रह्मादि ऋषिप्रवर्त्तितमहायज्ञक्रमोत्तंभिते-
र्यूपैर्दत्तकरावलंबनतया पादव्यपेक्षाच्युत: ।

30. धर्मोत्रैव चतुर्युगेपि कलिनानंद: परिस्पंदते
तेनानंदपुरेति यस्य विबुधैर्नामांतरं निर्मितं ॥ २० [॥][20]
आम्नातद्विजवर्गवेदतुमुलैर्बाधिर्यमारापि-

31. त:
शश्वद्धोमहुताशधूमपटलैरांध्यव्यथा लंभित: ।
नानादेवनिकेतनध्वजशिखाघातैश्च खंजीकृतो
यस्मिन्नद्य कलि स्वकालविहितोत्सा-

32. हापि नोत्सर्पति ॥ २१ [॥][21]
सर्पद्विप्रवधूजनस्य विविधालंकाररत्नांशुभि:
स्मेरा: संततगीतमंगलरवैर्वाचालतां प्रापिता: ।
यस्तांतोत्सवलक्ष्मधृण-

33. विभात्कर्षप्रकाशस्थिती
मार्गा एव वदंति यत्र नृपते: सौराज्यसंपद्गुणं ॥ २२ [॥][22]
यस्मिन्नाकराश्रमापद्विजजनस्त्राणं करोत्यध्वरे
रक्षां शांतिकपौष्टिके वितनुते

34. भूपस्य राष्ट्रस्य च ।
मा भूत्तस्य तथापि तीव्रतपसो बाधेति भक्त्या नृपो ।

[17] It looks as if in the first illegible word there were a syllable in excess. Read °पौज्झित°; °मौक्तिकमणे:; भुज्यत् or सृज्यत्; द्योतितम्छायां.

[18] Read °विधिर्वि°; °स्थानं तु; विनोदोत्सव:.

[19] Read भुज्यमानसुभगा; °रशनी; °स्तनी; एषा; तिष्ठति; नकराह्वयं.

[20] Read कलिता°.

[21] Read यत्रान्त°; यारोपित:; शिखाघातैश्च; [illegible]च:; °त्साहोपि.

[22] Read °विभवोत्कर्ष°.

वप्र विंप्रपुराभिरच[ण]क्षते निर्मापयामास सः ॥ २३ [॥][23]
भक्तिम्बप्रगुणेन तोय-
L. 35. निलयाः प्रीणंति लोकं जलैः
कामं क्षेत्रभुवोपि वप्रकलितास्तन्वंति धान्यश्रियं ।
एवं चेतसि संप्रधाय सकलप्रज्ञोपकारेच्छया ।
चक्रे वप्रविभूषितं
36. पुरमिदं चौलुक्यचूडामणिः ॥ २४ [॥][24]
पादाक्रांतरसातलो गिरिरिव श्लाघ्यो महाभोगतः
शृंगारीव तरंगिणीपतिरिव स्फारोदयद्वारभूः ।
उ-
37. त्सर्पत्कपिशीर्षको जय इव क्रव्यादनाथद्विषां
नारीवर्गं रावेष्टकांत[क]चिरः सालोयमालोक्यते ॥ २५ [॥][25]
भोगाभोगमनोहरः पणशतैरुत्तुंग-
38. गतां धारयन्
यातः कुंडलितां च यन्नपुरुषस्याज्ञावशेनागतः ।
रत्नस्वर्णमहानिधिं पुरमिव त्रातुं स शेष स्थितः
प्राकारः सुधया सितोप-
39. लशिराः संलक्ष्यते हृत्वान् ॥ २६ [॥][26]
कामं कामसमृद्धिपूरकरमारामाभिरामाः सदा ।
स्वछंदस्वपततत्परैर्द्विजकुलैरत्यंतवाचालिताः ।
40. उत्सर्पद्गुणशालिवप्रवलयप्रीतैः प्रसन्ना जनैः ।
रत्नांताश्च बहिश्च संप्रति भुवः शोभाद्भुतं बिभ्रतिः ॥ २७ [॥][27]
लक्ष्मीकुलं क्षोणिभुजो दधानः प्रौ-
41. ढोदयाधिष्ठितविग्रहोयं ।
विभ्राजते नागरकाम्यहृष्टि वप्रश्च चौलुक्यनराधिपस्य ॥ २८ [॥][28]
यावत्पृथ्वी पृथुविरचिताशेषभूभृन्निवेशा ।
42. यावत्कीर्त्तिः सगरनृपतेर्विद्यते सागरोयं ।
तावद्वंद्याद्विजवरमहास्थानरक्षानिदान
श्रीचौलुक्यक्षितिपतियशःकीर्त्तनं वप्र एष ॥
43. ॥२९ [॥][29]
एकाहनि[ष्प]न्नमहाप्र — धः श्रीसिद्धराजप्रतिपन्नबंधुः ।
श्रीपालनामा कविचक्रवर्त्ती प्रशस्तिमेतामकरोत्प्रशस्तां ॥ ३० [॥][30]

[23] Read भक्तिप्रागरवंशजद्विज°; °पौष्टिकविं°; वप्रं.
[24] Read संप्रधार्य सकल.
[25] Read इवेष्टकांत[रु]चिरः.
[26] Read फणशतैरुत्तुंगतां; पुरमिदं; शेषः; हत्तवान्.
[27] Read स्वच्छंदःस्वन° or °स्वर°; भ्रतांतश्च बहिश्च; बिभ्रति.
[28] Metre, Indravajrâ. Read °धिष्ठित॰; ॰वृष्टिर्वप्रश्च.
[29] Metre, Mandâkrântâ. Read निदानं; एषः.
[30] Metre, Upajâti. Read महाप्रबन्धः.

L. 44. संवत १२०८ वर्षे चाश्विन शुदि [५] गुरौ लिखितं नागरब्राह्मणपंडितवालणेनं ॥[31]
चौलुक्य[नाम्ना म]धिपेन कारिता प्रतोलिका या-

45. [जुं]न[बा]त्रिकोपनत् ।
पुनर्नवीना सतफला — त — वेगमिर्जाने ◡ — नेन नृपेण कारिता ॥ १ [॥][32]
चैत्रमासे शुभ्रे पक्षे प्रतिपद्गुरुवासरे ।
नंदांष्टनृपे

46. १६८८ वर्षे प्रशस्ति लिखिता पुन: ॥ २ [॥][33]
नागरब्राह्मणजोशीवेणीसुतन विष्णुजीकेन लिखिता प्रशस्ति ॥[34]
शुभं भवतु ॥ छ ॥

TRANSLATION.

Oṁ! Oṁ! Adoration to Śiva!

(*Verse* 1.) I praise that will-power of the lord of the (*three*) worlds, the store-house of the Vedas, on whom the silent seekers after salvation meditate as on the non-dualistic Brahman,—(*that power*) which, playing with new mundane eggs, as with jewelled balls—producing and destroying them at their time—ever amuses itself according to its desire.

(2.) Humbly asked by the gods for a protector against the insults of the sons of Danu, the Creator, though about to perform the twilight-worship, produced forthwith in his pot (*chuluka*) filled with the holy water of Gaṅgâ, that hero named Chulukya who sanctified these three worlds with the floods of his fame. Of a necessity the glory of the cause produces its result.[35]

(3.) From him sprang a race, the sole sporting-ground of many marvels, in which even kings without number daily appear, which, even in its decay, possessed a lustre, great on account of its famed valour, and which ever bestows blessings on the whole world down to common men.

(4.) Illustrious Mûlarâja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and, as (*becomes*) a (*true*) king, by exceedingly light taxes[36] gained the affection of his subjects.

(5.) He made the Fortuna of the kingdom of the Châpotkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brâhmaṇs, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

[31] Read संवत्. The bracketted figure is not certain, and may have been 2 or 3.

[32] Metre, Upajâti of Vaṁśasthâ and Indravaṁśâ. Read °वारित्रकोपगा.

[33] Metre, Anushṭubh. The first foot of the second line is deficient by one syllable. Read प्रशस्तिर्लिखिता.

[34] Read सुतेन; प्रशस्ति:.

[35] Regarding the creation of Chulukya compare also *Vikramâṅkadevacharita*, i, 36, 39ff. The 'cause' is, of course Brahman's pot, from which, owing to its sacredness, only a very famous, holy hero could proceed.

[36] *Karaiḥ prakâmaśiśiraiḥ* means, of course, also 'by exceedingly cool rays.' 'As (*becomes*) a (*true*) king,' *i.e.*, one whose behaviour agrees with the etymological meaning of *râjan*, which the Hindus connect with *rañjayati*, 'he gladdens.'

(*V.* 6.) His son was that front-ornament among kings, called Châmuṇḍarâja. Inhaling even from afar the breeze perfumed with the ichor of his (*Châmuṇḍa's*) excellent elephants, the illustrious Sindhu-king fled together with his own elephants that were cowed by the smell of (*their opponent's*) rut, and vanished in such wise that even all trace of the fame of that prince was lost.

(7.) From him was born a crest-jewel among princes named Vallabharâja, who astonished the circle of the earth by his bold deeds. Densely dark smoke, rising from the empire of the Mâlava king, who quaked on hearing of his marching, indicated the spread of the fire of his anger.

(8.) (*After him*) ruled his brother, called the illustrious king Durlabharâja, who, though his heart was bent on love, was not easily accessible (*durlabha*) to the wives of others.[37] When, filled with anger, he somewhat contracted his arched eyebrows, that forthwith indicated its result, the destruction of the Lâṭa country.

(9.) (*Next*) illustrious king Bhîmadeva, who, though terrible (*bhîma*) to his foes, ever granted enjoyments to his friends, as ruler, carried this load of the earth.[38] What wonder was there that his horses, supremely skilled in accomplishing the five paces (*called* '*dhârâ*'), quickly gained Dhârâ, the capital of the emperor of Mâlava?

(10.) From him sprang a king, called illustrious Karṇa, an ornament of the ear (*karṇa*) of the earth, who gladdened the auditory passages of the universe with (*the tales of*) his brilliant fame. That righteous one, placing the sacred law before (*him as his shield*), smote with the loud twanging of the sinew (*of his bow*) and with flights of arrows not only the crowd of his foes, but also the Kali age.[39]

(11.) From him was born the illustrions king Jayasiṁhadeva-Siddhâdhirâja, who frightened all rulers of the earth by the manner in which he fettered the proud king of Mâlava, who was propitious in the aspect that he showed to those drawn towards him by devotion, who was an incarnation of the development of majesty, who was ever celebrated by the people, freed by him from debt with the help of the philosopher's tincture, as the standard of comparisons.[40]

(14.) . . . . He who, like (*Vishṇu*) disguised as a boar, uplifted the earth at the command of the God of gods,[41] was his majesty King Kumârapâla, the crest-jewel of the reign of Śrî,[42] and on account of his majestic power he was considered by the people as Hari who had descended from heaven.

(15.) This scion of the race of the Chaulukya kings shot one flight of arrows into the heart of the supreme king of men, Arṇorâja, and made (*the goddess*) Chaṇḍî, who was seated on his arm, drunk by satisfying her with the gushing blood,[43] and he charmed her when she was desirous of taking a toy-lotus, with the lotus-head of the Mâlava lord, that was suspended at his gate.

[37] See also *Ueber das Sukṛitasaṁkîrtana*, p. 11.

[38] *Bhâra*, used here as a neuter, is regularly a masculine. Perhaps we ought to write *bhâram imaṁ*.

[39] The poet means to say that Karṇa made only lawful conquests (*dharmya vijaya*), and by his adherence to the sacred law injured wicked Kali.

[40] The poets did not say 'Jayasiṁha is as brave as a lion,' but 'the lion is as brave as Jayasiṁha.' *Bhaktyâkrishṭedyâdi* may possibly also be translated 'to whom Śiva, attracted by his devotion, personally appeared.' Vv. 12 and 13 are too fragmentary to be translated.

[41] *I.e.* probably Śiva.

[42] *I.e.* the best among those kings whose reign was prosperous.

[43] The goddess Chaṇḍî always must be propitiated by blood, especially by human blood. She is said to be seated on the king's arm, because he possesses *chaṇḍapratâpa*, 'fierce prowess.'

(*V.* 16.) He who is the path for a new descent of pure virtuous conduct, who is expert in causing the appearance of numerous works of true piety, and who is the leader of the caravan travelling on the road of righteousness, subjects to himself, methinks, (*not only*) the circle of the earth, (*but*) also the arrangement of time, since he now makes the Kṛita age appear and disregards the suitability of the (*time of*) Kali.

(17.) The tree of his prowess, which bears glittering sprouts in the guise of slender fingers, cut off . . . . ., resplendent flowers in the shape of white umbrellas left behind by the flying king of the North, and as a shining, moist (?) fruit, the severed lotus-head of the ruler of the East, gave wide-spreading shade to his own race.

(18.) The rule of conduct for that (*prince*), for whom Vighneśa (*Gaṇapati*) removed all obstacles, was to protect (*his subjects*); the aim of his councils was the knowledge of omens (*known*) to those who look for results; the battle was the festive amusement of him, whose foes were all destroyed by the multitude of his (*tutelary*) Devîs;[44] his army was (*mere*) show for him to whom glorious Someśvara had given regal splendour.[45]

(19.) This earth, that is blessed in being enjoyed by that king (*Kumârapâla*), that is surrounded by the oceans as by a girdle resplendent with glittering jewels, whose breasts are the Snowy Mountain and the Vindhya, bears a sacred settlement of Brâhmaṇs, rich in men of a noble caste, called Nagara, which resembles an ornamental ivory-ring placed in its ear.[46]

(20.) Even here Dharma, who has suffered a fall with respect to his feet,[47] joyfully moves about during the whole four ages, since he finds a support for his hands in the sacrificial pillars erected for the series of great sacrifices which the sages continuously performed from the beginning of Brahman's (*life*). Hence the gods gave to this (*town*) its second name Ânandapura.

(21.) Even to-day Kali, though putting forth his energy in the period called after him, does not roam there, because the loud noise of the *Vedas* (*recited*) by crowds of untired Brâhmaṇs deafens him, because the smoke of the fires (*blazing up*) with uninterrupted oblations, afflicts him with blindness, because the blows from the tips of the flags (*raised*) on numerous temples of the gods, lame him.

(22.) There even the streets, resplendent with the rays of the jewels in the various ornaments of the Brâhmaṇs' wives taking their walks, and made noisy by the auspicious sounds of uninterrupted songs, proclaim the excellence of the most beneficent reign of the king with respect to the splendour of the great wealth that is indicated by never-ending festivals.

(23.) There the Brâhmaṇs, descended from the Nâgara race, protect the king and the realm and guard them by sacrifices that ward off evil and cause prosperity. Lest, nevertheless, this Brâhmaṇ-town, though thus given up to difficult austerities, should suffer harm, the king, full of devotion, ordered a rampart to be built for its protection.

[44] The *Prabandhas* mention that Kumârapâla used to worship Kaṇṭeśvarî and other Devîs in the month of Âśvina according to the custom of his family; see *Ueber das Leben des Jaina Mönches Hemachandra*, p. 45 f.

[45] Compare the expression in the land-grants, *Umâpativaralabdhaprasâda*, which invariably stands before Kumârapâla's name.

[46] *Srutyâśrayaṁ*, 'placed in its ear,' must probably also be taken with *Nagara* in the sense of 'a home of the *Vedas*.'

[47] Dharma loses in each Yuga one foot, and is one-legged in the Kali age.

(*V.* 24.) "In consequence of the excellence of the rampart the drinking-fountains[48] gladden people there with water, even the cultivated fields, enclosed by the rampart, bring at pleasure rich crops;" thinking thus in his heart the crest jewel of the Chaulukyas adorned this whole town with a rampart, desiring to benefit the Brâhmaṇs.

(25.) This rampart resembles a mountain since its foundations go down to the lower world; (*it resembles*) a lover worthy to be praised on account of his great enjoyments (*ślâghyo mahâ-bhogataḥ*), since it is worthy of praise on account of its great extent (*ślâghyo mahâ-âbhogataḥ*); (*it resembles*) the ocean, since it is a means of (*obtaining*) great prosperity;[49] (*it resembles*) the victory of the foes of the lord of the Râkshasas, since monkeys' heads peep forth from it;[50] (*and it resembles*) a company of women who are pleased with their dear husbands (*ishṭa-kânta-ruchiraḥ*), since it is resplendent with a coping of bricks (*ishṭakâ-anta-ruchiraḥ*).

(26.) This circular rampart, whose stone-head is white with stucco, looks like (*the serpent*) Śesha[51] who is charming through the size of his folds, who raises a hundred hoods on high,[52] who has curled himself up in the shape of a ring, who has come (*from the nether world*) at the command of Yajñapurusha (*Vishṇu*) and stays (*here*) in order to protect this town, a storehouse of jewels, (*viz.*) of men of a noble caste.

(27.) Inside and outside, the grounds here now wear a wonderful beauty, being always lovely, according to (*one's heart's*) desire, with women, beautiful as Lakshmî, who cause desire to increase,[53] being made most noisy by crowds of Brâhmaṇs who are intent on singing their sacred texts, (*and*) being bright with men pleased with the lofty encircling rampart that is endowed with excellent qualities.

(28.) Resplendent is the Chaulukya king and this rampart that carries a house of Lakshmî (*erected*) by the king,[54] that possesses a loftily rising body and profusely grants desired (*boons*) to the Nâgaras.

(29.) As long as the earth keeps all the mountains in their places assigned to them by Pṛithu,[55] as long as the ocean, the glory of king Sagara, endures, so long may this rampart enjoy existence, (*which is*) the primary cause of the safety of the sacred settlement of Brâhmaṇs and a monument of the fame of the illustrious Chaulukya king.

(30.) The emperor of poets, called Śrîpâla, who finished this great composition in one day[56] and had been adopted as a brother by the illustrious Siddharâja, made this excellent eulogy.

Written Saṁvat 1208, on the 5th (?) day of the bright half of the month of Âśvina, a Thursday, by the Nâgara Brâhmaṇ, Paṇḍit Vâlaṇa.

[48] I take *toyanilayâḥ* as a synonym of *prapâḥ*.

[49] The ocean yields many *ratnas*, the rampart enhances the security and the prosperity of the town.

[50] The lord of the Râkshasas is, of course, Râvaṇa, who was conquered by Râma with the help of the monkeys. The monkeys' heads peeping over the rampart of Vaḍnagar are the ornamental projections in its coping, which are conventionally called *kapiśîrsha*.

[51] Śesha, too, is white.

[52] The hoods are the small domes erected at intervals over the towers of the wall.

[53] For brevity I omit the second translation of the first three *pâdas*, merely noting that—referred to the ground outside the town—*ramârâmâḥ* has to be taken with the sense of 'lovely gardens,' *dvija* as 'birds,' and *śâli* as 'rice.'

[54] I take this to mean that a temple of Lakshmî adjoined and partly rested on the wall. The epithets applied to the rampart fit the king likewise. But I intentionally omit the second translation.

[55] Pṛithu, finding the earth thickly covered with mountains, pushed them asunder with his bow.

[56] Compare with this *Prabhâvakacharitra*, xxii, 206, quoted above.

(1.) The causeway leading to the Arjuna-Bârikâ, built by the Chaulukya king, has been rebuilt by the prince....

(2.) In the month of Chaitra, during the bright half, on the first day, a Thursday, in the year (*marked*) by the Nandas, the eight and the kings, 1689, the eulogy was written again.

The eulogy was written by the Nâgara Brâhmaṇ, Joshî Vishṇujîka, son of Veṇî. May it be well.

XXXV.—DEOPARA STONE INSCRIPTION OF VIJAYASENA.

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

The stone, a piece of basalt carefully polished on the upper surface, which bears this inscription,[1] was discovered about twenty-five years ago by Mr. C. T. Metcalfe, amidst a number of large blocks of stone, in a dense jungle near the village of 'Deopara,' in the Râjshâhî District of the Province of Bengal, and it is now in the India Museum at Calcutta.

The inscription contains 32 lines. The slab measures 3′ 2″ by 1′ 9¾″, and the writing covers a space of 2′ 7¾″ broad by 1′ 5½″ high, and is throughout in a state of perfect preservation. The size of the letters is about ⅜″. The characters belong to the northern class of alphabets, and may be described as a Bengâlî variety of the northern alphabet of the eleventh or twelfth century. Among the letters which differ from the ordinary Nâgarî of the period, I may especially point out the initial *i* and *e*, the single consonants *kh*, *j*, *ṭ*, *ṇ*, *t*, *ph*, *bh*, *r* and *l*, and the conjuncts *ksh*, *jñ*, and *hm*. Besides, it may be noted that the letter *r*, which before another consonant is ordinarily denoted by the superscript sign, is written on the line in the conjuncts *rgg*, *rṇṇ*, and *rth*, *e.g.*, in *-vargge*, line 6, *-ákírṇṇa-Karṇṇáṭa-*, line 8, and *-tírtha-* and *pratyarthi-*, line 12; and that the sign of the *avagraha* is employed four times, to indicate the elision of the vowel *a*, *e.g.*, in *dadhe 'vasádam*, line 13. The language of the inscription is Sanskrit, and, with the exception of the introductory *oṁ oṁ namaḥ Śiváya*, the whole is in verse. As regards orthography, the only points calling for remark are, that *b* is throughout denoted by the sign for *v*; that the (dental) *n* is employed instead of *anusvára* in *mánsa*, line 8; and that a final *n* has been left unchanged before an initial *j* in *dhímán jagháne*, line 17.

The inscription has been carefully and beautifully engraved by Śûlapâṇi, styled *ráṇaka* and described as 'the crest-jewel of the guild of Vârendra[2] artists,' a son of Bṛihaspati, grandson of Manadâsa, and great-grandson of Dharma (verse 36); and it was composed by the poet Umâpatidhara (verse 35). In my opinion, there can be no doubt that this is the very poet of whom Jayadeva is speaking in his *Gítagovinda*, i, 4, when he says *vâchaḥ pallavayaty-Umâpatidharaḥ*, 'Umâpatidhara makes the words sprout, *i.e.*, his diction is verbose;' for this short characteristic well fits the poem

[1] The inscription has been published before, with a translation which fairly gives the general sense of the original, by Mr. C. T. Metcalfe, and introductory remarks on the Sena kings of Bengal, by Dr. Râjendralâl Mitra, in the *Journal As. Soc. Beng.*, vol. XXXIV, part I, pp. 128-154. I now re-edit it from an excellent impression taken by Dr. Burgess. [The village of Deopârâ is in the Godâgâri thânâ in the west of the Râmpur parganâ. Godâgâri is on the Ganges, Lat. 24° 28′ N., Long. 88° 23′ E.; and on sheet 120 of the *Indian Atlas*, there is a 'Daopoor' north-north-east of Godâgâri, but no Deopârâ is marked near the place; there is another 'Deopoor,' 12 miles east from Godâgâri in Lat. 24° 27′, Long. 88° 34½′ E.—J. B.]

[2] Vârendrî is identified with that part of Bengal which is now called Râjshâhî (or Râjaśâhî). See, *e.g.*, Lassen's *Indische Alterthumskunde*, vol. III, p. 748.

which we have here before us. Besides, tradition[3] makes both poets live under the king Lakshmaṇasena; and if Umâpatidhara was an older contemporary of Jayadeva, he may well have witnessed the reign of Lakshmaṇasena's grandfather Vijayasena, and in that case nothing is more likely than that he should have composed this eulogy on the earlier members of the Sena family.

The proper object of the inscription is to record (in verses 26—31) that the king Vijayasena built a magnificent temple of the god Śiva, under the name of Pradyumneśvara; and by way of introduction the inscription furnishes the following short account of the king and his ancestors:—

In the lunar race (verse 3) were certain rulers of the south (*dâkshiṇâtya*), Vîrasena and others (verse 4), in whose family, called the Sena family, there was born Sâmantasena, who, after he had been engaged in wars in the south, more especially in Karṇâṭa, towards the end of his days retired to the sacred hermitages on the banks of the Ganges (verses 5-9). His son was Hemantasena (verses 10-13), whose wife, the *mahârâjñî* Yaśodevî (verse 14), bore to him the prince Vijayasena (verse 15). Vijayasena is eulogised as having defeated and imprisoned, besides others, the Kings Nânya and Vîra, and assailed or conquered the kings of Gauḍa, Kâmarûpa and Kaliṅga (verse 20); and it is intimated (verse 22) that his fleet on an expedition of conquest had once been sailing up the Ganges.—Of the warriors or princes here mentioned, Vîrasena clearly is a mythical being, comparable, *e.g.*, to the Arjuna in the genealogy of the Kalachuri rulers of Chedi; and the Sena family really began with Sâmantasena, whose name would show him to have been originally a tributary chief or dependent of some other sovereign. On Nânya see my note on verse 20, below.

Our inscription is not dated, but it may be assigned with confidence to the end of the eleventh century A.D. According to the Tarpan-dighî copper-plate inscription,[4] Vijayasena was succeeded by his son Ballâlasena,[5] and Ballâlasena by his son Lakshmaṇasena. Lakshmaṇasena was the founder of an era, which undoubtedly dates from the beginning of his reign, and which, as I have tried to show elsewhere,[6] commenced in

[3] See the extract from a commentary on *Gîtagovinda*, i, 4, in Lassen's edition, p. 72, '*Lakshmaṇasenasya sâmâjikân varṇayati*;' the first note on Govardhana's *Âryasaptaśatî*, in the *Kâvyamâlâ*; Professor Peterson's edition of Vallabhadeva's *Subhâshitâvalî*, Introduction, p. 38; Merutuṅga's *Prabandhachintâmaṇi*, p. 289; and Professor Aufrecht in *Zeitschrift D. M. G.*, vol. XL, p. 142.

[4] *Journal As. Soc. Beng.*, vol. XLIV, part I, p. 11.

[5] According to Dr. Râjendralâl Mitra, *Notices of Sanskrit MSS.*, vol. I, p. 151, Ballâlasena in the *Dânasâgara* calls himself the son of Vijayasena, and grandson of Hemantasena; and according to the same authority, the *Dânasâgara* was composed in A.D. 1097. These statements I am unable to verify.

[6] See *Indian Antiquary*, vol. XIX, p. 6. My proofs are shortly the following:—

(1) According to Abul-Fazl (*Jour. As. Soc. Beng.*, vol. LVII, part I, p. 2) the difference between a year of the Lakshmaṇasena era and the corresponding Śaka year is 1041 years.

(2) According to Dr. Râjendralâl Mitra's *Notices of Sanskrit MSS.*, vol. VI, p. 13, a MS. of the *Smṛititattvâmṛita* is dated "La-saṁ 505 Śâkê 1546 ||."

(3) Taking the Lakshmaṇasena year to be a southern year and the era to have commenced on the 7th October, A. D. 1119, the following six dates from an inscription and MSS. work out satisfactorily, thus:—

La. saṁ 74 (expired), Vaiśâkha-vadi 12 Gurau = Thursday, 19th May, A. D. 1194.
La. saṁ 317 (expired), Chaitra-sudi 1 Gurau = Thursday, 7th March, A.D. 1437.
La. saṁ 376 (expired), Pausha-vadi 13 Budhe = Wednesday, 13th January, A. D. 1496.
La. saṁ 399 (expired), Vaiśâkha-vadi 4 Chandre = Monday, 18th April, A. D. 1519.
La. saṁ 424 (expired), Pausha-sudi 10 Śukre = Friday, 4th January, A.D. 1544.
La. saṁ 433 (current), Kârttika-vadi 7 Śukre = Friday, 20th November, A. D. 1551.

In his Kaśmîr *Report*, p. 64, Professor Bühler is speaking of a Gayâ inscription of Lakshmaṇasena, dated Vikrama 1173 or A. D. 1116, and this statement is repeated by Professor Peterson in his edition of Vallabhadeva's *Subhâshitâvalî*, Introduction, p. 34. I am not aware of the existence of any Sena inscription dated in the Vikrama era.

A.D. 1119. Vijayasena's reign therefore may reasonably be supposed to have begun about the beginning of the last quarter of the eleventh century; and this would agree with the tradition according to which the composer of our inscription, Umâpatidhara, was (still) living under Lakshmaṇasena, as an older contemporary, as I take it, of the poet Jayadeva.

TEXT.[7]

L. 1. ओं [8][॥×] ओं नमः शिवाय ॥

वक्षोंशुकाहरणसाध्वसनष्टमौलिमाल्यच्छटाहततरत्नालयदीपभासः ।

देव्यास्त्रपामुकुलितं मुखमिन्दुभाभिर्व्वीक्ष्याननानि हसितानि जयन्ति शम्भोः ॥ [9]—[1].

लक्ष्मीवल्लभ-

2. शैलजादयितयोरद्वैतलीलागृहं

प्रद्युम्नेश्वरशव्द(ब्द)लाञ्छनमधिष्ठानं नमस्कुर्म्महे ।

यत्रालिङ्गनभङ्गकातरत[या][10] स्थित्वान्तरे कान्तयो-

र्द्देवीभ्यां कथमप्यभिन्नतनुताशिल्पे ऽन्तरायः कृतः ॥ [11]—[2].

यत्सिंहासनमीश्वर-

3. स्य कनकप्रायं जटामण्डलं

गङ्गाशीकरमञ्जरीपरिकरैर्यच्चामरप्रक्रिया ।

श्वेतोत्फुल्लफणाञ्चलः शिवशिरःसन्दानदामोरग-

श्छत्रं यस्य जयत्यसावचरमो राजा सुधादीधितिः ॥ —[3].

वंशे तस्यामरस्त्रीवि-

4. ततरतकलासाक्षिणो दाक्षिणात्य-

क्षोणीन्द्रैर्व्वीरसेनप्रभृतिभिरभितः कीर्त्तिमद्भिर्व्व(र्ब्ब)भूवे ।

यच्चारित्रानुचिन्तापरिचयशुचयः सूक्तिमाध्वीकधाराः

पाराशर्य्येण विश्वश्रवणपरिसरप्रीणनाय प्रणीताः ॥ [12]—[4].

तस्मिन् से-

5. नान्ववाये प्रतिसुभटशतोत्सादनव्र(ब्र)ह्मवादी

स व्र(ब्र)ह्मक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः ।

उद्गीयन्ते यदीयाः स्खलदुदधिजलोल्लोलशीतेषु सेतोः

कच्छान्तेष्वप्सरोभिर्द्दशरथतनयस्पर्द्धया युद्धगाथा-

6. : ॥ —[5].

यस्मिन् सङ्गरचत्वरे पटुरटत्तूर्य्योपहूतद्विष-

द्वर्गे येन कृपाणकालभुजगः खेलायितः पाणिना ।

द्वैधीभूतविपक्षकुञ्जरघटाविश्लिष्टकुम्भस्थली-

मुक्तास्थूलवराटकापारकरव्या-

[7] From an impression by the Editor.

[8] Expressed by a symbol.

[9] Metre, Vasantatilakâ.

[10] This *akshara* originally was यां, but the sign of *anusvâra* is struck out.

[11] Metre, Śârdûlavikrîḍita; and of the next verse.

[12] Metre, Sragdharâ; and of the next verse.

L. 7. सं तदप्याप्यभूत् ॥ [13]—[6].

गृहाद्गृहमुपागतं व्रजति पत्तनं पत्तना-

द्वनाद्वनमनुद्रुतं भ्रमति पादपं पादपात् ।

गिरेर्ग्गिरिमधिश्रितस्तरति तोयधिस्तोयधे-

र्यदीयमरिसुन्दरीसरकपृष्ठलग्नं यशः ॥ [14]—[7].

दुर्व्वृत्तानामयमरि-

8. कुलाकीर्णकर्णाटलक्ष्मी-

लुण्टाकानां कदनमतनोत्तादृगेकाङ्गवीरः ।

यस्मादद्याप्यविहतवसामान्समेदःसुभिक्षां[15]

हृष्यत्पौरस्त्यजति न दिशं दक्षिणां प्रे[त]भर्त्ता ॥ [16]—[8].

उद्गन्धीन्याज्यधूमैर्म्मृगशिशुरसिताखिन्न-

9. वैखानसस्त्री-

स्तन्यक्षीराणि कीरप्रकरपरिचितव्र(ब्र)ह्मपारायणानि ।

येनासेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्म्मस्करीन्द्रैः

पूर्णोत्सङ्गानि गङ्गापुलिनपरिसरारण्यपुण्याश्रमाणि ॥ [17]—[9].

अचरमपरमात्मज्ञानभो-

10. गादमुष्मान्निजभुजमदमत्तारातिमाराङ्गवीरः ।

अभवदनवसानोद्भिन्ननिर्व्याजतत्तद्गुणनिवहमहिम्नां वेश्म हेमन्तसेनः ॥ [18]—[10].

मूर्द्धन्यर्द्धेन्दुचूडामणिचरणरजः सत्यवाक्कण्ठभित्तौ

शास्त्रं श्रोत्रेरि-

11. केशाः पदभुवि भुजयोः क्रूरमौर्व्वीकिणाङ्कः ।

नेपथ्यं यस्य जज्ञे सततमियदिदं रत्नपुष्पाणि हारा-

स्ताडङ्कं नूपुरञ्च कनकवलयमप्यस्य भृत्याङ्गनानाम् ॥ [19]—[11].

यद्दोर्व्वल्लिविलासलव्ध(ब्ध)गतिभिः शस्त्रैर्व्विदीर्णोरसां

12. वीराणां रण[तो]र्थवैभववशाद्दिव्यं वपुर्व्वि(र्ब्बि)भ्रताम् ।

संसक्तामरकामिनीस्तनतटीकाश्मीरपत्राङ्कितं

वक्षः प्रागिव मुग्धसिद्धमिथुनैः सातङ्कमालोकितम् ॥ [20]—[12].

प्रत्यर्थिव्ययकेलिकर्म्मणि पुरः स्मेरं मुखं वि(बि)भ्रतो-

रे-

13. तस्यैतदसेव कौशलमभूद्दाने द्वयोरद्भुतम् ।

शत्रोः कोपि दधे ऽवसादमपरः सख्युः प्रसादं व्यधा-

देको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ —[13].

महाराज्ञी यस्य स्वपरनिखिलान्तःपुरवधू-

14. शिरोरत्नश्रेणीकिरणसरणिस्मेरचरणा ।

निधिः कान्ते[:][21] साध्वीव्रतविततनित्योज्ज्वलयशा

[13] Metre, Śârdûlavikrîḍita.

[14] Metre, Pṛithvî.

[15] Read °मांस°.

[16] Metre, Mandâkrântâ.

[17] Metre, Sragdharâ.

[18] Metre, Mâlinî.

[19] Metre, Sragdharâ.

[20] Metre, Śârdûlavikrîḍita ; and of the next verse.

[21] This sign of *visarga* was originally omitted, and has been added afterwards.

यशोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥ [22]—[14].
ततस्त्रिजगदीश्वरात्समजनिष्ट देव्यास्ततो-
प्यरातिव(ब)लशातनोज्ज्व-
L. 15. लकुमारकेलिक्रमः ।
चतुर्ज्जलधिमेखलावलयसीमविश्वम्भरा-
श्विशिष्टजयसान्वयो विजयसेनपृथ्वीपतिः ॥ [23]—[15].
गणयतु गणशः को भूपतींस्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा ।
इह जगति विषे-
16. हे स्वस्य वंशस्य पूर्व्वः पुरुष इति सुधांशौ केवलं राजशब्द(ब्द): ॥ [24]—[16].
संख्यातीतकपीन्द्रसैन्यविभुना तस्यारिजेतुस्तुलां
किं रामेण वदाम पाण्डवचमूनाथेन पार्थेन वा ।
हेतोः खड्गलतावतंसितभुजामात्रस्य येनार्ज्जितं
सप्ता-
17. म्भोधितटीपिनद्धवसुधाचक्रैकराज्यं फलम् ॥ [25]—[17].
एकैकेन गुणेन यैः परिणतं तेषां विवेकादृते
कश्चित्क्षिणोत्यपरश्च रक्षति सृजत्यन्यश्च कृत्स्नं जगत् ।
देवोयं तु गुणैः कृतो व(ब)हुतिथैर्द्धीमान्[26] जघान द्विषो
हत्त्वाशपुषश्चकार च
18. रिपूच्छेदेन दिव्याः प्रजाः ॥ —[18].
दृष्ट्वा दिव्यभुवः प्रतिक्षितिभृतामुर्व्वीसुरीकुर्व्वता
वीराहर्णिपिलाञ्छितो ऽसिरमुना प्रागेव पत्नीकृतः ।
नेत्थं चेत् कथमन्यथा[27] वसुमती भोगे विवादोन्मुखी
तत्राकृष्टकृपाणधारिणि गता भ-
19. ङ्गं द्विषां सन्ततिः ॥ —[19].
त्वं नान्यवीरविजयीति गिरः कवीनां श्रुत्वा ऽन्यथामननरूढनिगूढरोषः ।
गौडेन्द्रमद्रवदपाकृत कामरूपभूपं कलिङ्गमपि यस्तरसा जिगाय ॥ [28]—[20].
शूरंमन्य इवासि नान्य किमिह त्वं राघव श्लाघसे
स्प-
20. र्द्धां वर्द्धन मुञ्च वीर विरतो नाद्यापि दर्प्पस्तव ।
इत्यन्योन्यमहर्न्निशप्रणयिभिः कोलाहलैः क्ष्माभुजां
यत्कारागृहयामिकैर्न्नियमितो निद्रापनोदक्रमः ॥ [29]—[21].
पाश्चात्यचक्रजयकेलिषु यस्य यावद्गङ्गाप्रवाहमनुधावति
21. नौविताने ।
भर्गस्य मौलिसरिदम्भसि भस्मपङ्कलग्नोज्झितेव तरिरिन्दुकला चकास्ति ॥ [30]—[22].

[22] Metre, Śikhariṇî.
[23] Metre, Pṛithvî.
[24] Metre, Mâlinî.
[25] Metre, Śârdûlavikrîḍita; and of the two next verses.
[26] Read °मानवान.
[27] Originally कथमंन्यथा, but the sign of *anusvâra* is struck out.
[28] Metre, Vasantatilakâ.
[29] Metre, Śârdûlavikrîḍita.
[30] Metre, Vasantatilakâ.

सुप्ता: कर्प्पासवीजैर्म्मरकतशकलं शाकपत्रैरलावू(बू)-
पुष्पै रूप्याणि रत्नं परिणतिभिदुरै: कुक्षिभिर्दाडिमानाम् ।
कुष्माण्डीवल्लरीणां वि-

L. 22. कसितकुसुमै: काञ्चनं नागरीभि:
श्रिश्यन्ते यत्प्रसादाद्द(ब)हुविभवजुषां योषित: श्रोत्रियाणाम् ॥ [31]—[23].
श्रश्रान्तविश्राणितयज्ञयूपस्तम्भावलीं द्रागवलम्ब(म्ब)मान: ।
यस्यानुभावाद्भुवि सञ्चचार कालक्रमादेकपदोपि धर्म्म: ॥ [32]—[24].
मेरोरा-

23. हृतवैरिसङ्कुलतटादाहूय यज्वामरान्
व्यत्यासं पुरवासिनामकृत य: स्वर्ग्गस्य मर्त्त्यस्य च ।
उत्तुङ्गै: सुरसद्मभिश्च विततैस्तत्रैव शेषीकृतं
चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्व्वपु: ॥ [33]—[25].
ादक्याखामूलकाण्ड गगनतलम-

24. हाम्भोधिमध्यान्तरीयं
भानो: प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नशैलम् ।
आलम्ब(म्ब)स्तम्भमेकं त्रिभुवनभवनस्यैकशेषं गिरीणां
स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासव: सौधमुच्चै: ॥ [34]—[26].
प्रासादेन तवामुनैव हरितामध्वा

25. निरुद्धो मुधा
भानोश्चापि कृतोस्ति दक्षिणदिश: कोणान्तवासी मुनि: ।
अन्यामुच्छ्रपथोयमृच्छतु दिशं विन्ध्योप्यसौ वर्द्धतां
यावच्छक्ति तथापि नास्य पदवीं सौधस्य गाहिष्यते ॥ [35]—[27].
स्रष्टा यदि स्रक्ष्यति भूमिचक्रे सुमेरुमृत्पिण्डविव-
र्त्तनाभि: ।

26. तदा घट: स्यादुपमानमस्मिन् सुवर्ण्णकुम्भस्य तदर्प्पितस्य ॥ [36]—[28].
वि(बि)लेशयविलासिनीमुकुटकोटिरत्नाङ्कुर-
स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुर: ।
चखान पुरवैरिण: स जलमम्म-

27. पौराङ्गना-
स्तनैणमदसौरभोच्चलितचञ्चरीकं सर: ॥ [37]—[29].
उच्चित्राणि दिगम्ब(म्ब)रस्य वसनान्यर्द्धाङ्गनास्वामिनो
रत्नालंकृतिभिर्व्विशेषितवपु:शोभा: शतं सुभ्रुव: ।
पौराण्याश्च पुरी: श्मशानवसतेर्भिक्षाभु-

28. जोप्याश्रयां
लक्ष्मीं स व्यतनोद्दरिद्रभरणे सृष्टो हि सेनान्वय: ॥ [38]—[30].

[31] Metre, Sragdharâ.
[32] Metre, Indravajrâ.
[33] Metre, Śârdûlavikrîḍita.
[34] Metre, Sragdharâ.
[35] Metre, Śârdûlavikrîḍita.
[36] Metre, Upajâti.
[37] Metre, Prithvî.
[38] Metre, Śârdûlavikrîḍita.

चित्रक्षौमेभचर्म्मा हृदयविनिहितस्थूलहारोरगेन्द्रः
श्रीखण्डक्षोदभस्मा करमिलितमहानीलरत्नाक्षमालः ।
वेषस्तेनास्य तेने गरुडमणिलतागोन-
L. 29. सः कान्तमुक्ता-
नेपथ्यग्रन्थिरिच्छासमुचितरचनः कल्पकापालिकस्य ॥ [39]—[31].
वा(श्रा)द्धैः केलिभिरद्वितीयकनकच्छत्त्रं धरित्रीतलं
कुर्व्वाणेन न पर्यशेषि किमपि स्वेनैव तेनेहितम् ।
किन्तस्मै दिशतु प्रसन्नवरदोप्यर्द्धेन्दुमौलिः
30. परं
स्वं सायुज्यमसावपश्चिमदशाशेषे पुनर्द्दास्यति ॥ [40]—[32].
प्रस्तोतुमस्य परितश्चरितं क्षमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा ।
तत्कीर्त्तिपूरसुरसिन्धुविगाहनेन वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥ [41]—[33].
यावद्वास्तोष्पति-
31. पुरधुनी भूर्भुवःस्वः पुनीते
यावच्चान्द्री कलयति कलोत्तंसतां भूतभर्त्तुः ।
यावच्चेतो भ्रमयति सतां श्वेतिमानं त्रिवेदी
तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥ [42]—[34].
निर्विघ्नसेनकुलभूपतिमौक्तिकानामग्रन्थिलग्र-
32. थनपट्टलसूत्रवल्लिः ।
एषा कवेः पदपदार्थविचारशुद्धबु(बु)द्धेरुमापतिधरस्य कृतिः प्रशस्तिः ॥ [43]—[35].
ध[र्म्म][44]प्रणप्ता मनदासनप्ता ब्र(बृ)हस्पतेः सूनुरिमां प्रशस्तिं [।×]
चखान वारेन्द्रकशिल्पिगोष्ठीचूडामणी राणकशूलपाणिः ॥ ॥ [45]—[36].

TRANSLATION.

Oṁ !

Oṁ ! Adoration to Śiva !

(*Verse* 1.) Triumphant are the faces of Śambhu,[46] which smile, when by the rays of the moon they see the shame-contracted countenance of Devî, who, frightened at the withdrawal of her breast-cloth, pulls down the wreath on her head and extinguishes with it the lights of the hymeneal chamber.

(2.) We adore the (*deity*) designated Pradyumneśvara, that home of the playful joining together of the beloved of Lakshmî and the husband of the daughter of the mountain,[47] where the two goddesses, stepping between their lovers for fear lest they

[39] Metre, Sragdharâ.

[40] Metre, Śârdûlavikrîḍita.

[41] Metre, Vasantatilakâ.

[42] Metre, Mandâkrântâ.

[43] Metre, Vasantatilakâ.

[44] This *akshara* originally was र्म्मा, but it seems to have been altered to र्म्म. The (lingual) ण of प्रणप्ता is quite clear in the impression.

[45] Metre, Upajâti.

[46] *I. e.* Śiva, 'the five-faced' (*Pañchânana*).

[47] Pradyumneśvara is here clearly a name of the god usually called Hari-Hara (Vishṇu-Śiva), who represents the union of the two divine personalities in one. See M. Monier-Williams, *Brâhmanism and Hinduism*, page 65.

should no longer be embraced by them, managed to obstruct the complete union of their bodies.

(*V.* 3.) Triumphant is that primeval king, the nectar-rayed moon, whose throne is the golden coil of matted hair of Îśvara; who, sovereign as he is, is fanned by the abundant spray of the water of the Ganges; (*and*) who has the serpent which encircles the head of Śiva, covered with its bright expanded hoods, for his umbrella.

(4.) In the race of that witness of the continuous amorous pastime of the nymphs of heaven, there were born the southern rulers, Vîrasena and the rest, famous on both (*their parents'*) sides; the record of whose deeds has purified the streams of honied verse which the son[48] of Parâśara has made to flow to please the ears of all mankind.

(5.) In that Sena family was born that head-garland of the clans of Brâhmaṇs and Kshatriyas, Sâmantasena, a very magician in exterminating hundreds of opposing champions; whose wars, in rivalry of the son[49] of Daśaratha carried on near the border of the dam[50] which is cooled by the surging waves of the ocean, are celebrated in song by the nymphs of heaven.

(6.) The battle-fields, crowded with adversaries challenged by his shrill-sounding drums, on which he made his hand playfully wield the serpent-like sword, are still covered all over with multitudes of pearls, resembling large cowries, from the cleft frontal globes of the arrays of opponents' elephants, scattered (*by him*).

(7.) His fame, following in the wake of the caravans of the wives of his enemies, proceeded from house to house, wandered from town to town, ran from wood to wood, roamed from tree to tree, ascended mountain after mountain, (*and*) crossed sea after sea.

(8.) This hero, singly,[51] slaughtered the wicked robbers of the wealth of Karṇâṭa, overrun by hostile tribes, to such an extent, that the ruler[52] of goblins, whose citizens are delighted, does not even now leave the southern quarter where the ample store of marrow, flesh and fat is not yet exhausted.

(9.) In his old age he frequented the sacred hermitages in the woods by the sandy banks of the Ganges, full of religious devotees doing battle against the terrors of life,—(*hermitages*) which were fragrant with the smoke of sacrificial butter; where the young deer relished the milk of the breasts of kindly hermits' wives; (*and*) where crowds of parrots knew by rote the texts of the *Vedas.*

(10.) From him, who inspired awe by his unrivalled knowledge of the supreme spirit, was born Hemantasena, a hero who destroyed[53] adversaries proud in the strength of their arms, (*and*) a home of great multitudes of all kinds of spotless qualities which manifested themselves unceasingly.

(11.) On his head he had the dust of the feet of the half-moon-crested (*god*), in his throat true speech, in his ear sacred precepts, at his feet the hairs of enemies, on his arms the marks of the scars made by the hard bow-string. These always were his sole

[48] *I. e.* the poet Vyâsa.

[49] *I. e.* Râma.

[50] *I. e.* the ridge of rocks extending from the south of the Coromandel coast towards the island of Ceylon.

[51] I am not sure that this is the exact meaning of the word *ekâṅga* of the original; but *ekâṅga-vîra* looks as if it were intentionally employed in opposition to *chaturaṅga-bala,* 'an entire or complete army, comprising elephants, chariots, cavalry and infantry.'

[52] *I. e.* Yama, the regent of the southern quarter.

[53] The original has *mârâṅkavîraḥ,* 'a hero whose characteristic it was to destroy' (?).

decoration, while diamond-flowers, pearl-strings, ear-rings, anklets, garlands and golden bracelets were all left to the wives of his servants.

(*V.* 12.) When heroes, with their chests pierced by the spears discharged by the play of his long arms, through the efficacy of battle, resembling a holy bathing-place, became possessed of divine bodies, their breasts, marked with the saffron lines of the breasts of the damsels of heaven who clung to them, were, as before, viewed with terror by the timid Siddha couples.[54]

(13.) He and his sword, showing a bright face in their playful dealings with opponents and suppliants,[55] both possessed a wonderful skill in bestowing their gifts. The one brought affliction to enemies, the other favours to friends; the one gave pearl-strings to allies, the other blows to opponents.

(14.) His royal consort was (*the lady*) named Yaśodevî, whose feet were brightened by a series of rays of the lines of crest-jewels of the wives of princes both friendly and hostile. A store of loveliness, she acquired eternal bright fame by her devotion to her husband, while her beautiful form charmed the three worlds.

(15.) And from that royal lady there was born to that ruler of the three worlds (*a son*), who made illustrious the course of his youthful amusements by destroying hosts of enemies; king Vijayasena, properly so named because he completely conquered the whole earth, encircled by the girdle of the four oceans.

(16.) Who could count the crowds of kings that were either conquered or slain by him, every day engaged in battle? In this whole world, he suffered only the moon to retain his title of king, because the moon was the progenitor of his own family.

(17.) How could we say that Râma, the lord of the countless hosts of the monkey-chief, or Pṛithâ's son, the leader of the Pâṇḍava army, were equal to that conqueror of enemies,—to him who by his mere arm, decorated by the sword-blade, gained for himself the sole sovereignty over the orb of the earth, up to the borders of the seven seas?

(18.) Of (*the gods*) who have attained to perfection each in a single quality, the one without discrimination destroys, another preserves, and the third creates the whole world; but this (*king*), transformed into a divine being by (*his*) manifold excellent qualities, in his wisdom has destroyed the enemies, has preserved those who abide by their duties, and by annihilating the adversaries has created celestial beings.[56]

(19.) He surely had already before made his sword, written on with the blood of heroes, the deed (*to prove*) that he had given places in heaven to opposing princes and in return accepted (*from them*) the earth. Had it not been so, how would the earth, when there arose disputes as to its ownership, have gone to him, presenting his drawn sword, and how would the line of his opponents have met with defeat?

(20.) Hearing the words of the poets "thou hast defeated Nânya and Vîra,"[57] and

[54] *I. e.* because the breasts of the slain heroes, covered with red paint which was transferred to them from the breasts of their divine mistresses, looked as if they were still covered with blood.

[55] In the original, *pratyarthi-vyaya-keli-karmaṇi* has a double meaning. It means both 'in playfully bringing about the destruction of opponents,' and also 'in playfully expending (*wealth, etc.*) on every suppliant.'

[56] Because the heroes slain in battle are transferred to heaven.

[57] The next verse shows that *Nânya* and *Vîra* must be taken here as proper names. *Nânya* we find again (as was first pointed out to me by Dr. Burgess) in *Nânyadeva*, the founder of the Karṇâṭaka dynasty of Nepâl (*Indian Antiquary*, vol. IX, p. 188; vol. XIII, p. 418; Bendall's *Catâlogue*, Introduction, p. xv), who is placed in Śaka 1019=A.D. 1097 (Pischel, *Katalog der Bibl. d. D. M. G.*, vol. II, p. 8), close enough to the time when our inscription was composed to suggest the idea that he may possibly be the very king here spoken of.

mistaking them (*to mean that he had not defeated another hero*), filled with hidden rage, he impetuously assailed the lord of Gauḍa, put down the prince of Kâmarûpa, and defeated the Kaliṅga.

(*V.* 21.) "You seem to consider yourself a hero, Nânya." "Why do you boast of yourself, here, Râghava?". "Give up your rivalry, Vardhana!" "Has your pride not yet come to an end, Vîra?"—Such mutual bickering, which went on day and night among the kings (*imprisoned by him*), lightened to the watchmen of his prison-houses the weary task of keeping off sleep.

(22.) The moon's crescent shines (*on Śiva's head*) as if it were a boat, stuck fast in the mud formed by the ashes in the water of the river on Bharga's[58] crest and abandoned there, when (*the king's*) fleet in its playful conquest of the western regions was sailing up the whole course of the Ganges.

(23.) Through his favour the Brâhmaṇs versed in the *Vedas* enjoy so much wealth that their wives are taught by the wives of the towns-people (*the knowledge of*) pearls with cotton-seed, (*of*) emeralds with grass-leaves, (*of*) silver-pieces with gourd-flowers, (*of*) jewels with the ripened contents of pomegranates, (*and of*) gold with the blooming flowers of *kushmâṇḍî* creepers.[59]

(24.) His doing it was that Virtue, though in the course of time she had become one-legged,[60] was walking about on earth, by nimbly leaning on the [illegible] of posts of the sacrifices which he never was tired of offering.

(25.) Engaged in sacrifices, he called down the immortals from Meru, the slopes of which were crowded with the enemies slain by him, and thus made the inhabitants of heaven and earth to change places; and building lofty temples and digging extensive lakes, he made what there was left of heaven and what remained of the earth[61] to appear the one like the other.

(26.) That ruler of the earth built a high temple of Pradyumneśvara, the ground-part of which takes up the several quarters, while its middle is clad by the great sea of heaven; (*a temple which is*) the midday mountain of the sun who at his rising and setting touches the eastern and western mountains, (*which is*) the one column of support of the house of the three worlds, (*and*) the unique representative of all mountains.

(27.) Since the path of thy horses is obstructed already by this edifice, it is useless, O sun, to keep the sage (*Agastya*) still an inhabitant of a corner of the southern quarter. Let him give up his compact[62] and proceed to other quarters, and let the Vindhya rise as much as it may! It never will cross the path of this temple.

(28.) When the creator shall fashion a jar, using this earth as a wheel and turning on it, like a lump of clay, the Sumeru, then the result will be something to which one *may* compare the golden cupola, placed by the (*king*) on this (*temple*).

[58] *I. e.* Śiva's.

[59] I understand this verse to mean that the wives of the Śrotriyas, suddenly become rich in pearls, emeralds, etc., of which they had no knowledge before, had to be told by the wives of the townspeople, that the things looking like cotton-seeds were pearls, etc.

[60] As she is represented to be in the Kali-age. Compare *Journal Amer. Or. Soc.*, vol. VII, p. 26, verse 10.

[61] Earth and heaven had their size reduced, the one by extensive lakes, and the other by the tops of temples which reached to and filled as it were part of the sky.

[62] *Viz.* the compact by which the Vindhya mountain, which had prostrated itself before Agastya, was to remain in that position, so long as the sage should stay in the south. See *e.g.* S. P. Paṇḍit's note on *Raghuvaṁśa*, vi, 61.

(*V.* 29.) Before (*the temple of*) Pura's enemy[63] he dug a lake, the sheets of water of which are streaked by the flashing clusters of rays of the jewels on the points of the diadems of the serpent damsels of the lower regions, (*and*) to which the bees are attracted by the fragrance of the musk from the breasts of the citizens' wives who bathe in it.

(30.) He provided bright-coloured dresses for the naked;[64] a hundred lovely female (*attendants*), whose bodily charms were heightened by jewel-ornaments, for the husband of only half a wife; towns filled with citizens for him whose abode is the burial-ground; and endless wealth for him who subsisted on alms. For well knows the Sena family how to support the poor.

(31.) Replacing (*the god's*) elephant-hide by variegated silken clothes,[65] putting round his breast a large pearl-string instead of the huge serpent, applying (*to his skin*) sandal-powder instead of ashes, putting in his hands a string of sapphires in place of the beads, providing long emeralds in place of the snakes, and instead of men's bones a decoration formed of lovely pearls, he furnished an attire for him, the arrangement of which will suit the wishes of the wearer of skulls at the destruction of the universe.

(32.) Since he has brought it about by the play of his arm that the surface of the earth holds no other golden umbrella (*besides his*), he has left himself nothing to wish for. What else then could the half-moon-crested god, even when pleased to grant a boon, bestow on him? Yet this (*we pray*),—when the end of his days has come, may he grant to him final union with himself!

(33.) Fully to eulogise his doings would be a task suitable for the offspring of Prachetas or the son of Parâśara.[66] We make this attempt, to purify our speech by bathing it in the divine river of his boundless fame.

(34.) So long as the river[67] of the city of Indra purifies the three worlds; so long as the moon's crescent continues to ornament the lord of evil beings;[68] so long as the triad of the *Vedas* illumines the minds of the good;—so long may his fame, a friend of all three, share in their several occupations!

(35.) This eulogy, a smooth string without knots of the spotless pearls of the princes of the Sena family, is the work of the poet Umâpatidhara, whose understanding is purified by the study of words and their meanings.

(36.) The Rāṇaka Śûlapâṇi, the son of Bṛihaspati, grandson of Manadâsa, (*and*) great-grandson of Dharma, the crest-jewel of the guild of Vârendra artists, has engraved this eulogy.

[63] *I. e.* Śiva.

[64] *Digambara* 'having only the sky or atmosphere for raiment, naked,' is an epithet of Śiva; *Ardhâṅganâsvâmin*=*Ardhanârîśa*, a name of Śiva represented as half male and half female.

[65] Of course, *chitrakshaum-obhacharmaṇâ* and the following words in the original qualify *veshas*; 'an attire in which the elephant's hide was replaced by variegated silken clothes,' etc.

[66] *I. e.* Vâlmîki and Vyâsa.

[67] *I. e.* the Ganges.

[68] *I. e.* Śiva.

XXXVI.—SUNAK GRANT OF THE CHAULUKYA KING KARNA I.

BY E. HULTZSCH, PH. D.

The following inscription is edited from two excellent impressions, kindly forwarded by Mr. H. Cousens. It is engraved on the inner sides of two copperplates,[1] which were found at Sûnak, a village about fifteen miles east-south-east from Pattan, North Gujarât, and about five miles west of Uñjhâ[2] railway station. They are now in the possession of Mr. Nârâyaṇ Bhâratî, a resident of Pattan. When Mr. Cousens copied the plates, they were held together by one ring, which had been cut, but not recently. The second ring, which probably bore the seal, was missing. To judge from the impressions, the preservation of the plates seems to be perfect.

The language of the inscription is Sanskṛit prose. The date of the grant was the day of an eclipse of the moon (*somagrahaṇa*), which took place on Monday, the 15th day of the bright half of Vaiśâkha, in Vikrama-Saṁvat 1148. Mr. Fleet has favoured me with the following calculation of this date:—" The corresponding European date is Monday, 5th May, A.D. 1091. On this date there was an eclipse of the moon, on the full-moon *tithi* of Vaiśâkha of northern Vikrama-Saṁvat 1148 expired, or southern Vikrama-Saṁvat 1147 current. The *tithi* ended at about 50 *ghaṭîs*, 53 *palas*, after mean sunrise (for Bombay); and so the eclipse should be visible in India. There was an eclipse on the same *tithi* in southern Vikrama-Saṁvat 1148 expired, on the 24th April, A.D. 1092. But here the week-day was Saturday. In northern Vikrama-Saṁvat 1148 current there was no eclipse on the given *tithi*."[3]

The donor was the *mahârâjâdhirâja* Karṇadeva, surnamed Trailokyamalla. This is the Chaulukya king Karṇa I., who, according to Dr. Bühler,[4] reigned from Vikrama-Saṁvat 1120 to 1150. The king issued the order, which contains the grant, from Aṇahilapâṭaka, and addressed it to the inhabitants of a division of one hundred and twenty-six villages, the chief place of which was Ânandapura. The grant consisted of a piece of land at Laghu-Ḍâbhî, *i.e.*, Little Ḍâbhî, from the proceeds of which a tank (*vâpî*) at Sûnaka was to be maintained. The land granted in Laghu-Ḍâbhî was bounded on the north-west by the village of Saṇḍera.

Aṇahilapâṭaka is, of course, Aṇhilvâḍ, the capital of the Chaulukyas, and Ânandapura, the modern Vaḍnagar.[5] Sûnaka is identical with the modern village of Sûnak, where the plates were discovered. To Mr. Cousens I am indebted for the following information about the remaining localities, which are mentioned in the grant:—" The names you give are still the names of villages in the vicinity of Sûnak, and they are placed thus:—Ḍâbhî is about one mile south-west of Sûnak, and Saṇḍera, a village considerably larger than either, is about three miles south-west by west of Ḍâbhî

[1] [The accompanying facsimile reproduction of the impressions is of the size of the originals.—J. B.]

[2] This place is mentioned in a later Chaulukya grant; *Ind. Ant.*, vol. VI, p. 210, and vol. XVIII, p. 178. [It is a considerable town, 7½ miles south of Siddhapur, and the head-quarters, and probably the original seat in Gujarât of the Kaḍavâ Kulambis or Kunbis.—Burgess, *Notes of a Visit to Gujarât in 1869*, pages 58—61.]

[3] [It appears from Oppolzer's *Canon der Finsternisse*, that the lunar eclipse of May 1091 occurred at 3*h*. 14*m*. A.M. (Bombay time), on Tuesday, 6th May; but being before sunrise it would be reckoned as belonging to the 5th. The moon was in the meridian 50° west of Bombay, and the eclipse was a partial one of 6·4 digits. That of 24th April 1092 was total and the time of the middle of it was 8*h*. 3*m*. P.M., at Bombay.—J. B.]

[4] *Ind. Ant.*, vol. VI, p. 213.

[5] *Ante*, p. 154 and p. 295.

COPPERPLATE GRANT OF KARNADEVA OF GUJARAT.—PL. I.

H. Cousens, fecit.

Original size.

W. Griggs, Photo-Lith.

H. Cousens, fecit.

Original size.

or Laghu-Ḍâbhî, as it is still sometimes called. To tally with the geography of the place, Saṇḍera should be placed in the south-west; but it may be that the land granted was an outlying piece considerably to the south of Laghu-Ḍâbhî and thus lying, in respect to Saṇḍera, in a south-easterly direction. The tank alluded to is, no doubt, the large tank on the north-west corner of the village of Sûnak. It is now ruined, but during the greater part of the year holds a supply of water. The banks around the south, west, and north sides now consist of mounds of old brickwork, the bricks themselves being of the very large old type. I have no doubt the tank was surrounded with stone steps at one time, but, like the great Sahasraliṅga talâo at Pattan, the stone lining has been carried off for other purposes, leaving nought but the under brickwork."

The inscription ends with the names of the writer and of the *dûtaka*, and with the signature of the king. The writer, Kekkaka, was the son of the Kâyastha Vaṭeśvara, who seems to be identical with Vaṭeśvara, the son of the Kâyastha Kâñchana, the writer of a grant of Bhîma I., dated Vikrama-Saṁvat 1086.[6]

It may be noted in passing that a grant of Bhîmadeva, which was lately published by Mr. Fleet,[7] seems to belong to Bhîma I., and not to Bhîma II., as it was written by the same Vaṭeśvara, the son of the Kâyastha Kâñchana, and as the *dûtaka* of both grants was the *mahâsândhivigrahika* Śrî-Chaṇḍaśarman. Consequently, the date of Mr. Fleet's inscription, Saṁvat 93, cannot refer to the Siṁha era, but is probably, as Dr. Bühler took it to be,[8] an abbreviation for Vikrama-Saṁvat 1093.

As in the grants of the later Chaulukya king Bhîma II.,[9] the second syllable of the particle *iti*, which marks the end of this grant, is written in current-hand with a flourish attached. The king's signature also shews current-hand characters, which are different from, and larger than, the letters in the body of the inscription, and is clearly intended for a facsimile copy of the actual sign-manual of Karṇadeva.

TEXT.

PLATE I.

1. ओं विक्रमसम्वत् ११४८ वैशाख शुदि १५ सोमे । अद्येह श्रीमदण-
2. हिलपाटके समस्तराजावलीविराजितमहाराजाधिराजश्रीम-
3. त्त्रैलोक्यमल्ल[:][10] श्रीकर्णदेवः स्वभुज्यमानश्रीमदानंदपुरप्रतिबद्ध-
4. द्विंशत्यधिकग्रामशतांतःपातिनः समस्तराजपुरुषान् ब्राह्म-
5. णोत्तरांस्तन्निवासिजनपदांश्च बोधयत्यस्तु वः संविदितं यथा ।
6. अद्य सोमग्रहणपर्वणि चराचरगुरुं भगवंतं भवानीपतिम-
7. भ्यर्च्य संसारासारतां विचिंत्य ऐहिकमामुष्मिकं च फलमंगीकृ-
8. त्य पित्रोरात्मनश्च पुण्ययशोभिवृद्धये सूनकग्रामे रत्नोवि-
9. काठकुरमहादेवेन कारितवाप्यै लघुडाभीग्रामे कुटुं० ज-
10. सपाल । लाला । वकुलस्वामिनां सत्कनामोपलक्षितभूमि[:×] पा-
11. इलां १२ वहंति[11] हल ४ इति हलचतुष्टयभूमी शासनेनोद-
12. कपूर्वमस्माभिः प्रदत्ता । अस्याश्च भूमेः पूर्वस्यां

PLATE II.

13. दिशि भट्टारिकाक्षेत्रं । तथा ब्राह्मणवद्र । नेहा । ला-
14. लाक्षेत्रं च । दक्षिणस्यां मूहिणरामक्षेत्रं । पश्चिमायां संडेरया-

[6] *Ind. Ant.*, vol. VI, p. 194.
[7] *Ibid.*, vol. XVIII, p. 108.
[8] *Ibid.*, vol. VI, p. 185 and p. 213.
[9] See the facsimile, *Ind. Ant.*, vol. XI, p. 73, and the drawing, vol. VI, p. 195, note.
[10] Read °त्रैलोक्यमल्लः.
[11] Read वहन्ती.

15. मसीमा । उत्तरस्यामेव संडेरग्रामसीमा ॥ इति चतुराघाटो-
16. पलक्षितां भूमिमेनामवगम्य तन्निवासिजनपदैर्यथादी-
17. यमानभागभोगकरहिरण्यादि सर्वमाज्ञाश्रवणविधेयै-
18. र्भूत्वा ऽस्यै वाप्यै संसुपनेतव्यं सामान्यं चैतत्पुण्यफलं मत्वा
19. परिपंथना केनापि न कार्या । उक्तं च भगवता व्यासेन । षष्टि-
20. वर्षसहस्राणि[12] स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता[13] चानुमंता च
21. तान्येव नरकं[14] वसेत् ॥ लिखितमिदं शासनं कायस्थवटेश्व-
22. रसुत आक्षपटलिककेक्ककेन । दूतको ऽत्र महासांधिवि-
23. ग्रहिकश्रीचाहिल इति [॥*] श्रीकर्णदेवस्य ॥

TRANSLATION.

Oṁ. Vikrama-Saṁvat 1148, Vaiśâkha Śudi 15, on Monday. To-day, here, in the prosperous Aṇahilapâṭaka, the illustrious Trailokyamalla, (*alias*) the illustrious Karṇadeva, the *mahârâjâdhirâja*, who is adorned with a continuous line of kings (*his ancestors*), informs all royal officers connected with the one hundred and twenty-six villages belonging to (*the division of*) the prosperous Ânandapura which is in his (*the king's*) possession, and the Brâhmaṇas and other people who inhabit this (*division*) :—

" Be it known to you that, to-day, at the festival of an eclipse of the moon, having worshipped the lord of the world, the blessed husband of Bhavânî (*i.e.*, Śiva), having considered the vanity of the world, and believing in the rewards (*of charity*) in this world and in the next, we gave, in order to increase the merit and fame of our parents and of ourselves, by an edict, with a libation of water, to the tank which the Rasovika (?) Ṭhakkura Mahâdeva caused to be constructed in the village of Sûnaka,—*hala* 4, *i.e.*, (*in words*) four ploughs of land, carrying (*i.e.*, requiring as seed corn) 12 *pâilâṁ* (*or* 48 *sers*),[15] belonging to the householders (*kuṭumbin*) Jasapâla (*i.e.*, Yaśaḥpâla), Lâlâ, and Bakulasvâmin, and designated by (*their*) names, in the village of Laghu-Ḍâbhî. On the east of this land is the field of Bhaṭṭârikâ, and the fields of the Brâhmaṇas Rudra, Nehâ, and Lâlâ; on the south, the field of Mahisharâma; on the west, the boundary of the village of Saṇḍera; on the north, likewise, the boundary of the village of Saṇḍera. Knowing this land, thus defined by its four boundaries, (*and*) being obedient to (*this*) order on hearing (*it*), the people inhabiting this (*land*) shall deliver for that tank, as they are being levied at present, all shares, enjoyments, taxes, gold, &c. And, remembering that the reward of this meritorious gift is common (*to all*), nobody shall cause obstruction (*to its owner*). And the holy Vyâsa has said:—'He who gives land remains in heaven for sixty thousand years; both he who takes (*it*) away and he who assents (*to its being taken away*) shall stay as long in hell.' This edict (*śâsana*) is written by the keeper of records (*âkshapaṭalika*) Kekkaka, the son of the Kâyastha Vaṭeśvara. The messenger (*dûtaka*) for this (*grant*) is the great minister of peace and war (*mahâsâṁdhivigrahika*) Śrî-Châhila."

(*The signature*) of the illustrious Karṇadeva.

[12] Read षष्टिं वर्षसहस्राणि.

[13] Read either आच्छेत्ता or आच्छेत्ता.

[14] Read नरके.

[15] I owe this explanation of the words पाइलां १२ वईलि to Dr. Bühler, who remarks on them :—" The translation is merely tentative. *Pâilâṁ* seems to be the Gujarâtî plural of *pâiluṁ*, which latter I take to be identical with the modern *pâyalî*, 'a measure of four sers' (or 4·8 pounds)." See Shâpurjî Edaljî's *Gujarâtî and English Dictionary*, 2nd edition, *s. v.* पायली.

XXXVII.—PRASASTI OF THE TEMPLE OF VADIPURA-PARSVANATHA AT PATTANA.

BY G. BÜHLER, PH. D., LL.D., C.I.E.

The subjoined edition of the *Praśasti*[1] of the temple of Pârśvanâtha of Vâḍîpura at Aṇhilvâḍ-Pattana has been prepared according to an excellent paper-impression taken by Mr. H. Cousens and made over to me by the editor.

The inscription is incised on a stone-slab measuring about 28 inches by 16½, and contains 52 lines of ordinary Jaina Nâgarî letters. At the top there are rude representations of two lotuses in the left and right-hand corners, and in the middle a figure, somewhat like a *Nandâvarta*, in the centre of which stands the syllable *hra*. The execution is good, and the preservation almost perfect. The language is incorrect Sanskṛit mixed with Gujarâtî, and a few Persian and Arabic words. Prâkṛiticisms and Gujarâticisms are:—l. 2—*likhana* for *lekhana*, *arhaṁ* for *arhantam*, l. 16—*bhaṁḍârî* for *bhâṇḍâgârika*, l. 33—*milana*, l. 45—*bahini* for *bhaginî*, *bâî*, 'lady,' l. 47—*paushadhaśâlâ*, as well as a good many Gujârâtî names like l. 15—*Uśavâla*, l. 40—*Osavâla*, ibidem *Sûhavade* for *Subhagadevî* and so forth. Persian and Arabic words are ll. 3, 26, 33, 39—*pâlisâhi*, i.e. *Pâdishâh*, ll. 14, 37—*pîra*, 'a Muhammadan saint,' l. 35—*phuramâṇa*, 'firmân,' l. 48,—*allâî*, 'the Ilâhî era'. The case terminations are mostly omitted, and the rules of euphony are frequently disregarded even in compound words. Of some interest, too, is the inflected form *saṁvati* from *saṁvat*, which occurs twice, l. 4 and l. 36. The whole inscription is in prose, with the exception of the *Maṅgala*.

The latter consists of a slightly corrupt Aryâ verse, which invokes a blessing on the pious founder of the temple:—

"Hail! May the glorious Jina Pârśva of Vâḍîpura, who resides in Pattana, ever grant wealth, prosperity and eternal happiness to him who built the temple of the community (*saṁgha*)."

The next lines, 2-4, give a summary of the contents of the inscription and a date which probably refers to the beginning of the building operations:—

"In the temple of glorious Pârśvanâtha of Vâḍîpura, is written the eulogy (*of the founder*), preceded by an account of the succession of the venerable pontiffs of the famous Bṛihat Kharatara-(*gachchha*,) after bowing to the Arhat. In the reign of the Pâdishâh, the illustrious Akabbara, in the year 1651 after the time of the illustrious king Vikrama, on the ninth (*lunar day*) of the bright half of Mârgaśîrsha, on the civil day (*called*) Monday (*i. e.*, according to Dr. Schram, on November 16, 1594), under the constellation *Pûrvabhadra* during a lucky planetary hour (*took place*) the first beginning."

The *Paṭṭâvalî*, ll. 4-40, enumerates the following spiritual chiefs of the Kharatara school:—

1. Uddyotanasûri (Klatt,[2] No. 38), who, descending in an unbroken line from the ruler of the faith, the glorious lord Mahâvîra, made *vihâras* resplendent.

2. Vardhamânasûri (Klatt, No. 39), who consecrated the temple (*vasati*) built on Mount Arbuda (Abû) by the *daṇḍanâyaka* Vimala, and worshipped the *sûrimantra* that had been corrected by the glorious lord Sîmandhara.

[1] Regarding the temple and inscription [illegible] Burgess's *Notes of a Visit to Gujarât* in 1869, pp. 105, 115 ff.

[2] *Indian Antiquary*, vol. XI, p. 248 ff. A complete edition of Kshamâkalyâṇa's *Kharatara-Paṭṭâvalî* will appear in the forthcoming volume of Professor Weber's *Catalog der Sanskrit und Prâkṛit-Handschriften*, p. 1030 ff. I have had the privilege of seeing the sheets.

3. Jineśvarasûri I (Klatt, No. 40), who in (*Vikrama Saṁvat*) 1080 obtained the title *Kharatara* after overthrowing the *Chaityavâsins* in the Darbâr of Durlabharâja, king of Aṇhilvâḍ.[3]

4. Jinachandrasûri I (Klatt, No. 41).

5. Abhayadevasûri (Klatt, No. 42), who, in consequence of a revelation from the guardian deity of the faith, made known the image of Pârśvanâtha of Stambhanâ (Thâsrâ ?) and thereby was freed from his loathsome leprosy, who obtained fame by composing the *Navâṅgî* and other works.

6. Jinavallabhasûri (Klatt, No. 43), who awakened 10,000 Śrâvakas of the Vâgaḍa country (*i. e.*, either eastern Kâchch or Duṅgarpur) by sending a letter consisting of ten *kulakas*, and exalted the Jaina faith by composing excellently written good poems and various *Śâstras*, such as the *Piṇḍaviśuddhi*.[4]

7. Jinadattasûri (Klatt, No. 44), who by his power subdued the company of the 64 *Yoginîs*,[5] 52 *Vîras*, (and ?) *Pîras* of Sindh, who obtained the rank of *Yugapradhâna* by reading the golden letters written by Ambaḍa's hand, and by magic walked across the five rivers of the Panjâb.[6]

8. Jinachandrasûri II (Klatt, No. 45), who awakened the illustrious Mahatîyâṇa, chief (*pradhâna*) of the Usavâlas (Osvâls) and other clans in Śrîmâla (Bhinmâl), and had the *naramaṇi* in his forehead.

9. Jinapatti (thus all the inscriptions, but Jinapatisûri, Klatt, No. 46), who accomplished the *vidhipaksha* through the *shaṭtriṁśadvâda* in the shape of the *Prabodhodaya* and other works which were examined by *Bhaṇḍârî* Nemichandra (??).

10. Jineśvarasûri II (Klatt, No. 47), who consecrated the *Śântivîravidhichaitya* in Lâṭhaula-Vîjâpura.

11. Jinaprabodhasûri (Klatt, No. 48).

12. Jinachandrasûri III (Klatt, No. 49), who was adorned with the title *Râjagachchha*, because he converted four kings.

13. Jinakuśalasûri (Klatt, No. 50), who consecrated the *Kharatara* temple *vasati*, the ornament of famous Śatruṁjaya.

14. Jinapadmasûri (Klatt, No. 51).

15. Jinalabdhisûri (Klatt, No. 52).

16. Jinachandrasûri IV (Klatt, No. 53).

17. Jinodayasûri (Klatt, No. 54), who granted happiness, *viz.*, the dignity of *saṁghapati* and so forth, by throwing his dress (*over people*) at the *devâṅganâvasara*(?).

18. Jinarâjasûri (Klatt, No. 55).

19. Jinabhadrasûri (Klatt, No. 56), who founded excellent libraries in various sacred places.[7]

20. Jinachandrasûri V (Klatt, No. 57).

21. Jinasamudrasûri (Klatt, No. 58), who by magic subdued five Yakshas.

[3] See also Dr. Bhâṇḍârkar's Report of 1882-83, p. 46, where the story is told more fully according to Sumatigaṇin's *Lives of the Yugapradhânas*.

[4] See also Bhâṇḍârkar, *loc. cit.*, p. 47, where the list of Jinavallabha's works is given.

[5] Regarding the 64 Joginîs, see Cunningham's *Archæol. Sur. Rep.*, vol. IX, p. 63 ff.

[6] None of these marvellous feats are mentioned by his pupil Sumatigaṇin, who speaks only of an exorcism; Bhâṇḍârkar, *loc. cit.* In explanation of the last, the *Paṭṭâvalî says*: *Jalabhramaṇe śrî kambalâstaraṇâdiprakâreṇa pañchanadîsâdhakâḥ*.

[7] One of these libraries is, according to the present tradition, the Bṛihat-Jñânakosha at Jesalmîr, which is kept in the temple of Pârśvanâtha consecrated by Jinabhadra.

22. Jinahaṁsasûri (Klatt, No. 59), whom the illustrious *pâdishâh* Sikandar (*i.e.*, Sikandar bin Bahlol who ruled A. D. 1489 – 1510), being astonished at his austerities and meditation, honoured by releasing 500 prisoners.

23. Jinamâṇikyasûri (Klatt, No. 60), who by magic crossed the five rivers of the Panjâb, and prevented (or warded off) a violent attack of the Yavanas (Muhammadans) through the power of his exceeding meditation.

24. Jinachandrasûri VI (Klatt, No. 61), the ruling spiritual head, who conquered many opponents in disputations. He was called by the lord Jalâluddîn, the glorious Pâdishâh Akabbara, who was desirous of seeing him, having heard of his immeasurable greatness that unfolded itself in consequence of his stay at Stambhatîrtha (or Cambay) during the rains of (Vikrama) Saṁvat 1648. He met the emperor, pleased him by the multitude of his virtues, and obtained one edict (*phuramâṇa*) forbidding the slaughter of animals during eight days in *Âshâḍha*, and a second protecting the fish in the Gulf of Cambay (*Stambhatîrthasamudra*), as well as the title "the most virtuous, glorious pontiff of the age" (*sattamaśrîyugapradhâna*). Further, at the command of the emperor, he crossed by magic the five rivers of the Panjâb on the twelfth lunar day of the bright half of Mâgha, (Vikrama) Saṁvat 1652, and made five *Pîras* appear, by which feats he obtained the distinction of *paramavara*, and so forth, and exalted the *Saṁgha*. He was attended by *Âchârya* Jinasiṁha,[8] on whom he had conferred the dignity of *âchârya* in the presence of the emperor Akbar. It was by his advice that the temple of Vâḍîpura-Pârśvanâtha was built.

This list of names fully agrees with the much later one, from which Dr. Klatt made his extracts, and it shows that Dharmasâgara's violent diatribe against the *Kharatara Paṭṭâvalî* in his *Kupakshakauśikâditya*[9] contains some gross misstatements or mistakes. First, Dharmasâgara says that he wrote in Vikrama Saṁvat 1629, and that the head of the Kharataras was in his time Jinahaṁsa. That is utterly irreconcileable with the statements of our inscription which asserts that his second successor Jinachandra VI was Yugapradhâna in Vikrama Saṁvat 1648 and 1652, and that Jinahaṁsa himself was honoured by Sultân Sikandar, who ruled until A.D. 1517 or Vikrama Saṁvat 1573. This latter assertion, on the other hand, agrees with the dates of Dr. Klatt's *Paṭṭâvalî*, where it is said that Jinahaṁsa died in Vikrama Saṁvat 1582. Secondly, Dharmasâgara erroneously omits in his *Kharatara-Paṭṭâvalî* the name of Jinasamudra between Jinachandra V and Jinahaṁsa. Thirdly, he puts Jinavardhana in Jinabhadra's place, though an incidental remark of his regarding a *Kharatara-Paṭṭâvalî*, incised in Vikrama Saṁvat 1505 in the temple at Jesalmîr, shows that he was aware of Jinabhadra's position. Dr. Klatt's *Paṭṭâvalî* states that Jinavardhana indeed was first made Yugapradhâna, but deposed for misbehaviour, and that Jinabhadra was put into his place. Since Dharmasâgara, as would appear, intentionally omits the latter and names the sinner, it looks as if he had wished to taunt his opponents with this misfortune. I may add that the date of the Jesalmîr *Paṭṭâvalî*, given by Dharmasâgara, is wrong. According to the notes which I took at Jesalmîr in 1873, Jinabhadra is named, on the large slab in the temple of Pârśvanâtha, as *paṭṭadhârin* in Vikrama Saṁvat 1473. This date differs also by two years from that in Dr. Klatt's extracts, according to which Jinabhadra was installed as spiritual head of the Kharataras in Vikrama Saṁvat 1475.

[8] This is no doubt his successor, No. 62 of Klatt's list.

[9] See Dr. Bhâṇḍârkar's *Report of 1883-84*, p. 148 ff.

These facts, I think, show that Dharmasâgara's statements regarding other schools can only be used with great caution.

The events from the lives of the various Yugapradhânas reported in the inscription are for the greater part well-known, and those which are new, are mostly not particularly interesting. The account of the last Jinachandra's relation to the emperor Akbar, forms, however, an exception. The later *Paṭṭâvalî*, from which Dr. Klatt made his extracts, boldly asserts that this worthy converted the emperor Akbar to Jainism. The statements of our inscription are much more moderate and much more credible. They show, too, how the later fable arose. The Muhammadan historians admit,[10] regarding Akbar, that "*Samanis and Brahmanas managed to get frequent private interviews with His Majesty,*" and that "*they brought proofs, based on reason and testimony, for the truth of their own and the fallacies of other religions, and inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident which require consideration, that no man, by expressing his doubts, could now raise a doubt in his Majesty.*" As the term "*Samanis*" means ascetics, and includes the Jaina monks, there is no reason for doubting the assertion that Jinachandra, the head of the great Kharatara community, was granted admission to Akbar's religious discussions. Nor is it incredible that the emperor granted him the two *firmâns* and the title mentioned in the inscription. More doubtful is the statement that Jinachandra pretended to perform miracles before Akbar, and that his pupil received the dignity of Âchârya in the emperor's presence. With respect to the first point it must however be borne in mind that the Jaina Sûris, even in the present day, claim to possess supernatural powers, and that, according to all accounts, they formerly often tried to impose on credulous kings by what can only be called jugglery. It seems to me, therefore, not absolutely impossible that Jinachandra may have attempted some trick in order to gain Akbar's confidence. In favour of the second point a note in Dr. Klatt's *Paṭṭâvalî* may be brought forward, according to which Jinasiṁha received the *âchâryapada* in the winter of Vikrama Saṁvat 1649 at Lahore, which, according to the Muhammadan writers, at the time was the imperial residence. Nevertheless it is difficult to believe that Akbar should have gone to the Jaina temple where the ceremony must have taken place. The difficulty would disappear if we might take *śrîpâtisâhisamakshaṁ* to mean that Jinasiṁha accompanied his teacher into the imperial presence and was introduced as one worthy of the *âchâryapada*.

The remainder of the inscription, lines 40-52, contain the *Praśasti*. The pedigree of the founder of the temple, who belonged to the Osvâl clan and the line of Mantrin Bhîma, is given as follows :—

Mantrin Châṁpâ married to Sûhavade.
|
Mantrin Mahipati married to Amarî.
|
Mantrin Vastupâla married to Siriyâde.
|
Mantrin Tejapâla married to Mânû.
|
Sâha Amaradatta[11] (the ornament of the Kukeśa-race) married to Ratanâde.
|
Ratnakuṁyarajî married to Sobhâgade.

[10] Elliot's *History of India*, vol. V, p. 528.

[11] He seems to have been an adopted son.

Moreover, a sister, probably of Ratnakumyarajî, named *Bâî* Vâchhî, and a daughter, *Bâî* Jîvaṇî, are mentioned as co-founders of the temple. The image of the temple was consecrated in (Vikrama) Saṁvat 1652, in the *Allâî, i. e.*, Ilâhî year 41, on the twelfth lunar day of the dark half of Vaiśâkha, a Monday, under the constellation Revatî. The Ilâhî year 41 began on the 10—11th March of 1596.[12] The Vikrama year must be, as the preceding date (l. 36) Saṁvat 1652, Mâgha sudi 12, shews—the southern one, which began on Kârttika sudi 1 in A.D. 1595. The date corresponds according to Dr. Schram's calculation with Thursday, May 13, A. D. 1596.

TEXT.

L. 1. ॥ ओं ॥ स्वस्ति श्रीवाडीपुरपार्श्वजिनसंघचैत्यकाराय ।
लक्ष्मीमुदयं श्रेयः । प-

2. तनसंस्थः करोतु सदा ॥ १ [॥][13]
श्रीवाडीपुरपार्श्वनाथचैत्ये । श्रीबृहत् खरतरगुरुपट्टावली-

3. लिखनपूर्वं प्रशस्तिर्लिख्यते । अर्हं नत्वा । पातिसाहिश्रीअकब्बरराज्ये । श्रीविक्रमनृपसम-[14]

4. यात्संवति १६५१ मार्गशीर्षसितनवमीदिने सोमवारे । पूर्वभद्रपदनक्षत्रे । शुभवेला-[15]

5. यां आदिप्रारंभः । शासनाधीशश्रीमहावीरस्वामिपट्टाविच्छिन्नपरंपरया उद्यत् विहाराद्यो-[16]

6. तिश्रीउद्योतनसूरि । तत्पट्टप्रभाकरप्रवरविमलदंडनायककारितार्बुदाचलवसतिप्रतिष्ठापक ।[17]

7. श्रीसीमंधरस्वामिशोधितसूरिमंत्राराधकश्रीवर्धमानसूरि । तत्पट्ट० । अणहिल्लपत्तनाधी ।[18]

8. शदुर्लभराजसंसच्चैत्यवासिपक्षविपेपाशीत्यधिकदशशतसंवत्सरप्राप्तखरतरबि-

9. रुदश्रीजिनेश्वरसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । शासनादेव्युपदेशप्रकटित-

10. दुष्टकुष्टप्रमाथहेतुस्तंभनपार्श्वनाथ । नवांगीवृत्त्याद्यनेकशास्त्रकरणप्रामप्रतिष्ठश्री-[19]

11. अभयदेवसूरि । पत्पट्ट० । लेखरूपदशकुलकप्रेषणप्रतिबोधितवागडदेशीयदशसह-

12. स्रश्रावक । सुविहितहितकवितक्रियाकरणपिंडविशुद्ध्यादिप्रकरणप्ररूपणजिनशासन-[20]

13. प्रभावकश्रीजिनवल्लभसूरि । तत्पट्ट० । स्वशक्तिवशीकृतचतुःषष्टियोगिनीचक्रद्विपंचा-

14. शद्वीरसिंधुदेशीयपीर । अंबडश्रावककरलिखितस्वर्णाक्षरवाचनाविर्भूतयुगप्रधा-

15. नपदवीसमलंकृतपंचनदीसाधकश्रीजिनदत्तसूरि । तत्पट्ट० । श्रीमालउशवालादिप्रधान-

16. श्रीमहतीयाणप्रतिबोधक । नरमणिमंडितभालस्थलश्रीजिनचंद्रसूरि । तत्पट्ट० । भंडारीने-

17. मिचंद्रपरीक्षितप्रबोधोदयादिग्रंथरूपषट्त्रिंशद्वादसाधितविधिपक्षश्रीजिनपत्तिसूरि[21]

18. तत्पट्ट० । लाठउलवीजापुरप्रतिष्ठितशांतिवीरविधिचैत्यश्रीजिनेश्वरसूरि । तत्पट्ट-

19. ० । श्रीजिनप्रबोधसूरि । तत्पट्ट० । राजचतुष्टयप्रतिबोधीवृद्धराजगच्छसंज्ञाशोभित ।

20. श्रीजिनचंद्रसूरि । तत्पट्ट० । श्रीशत्रुंजयमंडनखरतरवसतिप्रतिष्ठापकविख्याता-

21. तिशयलक्षश्रीजिनकुशलसूरि । तत्पट्ट० श्रीजिनपद्मसूरि । तत्पट्ट० । श्रीजिनलब्धिसू-

22. रि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । देवांगनावसरवासप्रक्षेपोदितसंघपतिपदा-[22]

[12] Elliot's *History of India*, vol. V, page 247, note.

[13] Metre Âryâ, with a metrical fault in the first line, which may be corrected by writing °पार्श्वजिनः.

[14] Read लेखन°; अर्हंतं.

[15] Read शुभ°.

[16] Read उद्यविहारीद्योति—उद्द्योतन°.

[17] Dele stop at the end of the line.

[18] Dele stop at the end of the line. तत्पट्ट° stands for तत्पट्टप्रभाकर, as may be seen from l. 6.

[19] Read शासनदेवी°; कुष्ठ°.

[20] Read कविता.

[21] Read षट्त्रिंशद्वाद°.

[22] Read °वासः प्रक्षेपो°.

L. 23. युर्दयश्रीजिनोदयसूति । तत्पट्ट० । श्रीजिनराजसूरि । तत्पट्ट० । स्थानस्थानस्थापित-[23]
24. सारज्ञानभांडागारश्रीजिनभद्रसूरि । तत्पट्ट० । श्रीजिनचंद्रसूरि । तत्पट्ट० । पंच-
25. यचसाधकविशिष्टक्रियश्रीजिनसमुद्रसूरि । तत्पट्ट० । तपोध्यानविधानचमत्कृ-
26. तश्रीसिकंदरपातिसाहिपंचशतबंदिमोचनसम्मानितश्रीजिनहंससूरि । तत्पट्ट०
27. पंचनदीसाधकाधिकध्यानबलशकलीकृतयवनोपद्रवातिशयविराजमानश्री-
28. जिनमाणिक्यसूरि । तत्पट्टालंकारसारदुर्व्वारवादिविजयलक्ष्मीशरणपूर्वक्रि-
29. यासमुद्धरणस्थानस्थानप्राप्तजयप्रतिदिनवर्द्धमानोदयसदयसन्नयत्रिभुवन-
30. जनवशीकरणप्रवणप्रणवध्यानोपशोभितपवित्रसूरिमंत्रविहितलयदू-
31. रीकृतसकलवादिस्मयनिजपादविहारपावितावनितल अनुक्रमेण संवत्
32. १६४८ श्रीस्तंभतीर्थचतुर्मासकस्थानसमुद्भूतामितमहिमश्रवणदर्शनोत्कं-
33. ठित । जलालुदीनप्रभुपातिसाहिश्रीमदकब्बरसमाकारणमिलनस्वगुणगण-
34. तन्मनोनुरंजनसमासादितसकलभूतलाखिलजंतुसुखकारि आषाढाष्टाहि-
35. कामारिस्फुरमाणश्रीस्तंभतीर्थसमुद्रमीनरक्षणस्फुरमाणतत्प्रदत्तसत्तमश्रीयु-
36. गप्रधानपदधारक तद्वचनेन च । नयनशररसरसामितसंवति माघसितद्वा-
37. दशीशुभतिथौ अपूर्वपूर्वगुर्व्वाम्नायसाधितपंचनदीप्रकटीकृतपंचपीरप्राप्तप-
38. रमवरतदादिविशेषश्रीसंघोन्नतिकारकविजयमानगुरुयुगप्रधानश्री १०८
39. श्रीजिनचंद्रसूरिसूरीश्वराणां । श्रीपातिसाहिसमक्षस्वहस्तस्थापिताचार्य्य-
40. श्रीजिनसिंहसूरिसपरिकराणामुपदेशेन । ओसवालज्ञातीयमंत्रिभीमसंताने
41. मं° चांपा भार्या सूहवदे । तत्पुत्र मं° महिपति तद्भार्या अमरी तत्पुत्र मं° वस्तुपाल
42. तद्भार्या सिरियादे । तत्पुत्र मं° तेजपाल तद्भार्या श्रा° मानू । तत्कुक्षिसरोमराल अ-
43. र्थिजनमनोभिमतपूरणदेवसालदेवगुरुपरमभक्तविशेषतो जिनधर्मानुरक्तस्वां-
44. तकुकेशवंशमंडन साह अमरदत्त भार्या रतनादे । तत्पुत्र रत्नकुंयरजी । तद्भार्य्या ॥
45. सोभागदे । बहिनि बाई वाछी । पुत्री बाई जीवणी । प्रमुखपुत्रपौत्रादिसारपरिवारयुतेन
46. तेन । श्रीअणहिल्लपुरपत्तनशृंगारसारसुरनरमनोनुरंजनसुरगिरिसमानचतुर्मुख-
47. विराजमानप्रधानविधिचैत्यं कारितं ॥ श्रीपौषधशालापाटकमध्ये । तदनु कर-
48. करणकायकुप्रमितसंवत् अकबर ४१ वर्षे । वैशाष वदि द्वादशीवासरे गुरु-[24]
49. वारे रेवतीनक्षत्रे । शुभवेलायां महामहःपूर्वं । प्रतिमा श्रीवाडीपार्श्वनाथस्य स्था-
50. पिता । एतत् सर्व्वं देवगु[रु]गोत्रजदेवीप्रसादेन वंद्यमानं । पूज्यमानं समस्तश्रीसं-
51. घसहितेन चिरं जीयात् । कल्याणमस्तु । एषा पट्टिका पं० उदयसारगणिना लिपी-
52. कृता । पं० लक्ष्मीप्रमोदमुनि आदरेण ॥ कारिता गजधरगजाकेन । शुभं भवतु नित्यं [॥]

[23] Read श्रीजिनोदयसूरि.

[24] Read वैशाख०.

XXXVIII.—TWO CHANDELLA INSCRIPTIONS FROM AJAYGADH.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

I.

ROCK INSCRIPTION OF VÎRAVARMAN; OF THE VIKRAMA YEAR 1317.

According to Sir A. Cunningham,[1] this inscription is at Ajaygaḍh, a hill-fort about 16 miles in a straight line south-west of Kâlañjar, Long. 80° 20′ E., Lat. 24° 54′ N., *Indian Atlas*, quarter-sheet 70, N.E. It is engraved on a rock, with a crack dividing it into two portions, and contains altogether fifteen lines, of which the first seven lines are on the proper right and the following eight on the proper left side of the crack. The writing of the right-hand portion covers a space of about 2′ 4¼″ broad by 6½″ high, that of the left-hand portion a space of about 3′ broad by 6½″ high. It is on the whole fairly well preserved, and everything of historical importance may be read with certainty throughout. But, towards the end, the rubbings at my disposal (owing, probably, to the condition of the rock) are not at all distinct, and in consequence the exact wording of one or two passages in the concluding lines, of minor importance, remains doubtful, and about a dozen *aksharas* are altogether illegible. The size of the letters is about ⅝″. The characters are Nâgarî of the 13th century. The language is Sanskrit and, with the exception of the introductory *oṁ oṁ siddhiḥ* and the date at the end, the inscription is in verse. It was composed by Ratnapâla, a son of the poet Haripâla and grandson of the poet Vatsarâja (verse 21), and engraved by the artisan Râma (verse 22). As regards orthography, *b* is denoted by the sign for *v* in *vâlo*, line 5, *aṁvudhi*, line 6, *vali-*, line 13, and *vudhaḥ*, line 14, but not in *babhûva*, lines 8 and 10; the dental sibilant is used for the palatal in *vaṁsaḥ* and *vaṁse*, lines 2 and 8, *yasasvinî*, line 13, *sudhâṁsu*, line 14, and *visuddhâtmâ*, line 15; and the palatal for the dental in *śuto*, line 8, *-śîmâ*, line 9, and *-kâśâ[raṁ]*, line 13; and *sh* is employed for *kh* in *Vaiśâsha-*, line 15.

The proper object of the inscription is, to record (in verses 18-20) that Kalyâṇadevî, the wife of the (Chandella) king Vîra or Vîravarman, built a well, called the Nirjara-well, and in connection with it a hall, within the fort of Ajaygaḍh, which in other inscriptions is called Jayapura, but is here apparently denominated Nândîpura. And by way of introduction the inscription in verses 2-9 treats of the ancestors of the king, and in verses 10-13 gives an account of Kalyâṇadevî's own descent. From the latter we learn that in the race of Dadhîchi there was one [Châ]dala, whose son was Śrîpâla, whose son again was Maheśvara, 'to be revered even by crowned heads.' Maheśvara married Vesaladevî (?), a daughter of the prince Govindarâja; and their daughter was Kalyâṇadevî, who became the chief queen of the king Vîra. Nothing is known to me of the queen's ancestors from other inscriptions.

[1] See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, p. 51. The inscription has not been previously edited, but a photo-lithograph of it will be found *ib.*, plate xiii. And an abstract of the contents of the inscription, as read by a Simla Paṇḍit, is given *ib.*, p. 51. Of this abstract I can only say that the Paṇḍit has done his work very carelessly. Thus—the name of Sallakshaṇa he has read Sulakshaṇa; between Madana and Trailokyavarman he has omitted Paramardin; to Trailokyavarman he has given two sons, Yaśovarman and Vîravarman, while the inscription does not mention any Yaśovarman at all; and Kalyâṇadevî he has made the daughter of Râja Govinda, while in reality she is described as the daughter of Maheśvara and granddaughter, by her mother's side, of Govindarâja. Moreover, he has interpreted the date of the inscription to be Vikrama 1312, while it is really, in words and figures, 1317. My own text of the inscription has been prepared from Sir A. Cunningham's rubbings, kindly placed at my disposal by Mr. Fleet.

As regards the king's own descent, we have here the following line of sovereigns presented to us, who (in verse 2) are said to have been born in a family which derived its origin from the moon, and which from other sources we know to be the Chandrella, or Chandella, or Chandrâtreya family:—

(1.) Kîrtivarman, who defeated Karṇa and evidently, by doing so, restored the independence of the (Chandella) kingdom (v. 3).
(2.) Sallakshaṇa, who is said to have taken away the fortune of the Mâlavas and Chedis (v. 4).
(3.) Jayavarmadeva (v. 4).
(4.) Pṛithvîvarman (v. 5).
(5.) Madana (v. 5).
(6.) Paramardin (v. 6).
(7.) Trailokyavarman, who freed the country from the dominion of the Turushkas (v. 7).
(8.) Vîra (vv. 8 and 9), or, as he is called in line 15, Vîravarman.

The Karṇa[2] mentioned in the above, whose defeat by Kîrtivarman is related also in line 15 of the fragmentary inscription from Mahobâ, edited by Dr. Hultzsch in *Zeitschrift D. Morg. Ges.*, vol. XL, p. 49 (*Archæological Survey of India*, vol. XXI, plate xxi), and apparently in an inscription from Kâlañjar (*ib.*, p. 89, verse 8), is the famous Chedi king of that name who ruled about the middle of the 11th century A. D., and whose defeat by Kîrtivarman, or rather by Kîrtivarman's friend and general[3] Gopâla, is referred to in the introductory scene of the play *Prabodhachandrodaya*. And the Turushkas mentioned in connection with Trailokyavarman are the Muhammadan invaders whom we know[4] to have defeated Paramardin and to have taken Kâlañjar in A.D. 1202.

The inscription is dated (in lines 14 and 15), in words and figures, in the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), *i.e.*, in the Vikrama year 1317, on Thursday, the 13th of the bright half of Vaiśâkha, while the Râuta, the illustrious Jetana (?), was in office, in the reign of Vîravarman. The possible equivalents for Vikrama 1317, Vaiśâkha śukla 13, would be:—

for the northern current year—Tuesday, 6th May, A.D. 1259;
for the northern expired or southern current year—Sunday, 25th April, A. D. 1260;
for the southern expired year—Thursday, 14th April, A. D. 1261, when the 13th *tithi* of the bright half ended 21 h. 45 m. after mean sunrise.

The true date accordingly is Thursday, 14th April, A. D. 1261, and the Vikrama year mentioned in the inscription must be taken to be the southern expired year.

[2] For Karṇa we have the date Chedi 793=A.D. 1042 (*Indian Antiquary*, vol. XVII, p. 215); for Kîrtivarman the date Vikrama 1154=A.D. 1098 (*ib.*, vol. XVIII, p. 238). Karṇa was also defeated by Bhîmadeva I. of Aṇhilwâḍ, A.D. 1021—1063, by the Châlukya Someśvara I., A.D. 1040—1069, and by Udayâditya of Mâlava, for whom we have the certain date A.D. 1080.

[3] I follow here the authority of the commentator of the *Prabodhachandrodaya*. Judging from the wording of the text, I should say that Gopâla was an ally of Kîrtivarman, but I am not able to identify him with any prince known to me. I may add here that all the above dates prove that the *Prabodhachandrodaya* was composed during the second half of the 11th century A.D., not, as stated in English and German handbooks, towards the end of the 12th century. [Compare now also Dr. Hultzsch's account, *ante*, pp. 217—222, where the Mahobâ inscription, mentioned above, has been reedited.—J.B.]

[4] Sir H. M. Elliot's *History of India*, vol. II, p. 231.

TEXT.[5]

L. 1. ओं[6] ओं सिद्धिः ॥
अर्द्धमीशतनोर्दृष्ट्वा शिलोच्चयसुताहृतं ।
ई[र्ष्य]येव छाया शौर्वं पातु वो[7] ऽमरवाहिनी ॥ १ ॥[8]
आरंभमित्रं नयनप्रमो-

2. दो जीयाच्छि(च्छ्र)रोभूषणमिन्दुमौलेः ।
इन्दुर्यतः श्रीचपलत्वदोषमोदी धरायामुदियाय वंस(श)ः ॥ २ ॥[9]
कुंभोद्भवः कर्णपयोधिपाने प्रजेश्वरो नूतनराज्यसृष्टौ ।
त[त्रा]-

3. स विद्याधरगीतकीर्त्तिः श्रीकीर्त्तिवर्म्मक्षितिपो जगत्यां ॥ ३ ॥
सल्लक्षणो मालवचेदिलक्ष्मीलुं[टा]कः क्षितिपश्च तस्मात् ।
जयैकधामा जय-

4. वर्म्मदेव[स्तस्मा]च्च राज्यं प्रशशास [धी]रः ॥ ४ ॥
पृथ्वीवर्म्मा ऽभवत्तस्माद[थ] राजा पृथूपमः ।
ततोपि मदनः क्ष्माभृद्राज्ये ऽभूद्रिपुमन्मथः ॥ ५ ॥[10]
यथाभव[त्की]-

5. [प]रमर्द्दिराजो वा(बा)लोपि नेता रिपुवीरहन्ता ।
[साम्रा]ज्य[ल]क्ष्मीर्यमिहानुरक्ता पतिंवरेवाशु समाजगाम ॥ ६ ॥[11]
त्रैलोक्यवर्म्मक्षितिपो ऽथ राज्यं [श]-

6. [शास दु]र्ग्गप्रविधानवेधाः ।
तुरुष्ककुल्यांवु(बु)धिमग्नधा[त्री]समुद्धृतिं विष्णुरिव प्रतन्वन् ॥ ७ ॥
रणाजिरे क्षत्तरिपुप्रवीरप्रियाप्तिसंमोदितनाकक[न्य]ः ।
तस्यात्मजो वीर[मही]-

7. महेशो जयत्यसौ निर्म्मलवीरधर्म्मः ॥ ८ ॥
तार्क्षे(र्क्ष्ये)ण वल्गन्विहरन्वृषेण दुष्टप्रहन्ता रिपुरा[शि]भेत्ता ।
किं विष्णुरीशः किमु वेति दृष्टो जयत्यसौ विश्वजनैर्न्नमस्यः ॥ ९ ॥

8. दधीचिवंसे(शे) ऽद्भुतसत्य[धा]मा श्री[चा]दलो[12] ऽभूद्भुजजन्मवंश्यः ।
य[था]स्य साक्षादिव वीरधर्म्मो(र्म्मः)[13] श्रीपाल इत्यास शु(सु)तो वरिष्ठः ॥ १० ॥
मूर्द्धाभिषिक्तैरपि वंदनीयो महेश्वरस्तत्तनयो बभू-

9. व ।
यं राजमानं वृष[ली]लयैव यथार्थनामानमुदाहरन्ति ॥ ११ ॥
गोविंदराजक्षितिपालपुत्री तेनोपयेमे सुचरित्रशी(सी)मा ।
लोकोत्तरैर्या चरितैः प्रपूज्या शिवेव नित्यं पतिदेवतानां ॥ १२ ॥
नाम्ना [वेस ?]-

[5] From the rubbing.
[6] Expressed by a symbol.
[7] Originally वी; altered to वो.
[8] Metre, Śloka (Anushṭubh).
[9] Metre of verses 2-4, Upajâti.
[10] Metre, Śloka (Anushṭubh).
[11] Metre of verses 6-12, Upajâti.
[12] The *akshara* in brackets may possibly be चो or चा.
[13] This correction may have been made already in the original.

L. 10. रदेवीति सौंदर्यगुणशालिनी ।
कल्याणदेवीति सुता तस्या अथ यशस्विनी ॥ १३ ॥[14]
सेयं सदा श्रीरिव कैटभारे[:] श्रीवीर[राज्ञो] महिषीत्वमाप्ता [।*]
मनोहरै[: स्व]चरितैरुदारैर्बभूव पुण्यैः परिकीर्त्तनीया ॥ १४ ।(॥)[15]
किं व[र्ण्य]ते चारुचरित्र[सी]मा विशुद्धकीर्त्ति-

11. प्रथिता जगत्यां ।
या सत्यवाचा भुवनप्रसिद्धं धर्मप्र[भुं] तं सहसा जिगाय ॥ १५ ॥
तेषां वं[शत]मा वशिष्ठदयिता स्थाणोः शरीरार्द्धकं
भ्राजिष्णुं गिरिजां नमन्ति किल ते गंगापि तैः संस्तुता ।
ते [काम]प्रमदास्तुतिव्यवसिता येषां न दृग्गोचरा
[सत्या ?]-

12. [ध्ये'] प्रथिता गुणैः शुचितनुः कल्याणदेवी [गि]रा ॥ १६ ॥
[आयु]. श्रीवयसां स्थितिं कमलिनी[प]त्रोल्लसद्वारिव-
त्तुल्यां प[श्य]नत[भुवो ?] निपतित[ता] मोहांधकारे घने ।
[एकां] कीर्त्तिलतां विलोक्य सुचिरं स्थास्नुं तदुत्पत्तये
सत्यौदार्यगुणा ◡ — ◡ मचिरात्कल्या[ण]-

13 देवी [गिरा] ॥ १७ ॥
[स्थली ?] मथेयं व(ब)लिश[स्व ?]गु[प्तां] निश्चित्य चक्रे कृपया परीता ।
जीवातवे पूर्ण[त]नुं पयोभिः सुधोपमैर्निर्झरकूपमेनं ॥ १८ ॥[17]
सा पा[त्रं][18] प्रददावे[कं][19] निर्झरस्य यस(श)स्विनी ।
पुण्य[मे][20]तत्प्रप(पा)याश्च मंडपं रुचिरं व्यधात् ॥ १९ ॥[21]
सागरोपमकाश्या(सा)[रं ?]

14. [महाशे ?] श्वर[मं]दिरं ।
[नां]दीपुरे [च]कारासौ यशोधवलितावनिः ॥ २० ॥
वत्सराजकवेः पौत्रो हरिपालकवेः [सु]तः
रत्नपाल इमां शुद्धां प्रशस्तिमकरोद्बु(बु)धः ॥ २१ ॥
सगरेद्वग्निसुधांसु(शु)मिते[22]

15 ..विक्रमवत्सरे ।
उच्चकार विसु(शु)द्धात्मा विदग्धो राम[नाम]कः ॥ २२ ॥
संवत् १३१७ वा श्रीजे[त]नव्यापारे ॥ श्रीमद्वीरवर्म्मराज्ये ॥ वैशाष(ख)शुदि १३
[23] गतौ ॥

[14] Metre, Śloka (Anushtubh)
[15] Metre of verses 14 and 15, Upajâti. [In pâda 3 of verse 14, the metre requires स्वैश्चरितै°]
[16] Metre of verses 16 and 17, Śârdûlavikrîdita.
[17] Metre, Upajâti.
[18] The *akshara* in brackets appears to be त्रे, altered to त्रं
[19] Of this *akshara* only the sign of the *anusvâra* is doubtful.
[20] This *akshara* appears to be मै, altered to मे
[21] Metre of verses 19-22, Śloka (Anushtubh).
[22] The original has °सुधांसुधांसुमिते.
[23] Here follow about eleven *aksharas* (probably containing a blessing), which are illegible in the rubbings.

TRANSLATION.

Oṁ! Oṁ! (*May*) success (*attend*)!

(*Verse* 1.) May the divine Gaṅgâ on Śiva's head protect you, (*she who is*) attenuated as it were with jealousy, at seeing half his body appropriated by the daughter of the mountain!

(2.) Glory be to that one friend of the god of love, who gladdens the eyes (*and is*) the head-ornament of the moon-crested (Śiva),—the moon, from whom here on earth there has sprung a race which has freed Fortune from the blemish of fickleness!

(3.) In that (*race*) there was a ruler over the earth whose fame is sung by the Vidyâdharas, (*who was*) the pitcher-born (Agastya[24]) in swallowing that ocean—Karṇa, (*and*) the lord of creatures in creating anew the kingdom,[25]—the illustrious Kîrtivarman.

(4.) From him (*sprang*) the prince Sallakshaṇa whose sword took away the fortune of the Mâlavas and Chedis; and after him the valiant Jayavarmadeva ruled the kingdom, whose one glory was victory.

(5.) After him Pṛithvîvarman was king, similar to Pṛithu; and then Madana ruled over the kingdom, a god of love[26] to opponents.

(6.) Then came the illustrious king Paramardin, who, as a leader, even in his youth, struck down opposing heroes, (*and*) to whom the fortune of universal sovereignty quickly came, like an enamoured damsel choosing him of her own free will.

(7.) Then the prince Trailokyavarman ruled the kingdom, a very creator in providing strong places. Like Vishṇu he was, in lifting up the earth, immerged in the ocean formed by the streams of Turushkas.

(8.) Victorious is his son Vîra, that ruler of the earth of spotless bravery who has delighted the damsels of heaven by sending them, as lovers, the hostile heroes whom he cut down on the field of battle.

(9.) Victorious (*and*) to be worshipped by all men is he whom, when he strikes down the wicked (*and*) disperses crowds of opponents, people gaze at—wondering whether he be Vishṇu riding on Garuḍa or Śiva roaming about on his bull.—

(10.) In the race of Dadhîchi there was the illustrious [Châ]dala, endowed with marvellous true glory, an object of reverence for the Kshatriyas; and he had a most excellent son, named Śrîpâla, who was bravery, as it were, incarnate.

(11.) His son, to be revered even by crowned heads, was Maheśvara, whom people declare to be properly so named, when he disports himself, valiant like a bull.

(12 *and* 13.) He married the prince Govindarâja's daughter, unsurpassed for virtuous conduct, who, for her extraordinary deeds, like Śiva's wife, must always be honoured by faithful wives,—the lady Vesaladevî (?), endowed with both beauty and excellent qualities. Her daughter, now, is Kalyâṇadevî, of great renown.

(14.) When she became the chief queen of the illustrious king Vîra, like unto Śrî (*when she became the wife*) of the enemy[27] of Kaiṭabha, this lady by her pleasing, noble and holy deeds became famous for ever.

[24] The sage Agastya is fabled to have swallowed the ocean.

[25] Or, perhaps, 'in creating new kingdoms.'

[26] In the original the passage is quite clear, and admits of no other interpretation than the one given above. The word *madana* itself is one of the synonyms of *manmatha*.

[27] *i. e.*, Vishṇu.

(*V.* 15.) 'What need is there to describe her, unsurpassed for pleasing conduct (*and*) well-known the earth over for her pure fame,—her, who by truthful speech has at once surpassed that world-renowned lord of justice (Yudhishṭhira)?

(16.) To some Vaśishṭha's wife[28] is an object of reverence; others indeed adore the splendid daughter of the mountain who is the half of Śiva's body; some again have glorified Gaṅgâ, (*and*) others take pains to praise the beloved of Kâma. They all cannot have set eyes on the unblemished **Kalyâṇadevî**, who for truth and other excellent qualities is famed in song.

(17.) Having perceived that life, fortune, and the charms of youth stay no longer than the water which glitters on a lotus-leaf, that widely praised beautiful women(?) have fallen into the gross darkness of delusion, (*and*) that the creeper of good fame alone is everlasting, Kalyâṇadevî, to make that (*creeper of fame*) grow, ... the qualities of truth and generosity.

(18.) Then, having ascertained that (*this*) spot is guarded by the arms of strong men (?), she, full of compassion, made this *Nirjara*[29] well, filled with nectar-like water, to sustain life.

(19.) She, of great renown, gave for the *Nirjara* (*well*) one drinking cup (?) and she built this pure, bright hall for the supply of water (?).

(20.) She, who has brightened the earth with her fame, has made at **Nândîpura** a tank which resembles the ocean, (*and*) a hall with a lofty top (?).—

(21.) The intelligent **Ratnapâla**, a son of the poet **Haripâla** and grandson of the poet **Vatsarâja**, has composed this pure eulogy.

(22.) In the Vikrama year measured by the seas (7), the moon (1), the fires (3), and the moon (1), has the pure-minded, skilful **Râma** engraved it.

In the year 1317, during the office of the Râuta, the illustrious **Jetana** (?), in the reign of the illustrious **Vîravarman**, on Thursday, the 13th of the bright half of Vaiśâkha.

II.

ROCK INSCRIPTION OF THE TIME OF BHOJAVARMAN.

This inscription[1] is on a rock near the "Tarhaoni" or "Tirhawan" gate of the fort of **Ajaygaḍh**. It contains sixteen lines of writing which cover a space of about 6′ 10½″ broad by 2′ 3″ high. The first fifteen lines extend over the whole breadth of the inscribed surface; the last line measures only 1′ 4″ in length, and is engraved in very small characters close below the beginning of line 15. With the exception of about ten *aksharas* at the commencement of line 15 which either have gone altogether or are greatly damaged, and the whole of the short line 16 which is illegible in the rubbing, the writing is well preserved. The size of the letters in lines 1-15 is about 1⅛.″ The characters are the peculiar kind of Nâgarî which we find also in several Mahobâ and Kâlañjar inscriptions of the 12th and 13th centuries, and the special features of which

[28] *i. e.*, Arundhatî.

[29] *i. e.*, 'not growing old, never failing.'

[1] See Sir A. Cunningham's *Archæological Survey of India*, vol. XXI, pp. 47, 53, and 88. The inscription has not been previously edited, but a photo-lithograph of it was published by Sir A. Cunningham, *ib.*, plate xv. I edit it from Sir A. Cunningham's own rubbing, kindly placed at my disposal by Mr. Fleet.

may be seen in the photo-lithographs,[1] published in *Archæological Survey of India*, vol. XXI, plates xv and xxi-xxiii. Here I need only state that in the present inscription it is somewhat difficult to distinguish between the signs for *ch* and *v*, those for *chch*, *vv*, and *gh*, and those for *p* and *b;* and that a sign representing both the *jihvâmûlîya* and the *upadhmânîya*, which does not differ at all from the ordinary sign for *sh*, has been employed before the words *karaṇâs* and *padmâ°*, in line 2.

The language of the inscription is Sanskṛit, and, with the exception of the introductory *oṁ namaḥ Kedârâya*, the whole is in verse. The language is fluent, but not always correct. Thus, to mention some of the most striking mistakes, in line 1 we have *shaṭ-triṁśatiḥ* or *shaṭtriṁśataḥ* for *shaṭtriṁśat ;* in line 4 *niśipati* for *niśâpati* 'the moon;' in line 13 *vâṅmin* for *vâgmin ;* in line 15 the form *krîyatâm*, derived from the root *kṛi* 'to make;' and the verses 19 and 20 do not admit of a proper construction. A term, which I have not met with elsewhere, is *viśisha*, in lines 4 and 8, probably denoting the superintendent or commander of a fort. As regards orthography, the consonant *b* is generally denoted by the sign for *v*, when it is preceded and followed by a vowel (*e.g.*, in *vivudha*, line 1, *Savarân*, line 10, etc.), and by its own proper sign, when combined with another consonant (*e.g.*, in *garbbha* and *avilambitam*, in line 3); but we have twice *babhûva*, even after a vowel, in lines 6 and 7. The dental sibilant is nine times used for the palatal (*e.g.*, in *śasi-*, line 1, *âsu* and *saila-*, line 4), and the palatal for the dental in *praśûnair*, line 6, and *viláśa-*, line 13. Besides it may be noted that, instead of *yy*, we have the conjunct *jy*, in *vigaṇajya*, lines 8 and 10, and, instead of *khy*, *ksh*, in *Jayâkshe*, line 8 (but not in line 11), and *prakshâta*, line 14; and that *ujjvala*, as usual, is spelt *ujvala*, in line 9.

The immediate object of the inscription would appear to be, to record (in verses 28-31) the construction of a temple by Subhaṭa, the superintendent of the treasury of the king Bhoja or Bhojavarman. But in reality the inscription furnishes an account of the clan to which Subhaṭa belonged, or of the more prominent members of that clan, the Vâstavya race of Kâyasthas, some of whom held positions of importance under the Chandella kings Gaṇḍa, Kîrtivarman, Paramardin, Trailokyavarman, and Bhojavarman.

The Kâyastha clan of the Vâstavyas derived its origin from Vâstu, who resided at Ṭakkârikâ, one of a group of thirty-six[2] towns which were 'purified by the fact that men of the writer caste dwelt in them' (vv. 2-4). In this clan was born the Ṭhakkura Jâjûka, who held a position of trust under king Gaṇḍa, and was honoured by him with the grant of the village of Dugauḍa (vv. 5-7). From him was descended Mâheśvara, who by Kîrtivarman was appointed *Viśisha* of Kâlañjara and endowed with the grant (of the village) of Pipalâhikâ (vv. 8-9). The next member of the family mentioned is Gadâdhara, counsellor and chamberlain of king Paramardin (v. 10), who with his younger brother Jauṇâdhara fought at Kâlañjara (v. 11), and who had another brother, Mâlâdhara, also distinguished as a warrior (v. 12). After them came Âlhû, his son Śobhana, and his son Vîdana (vv. 13-15). Vîdana's son was Vâśe or Vâśeka, who by king Trailokyavarman was appointed *Viśisha* of the fort of Jaya or Jayapura (the present Ajaygaḍh), and endowed with the grant of the village of Varbhavarî. He

[1] Compare also *Journal As. Soc. Beng.*, vol. VI, p. 665, and plate xxxii.
[2] This expression would lead one to look for some territorial name, such as Chhattîspur, but I find only *Chhattîsgaḍh*.

defeated one Bhojûka, who had either risen in rebellion against Trailokyavarman or conquered part of his territory, and he generally pacified the kingdom and rendered it secure against foreign enemies. He also built a temple and a tank at Jayapura (vv. 16-20). His younger brother was Ânanda who, as governor of the fort, subdued the wild tribes of Bhillas, Śabaras, and Pulindas (vv. 21-22). Ânanda's son was Ruchira (vv. 23-25), who had three sons, Gopati (v. 26), Mahipâla (v. 27), and Subhaṭa, of whom the last, as stated above, was superintendent of the treasury of king Bhojavarman (vv. 28-30). After verse 31, the inscription has two more verses, the second of which is illegible, and the first of which relates that Mahipâla again had three sons, one of whom was named Kîrtipâla.

The Vâstavya family is mentioned also in other Chandella inscriptions.[4] Thus, the two inscriptions from Mahobâ, of which we have photo-lithographs in *Archæological Survey of India*, vol. XXI, plates xxii and xxiii, and one of which is dated in Vikrama 1240, record that in the illustrious great Vâstavya family there was one Sûhila, the son of Hallaṇa (?). An inscription from Ajaygaḍh, referred to *ib.*, p. 53, mentions, according to Sir A. Cunningham, the Ṭhakkura, the illustrious Vidana, who no doubt is the Vîdana spoken of in the present inscription. And the inscription from Ajaygaḍh, edited in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884, in its concluding lines, contains the name of another member of the Vâstavya family of Kâyasthas, who is described as *pratolikânvita-Jayapuradurgg-âdhipa*, 'governor of the fort of Jayapura with the street (*pratolikâ*) belonging to it.'

The five Chandella kings mentioned in this inscription are all well known from other inscriptions. But attention may be drawn to the circumstance that Kîrtivarman (in verse 9) is here described as the crest-jewel of the princes in the Pîtaśaila or Yellow-Mountain districts, a territorial name which, so far as I know, has not been met with elsewhere. The name of Bhojûka, the opponent of Trailokyavarman (whose latest known inscriptional date[5] at present is Vikrama 1298), occurs perhaps in an inscription at Ajaygaḍh[6] of the Vikrama year 1325, which mentions one Abhayadeva, apparently described as the son of Bhojûka.[7]

The town of Ṭakkârikâ, and the villages of Dugauḍa, Pipalâhikâ, and Varbhavarî, which are mentioned in the inscription, I am unable to identify.

The inscription closes rather abruptly, and it neither contains the names of the composer, writer, and engraver, nor is it dated. But, since for the king Bhojavarman we have the date[8] Vikrama 1345, it may be assigned to about the end of the 13th century A.D.

[4] A *Vâstavya-vaṁśa* is mentioned also in line 27 of the Malhâr inscription of the Chedi year 919 = A.D. 1167-68, *ante*, p. 42; a *Vâstavya-kula* in line 5 of the Seṭ-Mahêṭ inscription of the Vikrama year 1276 = A.D. 1219-20, *Indian Antiquary*, vol. XVI, p. 62; and a *Vâstavya-kâyastha* in an inscription at Garhwa of the Vikrama year 1199, Cunningham's *Archæological Survey of India*, vol. III, plate xxi, 1.

[5] See *Indian Antiquary*, vol. XVII, p. 234.

[6] See *Archæological Survey of India*, vol. XXI, plate xiv, F.

[7] Similar names are Vâjûka, Dandûka, and Khojûka; *Indian Antiquary*, vol. XVII, p. 235.

[8] In the inscription of Nâna, the minister of Bhojavarman, badly edited in the *Journal As. Soc. Beng.*, vol. VI, pp. 882-884. Nâna was one of the three sons of Ratnasiṁha, of whom that inscription records :—

द्विजश्रीकर्णकहरविश्रामयप्रसात्तु ते । ततः स विज्ञानवि(नि)धिर्मनीषी मनोरमो नाम इति प्रतीतः ।
चन्द्रान्वयनरेन्द्राणां सचिवत्वमुपागताः ॥ २४ ॥ श्रीभोजवर्म्माणमुपेत्य नाथं समन्त्रमिन्दोदयमाततान ॥ २५ ॥

which will dispose of "the horse sent to Bhoja Varma." The inscription was composed by the poet Amara (not Amarapati), in Vikrama 1345, expressed in figures and in words (the latter, contrary to the ordinary rule according to which the unit should be mentioned first, being—

सप्तदशैश्चगतश्रुतिभूतसमन्विते संवत्सरे).

TEXT.[9]

L. 1. ओं[10] नमः केदाराय ॥
गङ्गातरङ्गतरलीकृतसर्प्पराजवे[ष्टा]य चारुशसि(शि)खण्डविभूषणाय ।
कन्दर्प्पदर्प्पशमनाय सुरार्च्चिताय केदाररूपवि[धृ]ताय[11] नमः शिवाय ॥ १ ॥[12]
षट्त्रिंशतिः[13] करणकर्म्मनिवासपूता आसन्पुरः परमसौख्यगुणातिरिक्ताः ।
तन्मध्यगा विवु(बु)धलोकमता वरिष्ठा टक्कारिका समजनि स्पृहणीयकल्पा ॥ २ ॥
सर्व्वो[प]कारकरणै-

2. कनिधेः स्वकीयवंशस्य पात्रसुभगस्य द्विजाश्रयस्य ।
कल्पावसानसमयस्थितये पु[रीं][14] यां वास्तुः स्वयं समधिगम्य समाससाद ॥ ३ ॥
तस्यां श्रुतेर्व्विनदसद्ध्वनिनादितायां वास्तव्यवंशभविनक्करणास्त आसन् ।
आशाः समस्तभुवनानि यदीयकीर्त्या पूर्ण्णानि हंसधवलानि विशेषयन्त्या ॥ ४ ॥
विद्याश्चतुर्द्दश कलाः सकलाः समीयुᳶपञ्चाभिरा-

3. ममिव वल्लभमायताक्ष्यः ।
यं गर्ब्भसंस्थमविलम्बितमद्वितीयं दुःखं वियोगजमसंहृतमुद्वहन्त्यः ॥ ५ ॥
तद्वंशतः स उदपादि नरेश्वरेण गण्डाह्वयेन[15] युधि दुर्ज्जयतां गतेन ।
जाजूकसंज्ञ इति ठक्कुर[ध]र्म्मयुक्तः सर्व्वाधिकारकरणेषु सदा नियुक्तः ॥ ६ ॥
आराध्य[16] तं नृपतिमण्डलमण्डनैकं देवं गदाधरमिवाच्युतवासमाद्यम् ।

4. कायस्थवंशनलिनीगणतादिनेशो ग्रामं दुगौंडमपि ताम्रकमासु(शु) लेभे ॥ ७ ॥
तस्मात्ततौ सकलवाङ्मयपारद(दृ)श्वा[17] भूभूषणं निशिपतेरिव कान्तिभर्त्ता ।
मोहान्धकारकुहरेषु निपातहर्त्ता माहेश्वरः समभवत्सुकृताभिसर्त्ता ॥ ८
यः पीतसै(शै)लविषयेषु महीपतीनां चूडामणिं समनु[से]व्य समार्ज्जयच्च ।
श्रीकीर्त्तिवर्म्मनृपतिं वि-

5. शिवाभिधानं कालञ्जरस्य पिपलाह्विकया समेतम्[18] ॥ ९ ॥
तस्मिन्कुले महति सज्जनलोकजुष्टे गङ्गाधरः समुदभूत्सचि[वो]भिरामः ।
नूनं विचार्य्य परमर्द्दिनरेश्वरेण युक्तः स [कञ्चुकि]तया[19] परया तु धीरः ॥ १० ॥
जौणाधरस्तदनुजः सहकर्म्मचारी सदा रतः समरकर्म्मणि मोक्षकारी ।
तौ वीरमार्ग्गमनुसृत्य गिरौ गरिष्ठे

6. कालञ्जरे युयुधतुर्व्विशिखा[कु]लेन[20] ॥ ११ ॥
तथैव मालाधरनामधेयस्तस्य द्वितीयो ऽजनि वीरमुख्यः ।
सुरैः सदा कल्पतरुप्रशू(सू)नैरभ्यर्च्चितो यः समरेषु रेमे ॥ १२ ॥[21]
क्रमेण तस्मिन्प्रबभूव धीर आल्ह प्रतोलीरुचिराधिकारः [।*]

[9] From the rubbing.

[10] Expressed by a symbol.

[11] Of the *akshara* in brackets only the vowel is indistinct.

[12] Metre of verses 1—11, Vasantatilakâ.

[13] Probably altered, in the original, to षट्त्रिंशत:. The plural of the numeral is of course grammatically incorrect.

[14] Of this *akshara* only the sign of *anusvâra* is doubtful. The spelling of this word is quite clear and distinct in the rubbing.

[16] Originally आरध्य, altered to आराध्य

[17] Originally सकलवाङ्ममय॰; but the superfluous म appears to have been struck out.

[18] Originally समेताम्, but altered to समेतम्.

[19] Originally कुञ्चिकतया, but clearly altered to कञ्चुकितया.

[20] The *akshara* in brackets is somewhat doubtful, and might possibly be read क्ष.

[21] Metre of verses 12—14, Upajâti.

येनावनद्धे कलुषे ह्रषेण सदैव रेमे रभसेन दुर्गे ॥ १३ ॥

तस्यात्मजश्चापि व(ब)भूव रम्य: सु(शु)भान्वित: सो(शो)[भ]न-

L. 7. नामधेय: ।

चित्रैश्चरित्रै: ककुभां मुखानि यश्चित्रयामास सु(शु)चिर्गु[णौ]घै: [22] ॥ १४ ॥

विद्यानिधानं तनयश्च तस्य विद्याधरैस्तुल्य(ल्य)तनुर्बभूव ।

यस्मिन्नृपो वीदननामधेयौ[23] विन्यस्य राज्यं सुमना[:×] सदैव ॥ १५ ॥[24]

वर्मा[25] पुराभ्येति जनस्य चि[त्तं] त्रैलोक्यवर्म्मक्षितिपस्य [चा]त्र ।

इतीव वाग्मिर्रचिताभिधानो बभूव पुत्रो ऽस्य गुणैरुदार: ॥ १६ ॥[26]

कार्य्यक्षमन्तं वि-

8. गणंय्य(य्य) राज्ञा(ज्ञा) दुर्गे जयाख्ये(ख्ये) विहिताधिकारे ।

नियोज्य तस्मै व्यतरत्प्रसिद्धं ग्रामं सदा व[र्ध]वरीति नाम्ना ॥ १७ ॥

तस्मिन्मनोरममयं सुरसद्म वापीं श्रीवास्तव्यवंशतिलक: सुजलां च रम्याम् ।

विधाय देहमचिरं चिरतां सिसृक्षु: प्राचीकरत्तदनुया(पा)[27]धिकालेवरेण ॥ १८ ॥[28]

तत्रायं परिपन्थिपार्थिवचमूकक्षेषु दावानलो

हैराज्यं जन-

9. यन्त(न्त)मप्रतिहतं कृत्वा कृतान्तातिथिम् ।

भोजूकं युधि युद्धदुर्म्मदनिधिं वासे(शे)कनामा सुधी-

भूयो येन महोग्रवंशतिलकस्त्रैलोक्यवर्म्मा कृत: ॥ [१९ ॥×][29]

स्फीतं राज्यमकंटकं गुणिगणाक्रान्तातिसर्व्वास्पदं

दानेनोज्व(ज्ज्व)लवद्विधाय विधिवत्सीमा: समस्ता अपि ।

तेनालम्भि महीधरे जयपुरे कैलासवासोपमे

वासो वासववास-

10. दर्प्पदलनो रम्यप्रतोलीकृते ॥ २० ॥

अस्यानुज: पुण्ययशा उदार आनन्दनामा प्रथित: पृथिव्याम् ।

सदैव लोकं मदयन्तमाराद्यं सत्य(त्य)नामानमुदाहरन्ति ॥ २१ ॥[30]

भियामभूमिं विगणय्य(य्य) चैनं दुर्गाधिकारे नृपति: प्रचक्रे ।

[31]आज्ञाकरान्प[ल्लि]निवासिनोयं चकार भिल्लान्सवरान्पुलिन्दान्[32] ॥ २२ ॥

तस्यात्मजोभवद-

11. [सौ ?] रुचिराभिधानो विद्यासु तासु सकलासु सु(शु)चि: कलासु ।

यो लीलयैव विहरन्समराङ्गणेषु तीव्रानरातिनिवहान्कुणितामनैषीत् ॥ २३ ॥[33]

दुर्गे जयाख्ये प्रवलासुरौघव्विध्वंसनी[34] स्तोत्रपरंपराभि: [।×]

दुर्गां स्तुवन्नेष सदैव भक्त्या कृतांजलि[:×] पुण्यतमासु(सु)पास्ते ॥ २४ ॥[35]

गुणैरुदार: सुकृतैकचार: पा-

[22] The *akshara* in brackets may be read णौ or यौ.

[23] Read ०नामधेये. This correction may have been made already in the original.

[24] Metre, Indravajrâ.

[25] Originally वार्मं, but altered to वर्मा.

[26] Metre of verses 16 and 17, Upajâti.

[27] The rubbing looks as if this *akshara* पा were engraved above the या.

[28] Metre, Vasantatilakâ.

[29] Metre of verses 19 and 20, Śârdûlavikrîḍita.

[30] Metre of verses 21 and 22, Upajâti.

[31] Originally अज्ञा०, but altered to आज्ञा०.

[32] Read भिल्लाञ्छबर०.

[33] Metre, Vasantatilakâ.

[34] Read प्रबलासुरौघैर्विध्वंसिनीं. The rubbing looks as if the changes from रौघ to रौघै, and from स to सि, had been made already in the original.

[35] Metre of verses 24—27, Upajâti.

L. 12. पापहारः सुजनैकसारः ।
[शा][36]स्त्राशस्त्रविद्यानिपुणः प्रवीणः कलासु रेजे स सदा यशस्वी ॥ २५ ॥
तस्यात्मजो गोपतिनामधेयो विद्यावदातो नृपतिप्रपूज्यः ।
श्रियां गिरां चाप्यविरोधवासो वंद्यः सतां साधुजनैकसेव्य[:*] ॥ २६ ॥
तस्यानुजन्मा महिपालनामा सौंदर्यसौ(शौ)र्यप्रवरो रराज ।
यं वीक्ष्य
13. लज्जावस(न)तो मनोभूः सदैव चित्तेषु तिरोव(ब)भूव ॥ २७ ॥
जयति तदनुजन्मा श्रीविलासै(सै)कसौधः
सुकृतिजनवरिष्ठो वाङ्मि(ग्मि)नामग्रणीश्च ।
नृपतिसमितिदक्षः श्लाघनीयस्वभावः
सुभट इति च नाम्ना कीर्त्तनीयस्वरूपः ॥ २८ ॥[37]
परोपकारप्रतिव(ब)द्ध[कां]क्षः[39] प्रारब्धकार्याधिगतार्थसिद्धिः ।
श्रीभोजवर्म्म-
14. क्षितिपस्य सोभूत्कोसा(शा)धिकारादि(धि?)पतिः सदैव ॥ २९ ॥[38]
सर्व्वाभारधुरंधरोपि सुभटो विश्वासविद्यास्थितिः
श्रीमद्भोजमहीमहेन्द्रसचिवः प्रख्या(ख्या)तकीर्त्तिर्गुणैः ।
निर्म्मर्यादपरोपकारनिरतः सौजन्यमुद्रानिधि-
र्भाण्डागारपतिश्चिरं विजयते धर्म्मैकवु(बु)द्धिर्भृशम् ॥ ३० ॥[40]
लोकः शोक-
15. ◡ – ◡ – ◡ ◡ ◡ – [दुःखलयो ?]मंदिरं
दोला[न्दो]लनचंचलं धनमिदं स्वल्पायि(यु)षो मानुषाः ।
धर्म्मः केवल एव देहविरहे देहान्त[रं] गच्छतो
गन्ता [त्या?][41]गविधेरसंभवतया देवालय[:] क्रीयताम् ॥ ३१ ॥[42]
ततो जाता महाप्राज्ञा महिपालसुतास्त्रयः [।*]
कीर्त्तिपालो ह(बृ)हत्कीर्त्तिः कुमारो मारसन्निभः ॥ ३२ ॥[43]
16.

TRANSLATION.

Oṁ! Adoration to Kedâra!

(*Verse* 1.) Adoration to Śiva, who manifests himself as Kedâra;[44] who is encircled by the serpent-king, made to move to and fro by the waves of the Ganges, (*and*)

[36] The *akshara* in brackets was originally स्त्र, but it looks as if it had been altered to शा.

[37] Metre, Mâlinî.

[38] Of the *akshara* in brackets only the sign of the *anusvâra* is indistinct.

[39] Metre, Upajâti.

[40] Metre of verses 30 and 31, Śârdûlavikrîḍita.

[41] I am very doubtful about the *akshara* in these brackets. In the rubbing it looks more like चा or था or ज्या, than like त्या.

[42] Here the inscription would seem to have ended originally. The verse 32, which follows, appears to be less carefully engraved than the preceding. It is followed, in line 16, by another Anushṭubh verse, engraved in very small letters (as may be seen from Sir A. Cunningham's lithograph), which most probably gave the names of the two other sons of Mahipâla, but which, with the exception of one or two *aksharas*, is illegible in the rubbing.

[43] Metre, Śloka (Anushṭubh).

[44] *Kedârarûpa-vidhṛita* I take in the sense of *vidhṛita-Kedârarûpa*, and compare compounds like *deha-baddha* which by Indian grammarians would be placed in the gaṇa *agnyâhit-âdi*.

is gracefully decorated with a portion of the moon; who humbled the pride of the god of love (*and*) is revered by the gods!

(*V.* 2.) There were thirty-six towns, purified by the fact that men of the writer caste[45] dwelt in them (*and*) more (*than other towns*) endowed with great comfort. Among them the most excellent, thought of as the abode of the gods, was Ṭakkâṇikâ, an object of envy.[46]

(3.) This town Vâstu himself took for his residence, that his race, an unique treasure in bestowing all kind of benefits, blessed with worthy people (*and*) a resort of the twice-born, might stay there to the end of the universe.

(4.) (*And*) in this (*town*) which by crowds (*of students*) was made to resound with the chants of the Vedas, there were born in the Vâstavya race those Kâyasthas whose fame has filled (*and rendered*) white like swans all the worlds, illumining the quarters.

(5 *and* 6.) From that race sprang a matchless (*personage*) to whom, even while he was in his mother's womb, quickly sped the fourteen sciences[47] and all the arts together, as long-eyed damsels hasten to a lover graced with beauty, openly betraying their grief at having (*so long*) been kept from him; (*a personage*) named Jâjûka, who, endowed with the title[48] of a Ṭhakkura, was, by king Gaṇḍa, the invincible in battle, appointed to superintend at all times all the affairs (*of the state*).

(7.) And having pleased the king, that unique ornament of the circle of princes, the primeval Gadâdhara, as it were, whose abode is imperishable, (*Jâjûka*)—who was to the Kâyastha race what the sun is to the multitude of lotus-groups—soon also obtained the village of Dugauḍa, as a grant.[49]

(8.) In his lineage was born, an ornament of the earth, Mâheśvara, thoroughly familiar with every branch of letters (*and*) endowed with beauty like the moon; preventing (*others*) from falling into the pit of darkness of delusion (*and himself*) going after good deeds.

(9.) Having served the illustrious prince Kîrtivarman, the crest-jewel of the princes in the Yellow-Mountain districts, he received the title of *Viśisha* of Kâlañjara, accompanied by (*the grant of*) Pipalâhikâ.

(10.) In that great family, beloved by good men, was born Gadâdhara, a favourite counsellor. That wise man was by king Paramardin, after due consideration, entrusted with the high office of chamberlain.

(11.) His younger brother, sharing his work, was Jauṇâdhara, always delighting in deeds of war (*and*) striving after final liberation. Following the path of heroes, both fought on the excellent mountain Kâlañjara with showers[50] of arrows (?).

(12.) And he also had another (*younger brother*), named Mâlâdhara, pre-eminent among heroes; who took delight in wars, always honoured by the gods with flowers of the tree of paradise.

(13.) In the course of time was born in that (*family*) the prudent Âlhû, whose ad-

[45] One of the meanings of *karaṇa* being *kâyastha-karman*, 'the occupation of a Kâyastha,' I take *karaṇa-karman* to be a Bahuvrîhi-compound, equivalent to the word *Kâyastha* which occurs below.

[46] The suffix *kalpa* in *spṛihaṇîyakalpâ* appears to have been added merely to fill up the verse.

[47] *i.e.*, the four Vedas, the six Vedâṅgas, the Mîmâṁsâ, Nyâya, Dharmaśâstra, and the Purâṇas.

[48] Literally, 'endowed with the nature of a Ṭhakkura.'

[49] *Tâmraka*, properly the copper-plate on which a deed is engraved, here clearly denotes the object granted by such a deed.

[50] Seeing no other way of explaining the above passage, I take the word *âkula* to be (wrongly) used as a substantive.

ministration of the street (*pratolî*) was pleasing; who, keeping down wickedness, full of energy, always dwelt happily in the fort.

(*V.* 14.) His charming son again was Śobhana, endowed with good fortune, who, resplendent with many excellent qualities, adorned the quarters with his wondrous exploits.

(15.) And his son, a store of knowledge (*and*) in appearance like the Vidyâdharas, was Vîdana. Having entrusted the realm to him, the king indeed enjoyed lasting comfort.

(16.) He had a son, distinguished for excellent qualities, who, one may say, was called Vâśe, because the minds of the people as well as that of king Trailokyavarman were about to prove submissive to him.

(17.) Esteeming him competent for the work, the king appointed him to the office of *Viśisha* over the fort, named Jaya; and gave him the well-known village of Varbhavarî, to be his for ever.

(18.) There that ornament of the Vâstavya race, being aware that life is brief and desirous of securing eternal life, made his transient body [51] build a beautiful temple and a charming tank, full of good water.

(19.) (*And*) there the wise Vâśeka, being to the armies of opposing chiefs what a forest-fire is to the brush-wood, sent the irresistible Bhojûka, who, seized with the frenzy of war, was rending the kingdom in two, in battle to the abode of death, and thus [52] made Trailokyavarman again the ornament of princely families.

(20.) Having rendered the kingdom free from thorns and prosperous, so that every place was inhabited by crowds of virtuous people, and having made it resplendent with his generosity and properly secured all frontiers,[53] he took his abode, humbling the pride of Indra's home, on the mountain Jayapura, which, turned into a pleasant street (*pratolî*), was like Kailâsa as a place of residence.

(21.) His younger brother, of pure fame (*and*) famous the earth over, was the eminent Ânanda, whom men declare to have been rightly so named [54] because he always gladdened people, (*even*) from afar.

(22.) Esteeming him a man who knew no fear, the king made him governor of the fort; (*and as such*) he reduced to submission the wild tribes of Bhillas, Śabaras, and Pulindas.

(23.) His son was that Ruchira, resplendent with all the sciences and arts, who, when he roamed about on the battle-fields, with ease crippled the fierce crowds of opponents.

(24.) In the fort of Jaya he reverently worshipped with folded hands the holy Durgâ, glorifying in strains of praise the fierce destructress of powerful demons.

(25.) Distinguished for excellent qualities, only engaged in good deeds, destroying wickedness (*and*) setting store only on good men, versed in sciences and in the knowledge of arms, (*and*) proficient in arts, he always shone, endowed with good fame.

[51] Literally, 'the body which has not the attribute of (eternity).'

[52] In the original the construction is altogether ungrammatical, but there can be no doubt about the meaning of the verse.

[53] Here, again, the first half of the verse does not admit of a proper construction, and I can do no more than give the general sense which I think to have been intended by the writer.

[54] *Ânanda* means 'joy.'

(*V.* 26.) His son was Gopati, purified by knowledge (*and*) deserving adoration from princes; a man in whom fortune and eloquence harmoniously dwelt together, praiseworthy (*and*) an unique object of veneration for good men.

(27.) His younger brother was Mahipâla, who shone, eminent for both beauty and bravery. When the god of love saw how he had taken possession of all hearts, he vanished, bowed down with shame.

(28.) Glorious is his younger brother, the in-every-way-famous Subhaṭa, who is the one mansion of the play of fortune, the most excellent of the virtuous, the leader of the eloquent, fit for the assemblies of princes, praiseworthy for his character.

(29.) Eagerly striving to benefit others (*and*) accomplishing his objects by what he engaged in, he became permanently chief superintendent of the treasury of the illustrious king Bhojavarman.

(30.) Long and greatly may Subhaṭa, the lord of the treasury, whose only thought is of what is right, prosper! He who, though at the head of all weighty affairs,[55] is both trustworthy and full of knowledge, who, as the counsellor of the illustrious ruler Bhoja, is widely famed for his excellent qualities, who delights in bestowing on others benefits without end (*and*) is a very store of benevolence!

(31.) The world is a home of the three kinds of pain, sorrow . . . . unstable like the motion of a swing is our wealth, and short the life of man. His religious merit only goes with him, who, departing his life, enters another body; for that cannot leave him. (*Thus reflecting, Subhaṭa*) ordered a temple to be built (*here*).[56]

(32.) Then there were born three most intelligent sons of Mahipâla: Kîrtipâla, of great fame, a youth who resembled the god of love; . . . .

XXXIX.—PATNA INSCRIPTION OF THE TIME OF THE YADAVA SIMGHANA AND HIS FEUDATORIES SOÏDEVA AND HEMADIDEVA.

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

This inscription was discovered by the late Dr. Bhâu Dâjî on a stone-tablet in the ruined temple of the goddess Bhavânî at Pâṭṇâ, a deserted village about ten miles south-west of Chalisgaon in Khândeś,[1] and edited by him in the *Journal Roy. As. Soc.*, N.S., vol. I, pages 414-418. It consists of 26 lines which cover a space of about 2′ 6″ broad by 1′ 6″ high. The writing is on the whole well preserved, but at the top a small portion of the surface of the stone has peeled off, causing the nearly complete loss of about a dozen *aksharas* in the middle of the first line; and a few *aksharas* are illegible in the concluding lines. The average size of the letters is ⅜″. The characters are Nâgarî of about the 13th century. Up to the beginning of line 22 the inscription is in Sanskṛit; the language of the remainder is a kind of old Marâṭhî, corresponding,

[55] The original has the word *âbhâra*, which I have not met with elsewhere.

[56] Here, again, a proper construction of the actual words of the verse appears impossible.

[1] See the *Bombay Gazetteer*, vol. XII, p. 463; Burgess and Fleet, *Pâli, Sanskrit and Old Canarese Inscriptions*, No. 284. Not to mention minor mistakes, Dr. Bhâu Dâjî read the name of one of the chiefs, mentioned in the inscription, persistently Sonhadeva, while it is really everywhere clearly Soïdeva. I re-edit the inscription from two good impressions supplied by the Editor.

according to Dr. Bhâu Dâjî, to the Khândeśî. Of the Sanskṛit portion, lines 1-20, excepting the introductory *oṁ namo Gaṇâdhipataye* and the words *atha bhṛity-ânvaya-varṇṇanaṁ* in line 7, are in verse; the rest of the inscription is in prose.

As regards the grammar and orthography of the Sanskṛit portion, there are few points that need here be noted. In *Lâṭoraska*, line 4, the *samâsânta* suffix *ka* has been wrongly added, for the word is a Tatpurusha compound; in *karaṭî-kaṁṭhîravo*, line 13, the final vowel of the first member of the compound has been lengthened simply for metrical purposes; and the word *vidhûnita* is used in an unusual sense, in line 9. The conjunct *ddh* has been wrongly employed instead of the simple *dh* in *skaṁddha*, line 3, *siṁddhor*, line 11, and *saṁniddhau*, line 21; and *dh* has been doubled in a wrong way in *nibadhdha*, line 19. Besides, we find the conjunct *śchh* instead of *chchh* in *-hriśchhri-*, line 5, and *yaśchhishyaiḥ*, line 16, and the vowel *ṛi* instead of *ri* in *kṛiyâ*, line 17.

The main object of the metrical portion of the inscription (lines 1-20) is, to record (in verses 23-24) that the chief astrologer of the Yâdava king Siṁghaṇa, Chaṅgadeva, a grandson of the well-known astronomer Bhâskarâchârya, founded a college for the study of the *Siddhântaśiromaṇi* and other works of his grandfather and relatives,—a college which was endowed with land and other sources of income by the brothers Soïdeva and Hemâḍideva (verse 25), two members of the Nikumbha family, who, as feudatories of the Yâdavas, ruled over 'the country of the sixteen-hundred villages.' And by way of introduction, after invoking the divine blessing (in verse 1, which appropriately brings in the seven planets) and doing honour to Bhâskarâchârya (verses 2-4), the author furnishes a short account of the paramount lords of the country, the Yâdavas of Devagiri (verses 5-8), of their feudatories of the Nikumbha family (verses 9-16), and of Chaṅgadeva's own ancestors (verses 17-22).

Regarding the Yâdavas, we are told that there was a prince Bhillama who fought with the Gûrjaras, Lâṭas, and Karṇâṭas. He was succeeded by Jaitrapâla who defeated the Andhras (verse 6). Jaitrapâla's son was Siṁghaṇa or Siṁha, who defeated the kings of Mathurâ and Banâras, and a dependent of whom even defeated the valorous Hammîra, or Muhammadan invader (verse 7). All the three princes are well known to us from other sources,[2] and it is only necessary to state here that Siṁghaṇa ascended the throne in Śaka 1131 (A.D. 1209-10).

The names of the earlier members of the Nikumbha family, which was considered to belong to the solar race, are given in the other inscription brought from Pâṭṇâ by Dr. Burgess and published by Professor Bühler in *Indian Antiquary*, vol. VIII, page 39, as—

(1.) Kṛishṇarâja I.;
(2.) His son, Govana I.;
(3.) Govindarâja, son of Govana I.;
(4.) Govana II., son of Govinda; and
(5.) Kṛishṇarâja II., son of Govana II.

The first prince mentioned in this inscription is Kṛishṇarâja (verse 10), who is Kṛishṇarâja II. of Professor Bühler's account. His son was Indrarâja, and his son

[2] See *Journal Roy. As. Soc.*, vol. IV, p. 26; *Journal Bo. Br. R. As. Soc.*, vol. XII, p. 6; *Archæological Survey of Western India*, vol. III, p. 85; Fleet's *Dynasties of the Kanarese Districts*, p. 72; Bhandarkar's *Early History of the Deccan*, p. 82.

again Govana (verses 11-12), who, to judge from Professor Bühler's inscription, began to rule shortly after Śaka 1075 (A.D. 1153-4). Govana III. was succeeded by his son, Soïdeva (verses 13-14), by whom, as will appear below, a donation was made to Chaṅgadeva's college in Śaka 1128 (wrongly for Śaka 1129=A.D. 1207); and Soïdeva after his death was succeeded by his younger brother Hemâḍideva, who is described as a feudatory or general of Siṁghaṇadeva and ruler of 'the country of the sixteen-hundred villages' (verses 15-16).

Chaṅgadeva, the founder of the college, belonged to the Śâṇḍilya *vaṁśa*, of which the inscription (in verses 17-24) enumerates the following members:—

(1.) The poet (*kavichakravartin*) Trivikrama.

(2.) His son Bhâskarabhaṭṭa, who from king Bhoja received the title of *Vidyâpati.*

(3.) His son Govinda, or Govindasarvajña.

(4.) His son Prabhâkara.

(5.) His son Manoratha.

(6.) His son, the poet (*kavîśvara*) Maheśvarâchârya.

(7.) His son Bhâskara (the astronomer).

(8.) His son Lakshmîdhara, who by king Jaitrapâla was appointed chief Paṇḍit.

(9.) His son Chaṅgadeva, chief astrologer of king Siṁghaṇa.

As regards these men, there can hardly be a doubt that the *kavichakravartin* Trivikrama, with whom the list opens, is the *mahâkavi* Trivikramabhaṭṭa, the author of the *Damayantî-kathâ*, who, in the introduction of his work, describes himself as the son of Nemâditya (or Devâditya) and grandson of Śrîdhara, of the Śâṇḍilya *vaṁśa.* Since his son Bhâskarabhaṭṭa lived under Bhojarâja, whom, with Dr. Bhâu Dâjî, I take to be Bhoja of Dhârâ whom we know[3] to have ruled in A.D. 1021, Trivikrama must have flourished about the end of the 10th or the beginning of the 11th century A. D. Bhâskara, the astronomer, was born in Śaka 1036=A.D. 1104-5; and the epoch-year of his *Karaṇa-kutûhala* is Śaka 1105=A. D. 1183-84. His father, Maheśvara, who is described as *jyotirvit-tilaka*, lived at Vijjalapura, and composed a work called *Vṛitta-śataka.*[4] Jaitrapâla, by whom Bhâskara's son, Lakshmîdhara, was made chief Paṇḍit, ruled from Śaka 1113 to Śaka 1131=A.D. 1191-1209.

The metrical part of this inscription is followed by a prose passage which records a grant made by Soïdeva in favour of Chaṅgadeva's college in Śaka 1128 (or rather 1129), on a date which will be specified below. This grant must of course have been made some time before the inscription itself was composed; for we know from the preceding that the inscription was put up during the reign of the king Siṁghaṇa, who began to rule in Śaka 1131, and at a time when the feudatory Soïdeva was dead, and had been succeeded by his younger brother Hemâḍideva. Our inscription itself therefore is not dated, but it may have been composed in the first quarter of the 13th century, some time after A.D. 1209-10.

Soïdeva's grant, spoken of in the preceding paragraph, is dated in the Śaka year

[3] See Indian Antiquary, vol. VI, p. 53. The date of the inscription is Sunday, 24th December, A.D. 1021.

[4] See *Journal Roy. As. Soc.*, N. S., vol. 1, pp. 410, 412; or *Siddhânta-Śiromaṇi*, xiii, 58; Professor Aufrecht's *Catalogue*, p. 327; Dr. Peterson's *Second Report*, p. 131.

1128, in the year Prabhava, on the full-moon day of the month Śrâvaṇa, at the time of an eclipse of the moon. The date itself shows that there must be some mistake in it; for Prabhava corresponds to Śaka 1129 expired, not to Śaka 1128 expired. And, besides, if the grant had been really made in Śaka 1128 expired, the date would fall in A.D. 1206, and in that year there was no lunar eclipse at all. The year of the grant therefore was clearly Śaka 1129 expired, which was the Jovian year Prabhava; and calculating for that year, I find that Śrâvaṇa-śudi 15 corresponds to the 9th August, A. D. 1207, when there *was* a lunar eclipse, at 12 hours 26 minutes Greenwich time, or, at Ujjain, 11 hours 29 minutes after mean sunrise. The eclipse, a partial one, lasted 2 hours 40 minutes and would, therefore, have been just visible in Khândeś.

TEXT.[5]

L. 1. ओं[6] न[मो] गणाधिपतये ॥
सिद्धं[7] दिं[वा]करसुधाकरभूमिपु[त्र]श्वेतांशुपुत्रगुरुमन्दश[नि] ⏑ – ⏑ ।
– – ⏑ – ⏑ ⏑ ⏑ – स्य [भवो?]द्भ[वान्ध?]संरचणानि गगनेचरचारवो व: ॥ [8]—[1.]
उद्भ-
2. ट[बु]द्धिर्भाट्टे सांख्येसंख्य: स्वतं[त्र]धीस्तंत्रे ।
वेदेनव[द्य]विद्योनल्प: शिल्पादिषु कलासु ॥ [9]—[2.]
स्वच्छंदो यश्छंदसि शास्त्रे वैशेषिके विशेषज्ञ: ॥(।)
य: श्रीप्रभाकरगुरु: प्राभाकरद-
3. र्शने कवि: काव्ये ॥[10]—[3.]
[ब]हुगुणगणितप्रभृतिस्कंद(ध)वितये त्रिनेत्रसम: ।
विबुधाभिवंदितपदो जयति श्रीभास्कराचार्य: ॥ ॥ [11]—[4.]
श्रीमद्यदुवंशाय स्वस्त्यस्तु समस्तवस्तुसहि-
4. ताय ॥(।)
विश्वं यत्र त्रातुं जातो विष्णु: स्वयं त्रस्तं ॥ [12]—[5.]
गर्ज्जद्गूर्जरकुंजरोत्कटघटासंघट्टकंठीरवो
लाटोरस्ककपाटपाटनपटु:[13] कर्णाटहृत्कंटक: ।
श्रीमान्भिल्लमभूपति: सम-
5. भवद्भूपालचूडामणि-[14]
स्तस्मात्कांश्रपुरंध्रिकान्तसुखकृल्ल्ह्मी(च्मी)जैत्रपालोभवत् ॥[15]— [6.]
लक्ष्मीकांतलव: प्रतारि[त×]भव: श्रीजैत्रपालोद्भव:
संग्रामांगण[सं]चितातिविभव:
6. शास्ता भुव: सिंघण: ।
पृथ्वीशो मथुराधिपो रणसुखे काशीपति: पाति[तो]

[5] From impressions supplied by the Editor.
[6] Expressed by a symbol.
[7] Originally सिद्धि or सिद्धिं, but clearly altered to सिद्धं in the original.
[8] Metre, Vasantatilakâ.
[9] Metre, Âryâ.
[10] Metre, Gîti.
[11] Metre, Upagîti.
[12] Metre, Âryâ.
[13] In लाटोरस्क the suffix क has been improperly added.
[14] This word was originally followed by the sign of *visarga*.
[15] Metre, Śârdûlavikrîḍita: and of the next verse.

'येनासावपि यस्य भृत्यबटुना सं[ग्रा]मवीरो जितः ॥ —[7.]
अवततार पुरा पुरुषोत्तमो यदुकुले ज-
L. 7. गतोहितहेतवे ॥(।)
जयति सोयमिमां सकलामिलामवति मा पतिसिंहणक्ष्मापतिः ॥[16]—[8.]
अथ भृत्यान्वयवर्णनं ॥
श्रीमद्भास्करवंशाय भव्यं भूयात्स भूपतिः ॥(।)
निकुंभो
8. यत्र संभूतो रा[मो] यस्यान्वयेभवत् ॥ [17]—[9.]
तत्रासीन्नृपतिर्जितक्षितिपतिर्ख्यातैकलक्ष्मीपति-
र्देवब्राह्मणवंदने त[त]मतिः श्रीकृष्णराजाह्वयः ॥(।)
शौ[र्यौ]दार्यविवेकवि-
9. क्रमगुणैस्तुल्यो न येनापरः
प्राप्तं पांडवपुंगवार्ज्जितपदं तद्धर्म्मराजेति यत् ॥ [18]—[10.]
आसांगप्रभवस्ततस्ततमतिः प्राप्तप्रतापोन्नति-
र्वीरो वैरिवधूविधूनितशिरा यः श्रीन्द्रा-
10. जाह्वयः ॥(।)
तस्यासीत्तनयः सतां सविनयः सामंतसीमंतिनी-
वैधव्यव्रतसद्गुरुर्गुणगुणः सत्पुण्यपण्यापणः ॥ —[11.]
चतुरस्तुरगारूढो रेवन्त इव गोवनः ॥(।)
सौंदर्य्यदर्प्पकंद-
11. र्प्पो यं दृष्ट्वानंगतां गतः ॥ [19]—[12.]
श्रीगोवनात्सं[20][सुत ?] [रत्न]सिंधो(धो)रद्भुतमूर्त्तिस्ततपुण्यकीर्त्तिः ॥(।)
जितारिचक्रः क्षितिपालशक्रः श्रीसोड्ढदेवः स्तुतवासुदेवः ॥ [21]—[13.]
शरणागतवज्रपंजरः
12. परनारीषु सदा सहोदरः ॥(।)
व्रतसत्यपथे युधिष्ठिरः सततं वैरिवधूभयज्वरः ॥ [22]—[14.]
स षोडश[श]तग्रामदेशं दुर्गपुरान्वितं ॥(।)
सोड्ढदेवे दिवं याते शास्ति तस्यानुसंभवः ॥ [23]—[15.]
त्यागी
13. सूर्यसुतोपमोर्ज्जुनसमः शौर्ये निकुंभान्वये
विख्यातः क्षितिपालभालतिलकः श्रीगोवनस्यात्मजः ॥(।)
श्रीमत्सिंघणदेववैरिकरटीकंठीरवो[24] यत्करो
नद्यावदसुन-

[16] Metre, Drutavilambita.

[17] Metre, Śloka (Anushṭubh).

[18] Metre, Śârdûlavikrîḍita ; and of the next verse.

[19] Metre, Śloka (Anushṭubh).

[20] I am somewhat doubtful about the sign of *anusvâra* of सं.

[21] Metre, Upajâti.

[22] Metre, Vaitâlîya.

[23] Metre, Śloka (Anushṭubh).

[24] By the rules of grammar we should expect करटिकंठीरवो; but the final vowel of the first member of the compound has been lengthened for the sake of the metre.

L. 14. दक्षे [तत]मतिर्हेमाडिदेवविरं ॥ ❁ ॥ [25]—[16.]

शांडिल्यवंशे कविचक्रवर्त्ती त्रिविक्रमोभूत्तनयोस्य जातः ॥(।)

यो भोजराजेन कृताभिधानो विद्यापतिर्भास्करभट्टना-

15. मा. ॥ [26]—[17.]

तस्माद्गोविंदसर्वज्ञो जातो गोविंदसंनिभः ॥(।)

प्रभाकरः सुतस्तस्मात्प्रभाकर इवापरः ॥ [27]—[18.]

तस्मान्मनोरथो जातः सतां पूर्णमनोरथः ॥(।)

श्रीमन्महेश्वराचार्य-

16. स्ततोजनि कवीश्वरः ॥ —[19.]

तत्सूनुः कविवृंदवंदितपदः सद्वेदविद्यालता-

कंदः कंसरिपुप्रसादितपदः सर्वज्ञविद्यासदः ।

यच्छि(च्छि)ष्यैः सह कोपि नो विवदितुं

17. दक्षो विवादी क्वचि-

च्छ्रीमान्भास्करकोविदः समभवत्सत्कीर्त्तिपुण्यान्वितः ॥ [28]—[20.]

लक्ष्मीधराख्योखिलसूरिमुख्यो वेदार्थवित्तार्किकचक्रवर्त्ती ॥(।)

क्रतुक्र(क्रि)याकांडविचार-

18. सारविशारदो भास्करनंदनोभूत् ॥ [29]—[21.]

सर्वशास्त्रार्थदक्षोयमिति मत्वा पुरादतः ॥(।)

जैत्रपालेन यो नीतः कृतश्च विबुधाग्रणीः ॥ [30]—[22.]

तस्मात्सुतः सिंघणचक्रवर्त्ति-

19. दैवज्ञवर्योजनि चंगदेवः ॥(।)

श्रीभास्कराचार्यनिबध्व(द्ध)शास्त्रविस्तारहेतोः कुरुते मठं यः ॥ [31]—[23.]

भास्कररचितग्रंथाः सिद्धांतशिरोमणिप्रमुखाः ॥(।)

तद्वंश्यकृताश्चान्ये व्या-

20. ख्येया मन्मठे नियमात् ॥ [32]—[24.]

श्रीसोइदेवेन मठाय दत्तं हेमाडिना किंचि(चि)दिहापरैश्च ।

भूम्यादि सर्वं प्रतिपालनीयं भविष्यभूपैर्बहुपुण्यहेतोः ॥ ❁ ॥ ❁ ॥ [33]—[25.]

21. स्वस्ति श्रीशाके ११२८ प्रभवसंवत्सरे श्रावणमासे पौर्णमास्यां चंद्रग्रहणसमये श्रीसोइदेवेन सर्वजनसंनिद्धौ(धौ) हस्तोदकपूर्व्वकं निजगुरुरचितमठायायस्थानं

22. दत्तं ॥ तद्यथा ॥[34] इयां पाटणीं जें कणें उपटे तेहाचा असि आउंजो राउला होता आइका-पासीं तो मढा दीन्हला । ब्राह्मणां जें विक[ति] यापासीं ब्रह्मोत्तर तें ब्राह्मणीं दीन्हलें ॥ आइ-

23. कापासीं दामाचा वीसोवा आसूपाठी नग[रें] दीन्हला ॥ तलदा इया वेला सिद्ध[वें] ॥ वाहीरिला आसूपाठी गिधवें आइकापासीं ॥ पांच पोफली आइकापासीं ॥ पहि-

[25] Metre, Śârdûlavikrîḍita.

[26] Metre, Upajâti.

[27] Metre, Śloka (Anushṭubh); and of the next verse.

[28] Metre, Śârdûlavikrîḍita.

[29] Metre, Upajâti.

[30] Metre, Śloka (Anushṭubh).

[31] Metre, Indravajrâ.

[32] Metre, Upagîti.

[33] Metre, Upajâti.

[34] The following passage has been carefully copied from the impressions, and all *aksharas*, the reading of which appeared to be doubtful, have been enclosed in brackets. As I do not understand the original, I may have made mistakes in dividing the words of the text.

L. 24. लें घाघाचे घाटाघाची लोटि मठा दीम्हली ॥ जेती घाचे वांछति तेतीयां प्रति पली पली तेला ॥ एथ [जें] मविजे तें मठोचेम मायें मवावें मापाउ मठा चर्चे ॥ चर्चे

25. मापहारी । [रू]प्राचें सूंक । तथा भूमिः ॥ चतुराघाटविशुद्ध [चोडु?]ग्राम ॥ च—आले— — कामतामध्यें च — कं[टा] ॥ एकस — [टा] ॥ पंडितां [चा?]कामतु ॥ [चौ]ते घा-

26. मोचा [ज?]रा ॥ धामो[जी]चो[घ]लोढि[घा] ॥

TRANSLATION.

Oṁ! Adoration to the ruler[35] of the Gaṇas!

(*Verse* 1.) Accomplished[36] . . . . . may, charming like the planets, ... the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn, ... ever preserve you from the darkness arising from this mundane existence!

(2-4.) Triumphant is the illustrious Bhâskarâchârya whose feet[37] are revered by the wise,[38]—(*he who was*) eminently learned in Bhaṭṭa's[39] doctrine, unique in the Sâṁkhya, an independent thinker in the Tantra, possessed of unblemished knowledge of the Veda, (*and*) great in mechanics and other arts; who laid down the law in metrics, was deeply versed in the Vaiśeshika system, might have instructed the illustrious Prabhâkara in his own doctrine, was in poetics (*himself*) a poet, (*and*) like unto the three-eyed (*god Śiva*) in the three branches (*of the Jyotisha*), the multifarious Gaṇita and the rest.

(5.) May blessings rest on the illustrious race of Yadu with everything pertaining to it, (*a race*) in which Vishṇu himself was born, to protect the trembling universe!

(6.) (*In this race*) was born the illustrious prince Bhillama, a lion to the furious combined arrays of the roaring Gûrjara elephants, skilful in cleaving the broad breasts of the Lâṭas, (*and*) a thorn in the hearts of the Karṇâṭas. (*And*) here there was the crest-jewel of princes, the illustrious Jaitrapâla, who put an end to the pleasures of the beloved ones of the distressed ladies of Andhra.

(7.) From the illustrious Jaitrapâla sprang, (*in truth*) a part of the beloved of Lakshmî, Siṁghaṇa, who escaped (*the ills of*) this mundane existence (?); a ruler of the earth who acquired great might on the battle-fields, who in the van of the fight struck down the prince ruling over Mathurâ (*and*) the lord of Kâśi, (*and*) by whose young dependent even that valorous Hammîra was defeated.

(8.) In former days Purushottama became incarnate for the good of the world in Yadu's family. He it is who here is conquering the whole earth (*and*) who protects me,—the ruler of the earth, the lord Siṁha.

Now for the description of the family of the dependents:—

(9.) May fortune attend the illustrious solar race in which the prince Nikumbha born, whose descendant was Râma!

(10.) In this (*race*) was the illustrious prince, named Kṛishṇarâja, who defeated

[35] *I.e.* either Śiva or Gaṇeśa.

[36] The verse being incomplete, it is impossible to say whether the word *siddham* with which it opens should be construed with what follows or be taken separately. But it is clear that *siddhaṁ* is used at the beginning to make the inscription commence with a word of auspicious import.

[37] Or, possibly, 'words.'

[38] Or, 'the gods.'

[39] *I.e.* Kumârilabhaṭṭa's.

the rulers of the earth, meditated solely on the lord of Lakshmî, (*and*) bent his thoughts on revering gods and Brâhmans. Since in the qualities of bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pâṇḍavas,—(*the title of*) Dharmarâja.[40]

(*Vs.* 11 *and* 12.) From him sprang a son, the illustrious Indrarâja, of far-reaching intelligence (*and*) endowed with eminent prowess; a hero, whose head was fanned[41] by the wives of his enemies. And he had a son, gracious to the good, expert in teaching the wives of (*hostile*) feudatories the vow of widowhood, endowed with sterling qualities (*and*) a store-house of religious merit,—Govana, skilful as a rider of horses like Revanta, at whose sight the god of love, proud as he was of his beauty, left the body.[42]

(13.) From the illustrious Govana, an ocean, as it were, containing countless jewels, sprang, a very Indra among the rulers of the earth, the illustrious Soïdeva, who spread the fame of his religious merit, conquered the hosts of enemies, (*and*) adored Vâsudeva;

(14.) A cage of adamant to (*shelter*) those who sought his protection, always a brother to others' wives, in keeping the vow of truth a very Yudhishṭhira, (*and*) ever a fever of terror to the enemies' wives.

(15 *and* 16.) Since Soïdeva has gone to heaven, his younger brother rules here 'the country of the sixteen-hundred villages' with its forts and towns. May he, Hemâḍideva, the son of the illustrious Govana, whose thoughts are fixed on Nanda's son,[43] long live happily,—he who in liberality resembles the son[44] of the Sun, (*and*) who in bravery is like Arjuna; that famous frontal ornament of the princes in Nikumbha's family, whose hand is a lion to the elephants of the enemies of the illustrious Siṁghaṇadeva![45]—

(17.) In the Śâṇḍilya race was the king of poets Trivikrama. To him was born a son, named Bhâskarabhaṭṭa, on whom king Bhoja conferred the title of Vidyâpati.

(18.) From him was born Govinda, the omniscient, like unto Govinda; (*and*) he had a son, a second Sun, as it were, Prabhâkara.

(19.) From him was born Manoratha, who fulfilled the desires of the good; (*and*) from him, the illustrious Maheśvarâchârya, the chief of poets.

(20.) His son was the illustrious Bhâskara, the learned, endowed with good fame and religious merit, the root (*as it were*) of the creeper—true knowledge of the Veda, (*and*) an omniscient seat of learning; whose feet were revered by crowds of poets, while his words were rendered perspicuous by the enemy[46] of Kaṁsa, (*and*) with whose disciples no disputant anywhere was able to compete.

(21.) Bhâskara's son was Lakshmîdhara, the chief of all sages, who knew the meaning of the Veda, (*and*) who was the king of logicians (*and*) conversant with the essence of discussions on the subject of sacrificial rites.

(22.) Judging him to be well acquainted with the contents of all the Śâstras, Jaitrapâla took him away from this town and made him chief of the learned.

[40] *I.e.* 'king of justice,' an epithet of Yudhishṭhira.

[41] This is not the ordinary meaning of *vidhûnita*, but I see no other way of translating the word.

[42] The original has a play on the word *Anaṅga*, 'the bodiless one,' which is one of the names of the god of love.

[43] *I.e.* Vishṇu.

[44] *I.e.* Karṇa.

[45] Or, 'whose hand is to the enemies of the illustrious Siṁghaṇadeva what the lion is to elephants.'

[46] *I.e.* Vishṇu-Kṛishṇa.

(*Vv.* 23 *and* 24.) To him was born a son, Chaṅgadeva, (*who became*) chief astrologer of king Siṁghaṇa; who, to spread the doctrines promulgated by the illustrious Bhâskarâchârya, has founded[47] a college, (*enjoining*) that in (*this*) his college the *Siddhântaśiromaṇi* and other works composed by Bhâskara, as well as other works by members of his family, shall be necessarily expounded.

(25.) The land and whatever else has been given here to the college by the illustrious Soïdeva, by Hemâḍi and by others, should be protected by future rulers for the great increase of (*their*) religious merit!

May it be well! In Śâka 1128, in the year Prabhava, on the full-moon day in the month Śrâvaṇa, at the time of an eclipse of the moon, the illustrious Soïdeva, in the presence of all the people, granted to the college founded by his preceptor, (*confirming the gift*) by (*pouring out*) water from his hand, sources of income, as follows:—[48]

XL.—BEGUR STONE INSCRIPTION OF THE GANGA KING EREYAPPARASA.

By J. F. Fleet, Bo.C.S., M.R.A.S., C.I.E.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Native Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Maisûr territory. A print from his negative has been published in my *Pâli, Sanskṛit, and Old-Kanarese Inscriptions*, No. 247. And Mr. Rice has given a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209f., with a lithograph of the entire stone (*id.* Frontispiece). His reading, however, contains many inaccuracies; and his translation is but little in accordance with the real meaning of the original. I edit the inscription partly from the photograph, and partly from a very good inked estampage, for which I am indebted to the kindness of Dr. Hultzsch. The photograph is for the most part very clear and legible; but it fails to give the proper reading in line 1, and at the commencement of line 2. The estampage has made the text perfectly clear and intelligible here; and has also cleared up one or two minor points that were rather doubtful in the photograph.

Bêgûr is a village about six miles south by east from Bangalore (properly Beṅgaḷûr), the chief town of the Bangalore District in Maisûr. It is shewn in the map, Indian Atlas, Sheet No. 60, as 'Baigoor,' in Lat. 12° 53′, Long. 77° 41′. It is mentioned in lines 5 and 6 of this record by the older name of Bempûr or Bempûru. The inscription is on a stone-tablet, measuring about 6′ 6″ broad by 6′ 8″ high, which was found at this village, and is now in the Museum at Bangalore.

The chief part of the writing is in six lines, covering a space of about 6′ 6″ broad by 1′ 5″ high, which run right across the upper part of the stone. And each of these six lines is separated from the next by a line cut in the stone from end to end; this is a peculiarity which I have not as yet met with in any other inscription. There are also six short lines running on in continuation down the proper right side; the same number on

[47] The original has the present tense 'he founds.'

[48] The following passage, which is not Sanskṛit, I do not understand. Its general sense appears to be, that Soïdeva allowed the college to levy certain taxes from tradesmen and manufacturers, and also assigned to it the income from one or more villages, the name or names of which may be contained in the concluding lines of the inscription.

the proper left side; and the name of a village (line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is very well preserved; and it is legible throughout without the slightest doubt. — The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side are led by a man on horseback, sword in hand, whose rank is indicated by his head-dress and by some umbrellas, one of which is apparently a triple one. Behind him, there are two followers on horseback. In front of him, there is a man on foot, blowing a horn; and beyond the latter there is another horseman. The troops on the proper left side are led by a man on an elephant, wielding a spear, whose rank again is indicated by his head-dress. He is attended by an archer in the howdah, and by a separate follower on horseback. Behind the elephant there seem to be two supernatural beings; one of them being possibly Bhairava, and the other Kâlî, as proposed by Mr. Rice. The centre and the foreground show the fight between the two parties. Above this scene there is represented the king, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool carved to represent that device, and evidently waiting for news from the field of battle.[1] He is attended by two female *chaurî*-bearers. There is another woman in front of him; and beyond her, a soldier, holding across his right knee either a quiver, or perhaps a large tube for carrying despatches. Behind the king and his *chaurî*-bearers there stands another woman, who seems to be trying to entice into a cage a bird which is perched on the king's uplifted left hand. And behind her again, there is another woman, standing under a flag-staff. —The characters are the so-called Old-Kanarese characters, belonging approximately to the ninth century A.D. The lingual *ḍ*, as distinct from the dental *d*, is formed very clearly in some words, *e.g.* in *mâḍi* and *gaṅgavâḍi*, line 3; in other cases, however, the distinction is not made. The mark attached to the up-stroke of the *l* in *kûḍal*, line 15, which does not appear in the other cases in which this letter is used, seems to be a form of the Kanarese *virâma*, and to give the final *l*; the full form of the word is *kûḍala* or *kûḍalu*. The size of the letters varies from about 1¼″ to 2¼″. The engraving is bold, deep and good. — The language is Old-Kanarese, with the usual mixture of Sanskṛit words in lines 1 to 3. The whole record is in prose.. And it presents no particular difficulties, except in the quaintness of the construction. The whole passage from *bîra-mahêndranoḷ* to *kalnâḍ=iltan* is in reality one unbroken sentence, the component parts of which are connected by verbs in the subjunctive mood. Thus, "when the army attacked" is literally "if the army rises to;" "when there was no room left for the battle-horn" is literally "if the place for the battle-horn perishes;" and "he was pierced and died" is literally "if, having been pierced, he dies." In order to present a readable translation, I have had to follow a more direct construction. — In respect of orthography we may notice (1) the use of *ri* for *ṛi* in °*âḷaṁkrity*°, line 1-2, though the subscript *ṛi* itself occurs a little further on, in *śvayaṁvṛita*; (2) the use of *dhdh* for *ddh* in *badhdhaṁ*, line 6; (3) the use of *b* for *v* in *bîra*, line 3; (4) the use of *ś* for *s* in *śvayaṁvṛita*, line 2; and (5) the use of the Drâviḍian *ḷ* in all the Sanskṛit words, except, of course, as an initial in *lakshmî*, line 2, and except in

[1] Mr. Rice interpreted this part of the sculptures rather differently. But the stone is distinctly a charter (*śâsana*), not a monumental stone (*vîragal*); and consequently this part of it does not represent celestial nymphs waiting for the slain heroes. Also, the central seated figure is plainly a man; not the queen of the nymphs.

maṅgala, line 6; in line 19 we have *maṅgaḷa*, with the Drâviḍian *ḷ*; in line 6, as in many other cases, the word is part of a village-name, and I am not quite sure whether, as such, it is really the Sanskṛit word, or whether it is of Drâviḍian origin.

The inscription refers itself to the time of a Gaṅga king named Eṛeyapparasa or Eṛeyappa, who was reigning as paramount sovereign over the Gaṅgavâḍi Ninety-six-thousand district. He was at war with a certain Vîra-Mahêndra. One of his armies, called the army of Nâgattara, headed by its chieftain, came in collision with the army of Ayyapadêva, who was plainly one of the commanders of Vîra-Mahêndra. In the fight that ensued, Ayyapadêva was killed, (and his troops routed). And in recognition of this, Eṛeyapparasa conferred upon his slayer, Iruga, a fillet or badge of honour called the *Nâgattara-vaṭṭa*, and granted to him the twelve villages known as the Bempûr Twelve, which constituted the Kalnâḍ district.

Of the places mentioned in this inscription, the Gaṅgavâḍi Ninety-six-thousand is well known from other records. It constituted specially the dominions of the Gaṅgas of Western India, and it embraced chiefly the present territory of Maisûr. Bempûr or Bempûru is plainly the original name of the modern Bêgûr; though, why the *mp* should have changed into *g*, I cannot at present explain. Iggalûru still exists under the same name; it is the 'Igloor' of the map, in the Ânekal Tâlukâ of the Bangalore District, about eight miles south-east of Bêgûr. One or other of the two villages of the names of which Nallûru is a component, may perhaps be identified with the 'Nelloor-putnam' of the map, in the Dêvanhaḷḷi or Dêvanḍahaḷḷi Tâlukâ, twenty-four miles in a north-easterly direction from Bêgûr; it is described as a ruined city of some antiquity (Rice's *Mysore and Coorg*, vol. II, pp. 56, 74); and about nine miles south-east of it, the map shews a 'Chicka Nelloor,' which may perhaps be identified with the other of the two villages. And Pûvina-Pullammaṅgala is possibly represented by the 'Woolmangle' of the map, in the Mâlûr Tâlukâ of the Kôlâr district, about twenty miles to the east by north from Bêgûr. For the other places, I cannot find any representatives in the map. But a reminiscence of the name of the Kalnâḍ district, is perhaps preserved in the name of the modern Ânekal Tâlukâ.

The inscription is not dated. On palæographical grounds, it may be referred to about the ninth century A.D.; but this, of course, is only an approximation, liable to correction at any time when we may be in a position to identify with certainty the persons who are mentioned. As regards Eṛeyapparasa or Eṛeyappa, the only person whose name at all resembles his, is the Eṛegaṅga of one of the spurious Western Gaṅga grants (*Ind. Ant.* vol. XIV, p. 229 ff). *Eṛeyappa* is, of course, simply *eṛe*, with *appa*, 'a father,' as an honorific suffix; and *arasa* means 'a king.' But there are no particular reasons for proposing to identify Eṛeyappa with Eṛegaṅga. Vîra-Mahêndra has been identified by Mr. Rice (*Mysore Inscriptions*, pp. xlv., lvii., lxiii.) with a Pallava king Vîra-Noḷamba, of whom there is an inscription at Gôribidnûr in Maisûr, which speaks of him as the 'protector of Ayyapadêva's daughter.' Vîra-Mahêndra may possibly be a Pallava king. But the name is not known as yet from any other record. And it is impossible to identify him, with any certainty, with any particular king of the Pallava dynasty, and especially with any particular Vîra-Noḷamba.[3] Also, to understand the

[3] Vîra-Noḷamba means 'the brave Noḷamba;' whereas Vîra-Mahêndra most probably means, not 'the brave Mahêndra,' but 'a very Mahêndra (Indra) among brave men.'

reference to Ayyapadêva's daughter in the Gôribidnûr inscription, we require the full text of that record. And the sculptures on the Bêgûr stone do not bear out Mr. Rice's assumptions. He suggested that the woman standing under the flag-staff is Ayyapadêva's daughter, bound to it as a captive; and that, being taken prisoner in the fight in which Ayyapadêva was killed, she became the prize of the victorious Pallava. But, as I have already said (see note 1, above), the stone is distinctly a charter, not a monumental slab; so that the sculptures in the upper row do not refer to Ayyapadêva at all. And there are no indications of a rope on the staff of the standard; while, that which is on the woman's right wrist appears distinctly to be a set of bangles, as on both wrists of the other women, and not the coils of a rope. The mention of the Nâgattara and his army, suggests the idea of a reference to some Nâga tribe. I do not find, however, any indications of Nâgas among the figures represented in the sculptures.

In consequence of Mr. Rice's rendering of this inscription, it appeared to contain some other historical details, which are now found to be quite illusory. Thus, his translation speaks of "the illustrious Ereyapparasa, brilliant as lightning, descending among the stars in the clear firmament of the world-renowned Ganga race, protector of the mighty kings of Vaḷala and Mêkhala, the chosen lord and possessor of the fortune of the auspicious Taila's dominion." From this, Mr. Rice (*Mysore Inscriptions*, pp. xliv., xlv.) inferred that Ereyapparasa was an usurper of the Ganga sovereignty; and he placed him in the period A.D. 777 to 857, between Râja-Malladêva and Gaṇḍadêva. But, on the contrary, Ereyapparasa is most distinctly described as belonging himself to the Ganga family. The "mighty kings of Vaḷala and Mêkhala" owe their existence to nothing but a pure mistake, and need no further comment. The supposed Taila, however, is a matter of more importance, especially in connection with the name of Ayyapadêva, which really does occur in this record. During the period to which this inscription belongs, there was a long break in the supremacy of the Western Chalukya kings. Their records, however, pretending to give an uninterrupted succession, mention a certain Taila I., and his great-grandson Ayyaṇa I., who have to be placed in this period. And, on seemingly good grounds, Mr. Rice found a reference to both of these persons in the present record; and an apparent corroboration of his general results, in the supposed fact that Prôlirâja, the father of the Kâkatya king Rudradêva, took away a kingdom from a certain Tailapa, — assumed to be Taila I., — and gave it to a "king Erha," whom Mr. Rice took to be the present king Ereyapparasa. Prôlirâja, however, belongs to a much later time, *viz.* to the period just before A.D. 1162; and the Tailapa who is mentioned in connection with him, is the Western Châlukya king Taila or Tailapa III. (A.D. 1150 to about 1162). Moreover, the kingdom that was disposed of by him was taken from a certain Gôvindarâja, and was given to a king whose name was in reality Udaya, not "Erha" (see *Ind. Ant.* vol. XI, p. 17). These items of contemporaneous history thus disappear altogether. And, as a matter of fact, the name of Taila does not occur in the present record at all. It was deduced from words which really are °*ḷaṁkṛity-aiḷâdhipatya*. In the photograph, the reading *taiḷ-âdhipatya* might be justified, as the words preceding it are there not at all clear; and especially because there really is a mention of an Ayyapadêva further on. But the estampage has placed the true reading of the passage beyond any possibility of doubt. That the Ayyapadêva

of this record may be the Western Chalukya Ayyaṇa I., still remains possible; but it cannot be taken as at all a certainty.

TEXT.[3]

1 Ôm[4] Svasti Samasta-bhuvana-vinû(nu)ta[5]-Gaṅgakuḷa-gagana-nirmmaḷa-târâpati jaḷadhi-jaḷa-vipuḷa-vaḷaya-mêkhaḷ[â]-kaḷâp-âḷaṁ-

2 kri(kṛi)ty-aiḷâdhipatya-lakshmî-śva(sva)yaṁvṛita-patî(ti) tâdvâdy[6]-agaṇita-guṇa-gaṇa-vibhûshaṇa-vibhûshita-vibhûti śrîmad-Eṟeyapp-arasaṁ

3 pagevar-ellaman=ni[ḥ*]kshatram-mâḍi Gaṅgavâḍi-tombhatt[â*]ṟu-sâsiramuman-êka-chhatra[7]-chchhâyeyoḷ=âḷuttam-iḷdu [I*] Bî(vî)ra-Ma-

4 hêndranoḷ=kâdal=endu 'Ayyapadêvaṅge sâmanta-sahitaṁ Nâgattaranaṁ[8] daṇḍuv-eḷdoḍe tumbe pâdiyoḷ=kâdi kâḷegam=imb=a-

5 ḷidoḍe âneyoḷ=ânt=iṟidu sattoḍ=adaṁ keḷd=Eṟeyapaṁ[9] mechchi Irugaṅge Nâgat-tara-vaṭṭaṁ-gaṭṭi Bempû[r*]-ppanneraḍu-

6 maṁ śâsana-badhdha(ddha)ṁ Kalnâḍ=ittan=Av=âvuv=endoḍe II Bempûrû Tovagûrû Pûvina-Pullaṁmaṅgala Kûtanidu-Nallûru

7 Nallûru-Koma-

8 raṅgunta II[10] I-

9 ggalûru[11] II Du-

10 gmonelmalli

11 Gaḷaṁjavâ-

12 gilû II

13 Sâṟaṁvu II

14 Eḷkuppe Paravûru

15 Kûḍal I initumaṁ

16 pola-mêre-sahita-

17 m=ittan=Eṟeyapaṁ

18 śavucharan-Nâgara-

19 ṅge [II*] Maṅgaḷa-mahâ-śrî [II*]

TRANSLATION.

Ôm! Hail! While the glorious Eṟeyapparasa, — whose dignity was adorned with the decoration of a countless number of meritorious qualities, commencing with such (*epithets*) as 'he who is a spotless moon in the sky which is the family of the Gaṅgas, praised throughout the whole world,' (*and*) 'he who is the lord, chosen by herself, of the goddess of sovereignty over the (*whole*) earth, who has for an ornament round (*her*) waist a zone which is the great circle of the waters of the oceans,' —having deprived all (*his*) enemies of power, was ruling the Gaṅgavâḍi Ninety-six-thousand under the shadow of a single umbrella:[12]—

(Line 3) — Saying "(*We have*) to fight against Vîra-Mahêndra," the army of the Nâgattara, together with the chieftain (or chieftains), attacked[13] Ayyapadêva. And

[3] From the inked estampage and the photograph combined.

[4] Represented by a plain symbol.

[5] The syllable *nû* is quite spoilt in the photograph, where it appears to be *du*. We have a similar instance of the lengthening of the *u* of *nuta*, in *praṇûteyuṁ*, *Ind. Ant.* vol. XIX, p. 273, line 23; see also *id.* line 11 and note 11.

[6] Read *tâvad-âdy*°.

[7] Read *chchhattra*.

[8] The *anusvâra* here is quite distinct; but we must strike it out, and read the genitive *nâgattarana*.

[9] Properly there should be the double *pp* in the fourth syllable of this name. It occurs again, however, with the single *p*, in line 17; and I have therefore left it without correction.

[10] The punctuation in this part of the record is rather capricious.

[11] The *û* of the syllable *lû* has failed to appear in the photograph at all. But it is quite distinct in the estampage.

[12] *i.e.* 'was reigning as paramount sovereign.'

[13] *lit.* 'on its rising to, *i.e.* against.'

when it was overwhelming (*him*),[14] having fought on foot,[15] when there was no room left for (*his*) battle-horn, he mounted an elephant, and there was pierced and died.

(*L.* 5) — Having heard that, Ereyapa[16] was pleased; and, having bound on Iruga the fillet called *Nâgattara-paṭṭa*,[17] he gave him the Kalnâḍ district, secured by (*this*) charter, (*consisting of*) the Bempûr Twelve (*villages*).[18]

(*L.* 6) — They are as follows:—Bempûru and Tovagûṟu, Pûvina-Pullammangala, Kûtanidu-Nallûru, Nallûru-Komarangunta, Iggalûru, Dugmonelmalli and Gaḷañjavâgilu, Sâṟamvu, Eḷkuppe, Paravûru, (*and*) Kûḍal.

(*L.* 15)—This much, with (*a specification of*) the boundaries of the fields, gave Ereyapa to (*his*) follower, the Nâgara.[19] (*May there be*) felicity and great good fortune!

XLI.—A STONE INSCRIPTION FROM RANOD (NAROD).

BY PROFESSOR F. KIELHORN, PH. D., C.I.E., GÖTTINGEN.

In my account of the Bilhari inscription of the rulers of Chedi, *ante*, pages 253 and 267, I had occasion to mention an inscription at Ranod, published in the *Jour. As. Soc. Beng.*, vol. XVI, pages 1080-88, which, I said, might, when properly edited, serve to elucidate certain passages of the Bilhari inscription, and which, I hoped, would also otherwise prove of historical value. I now have to state that, in the midst of the last hot season, Dr. Führer proceeded to Ranod, and, under considerable difficulties, took two impressions of the inscription thus referred to, which have rendered the preparation of a trustworthy text of it an easy task. Unfortunately, the importance of the inscription has not turned out to be at all proportionate to the trouble which Dr. Führer has taken about it; but my thanks to him are none the less sincere.

Ranod, or, as it is more commonly called in the neighbourhood, Narod (Narvad), is described as an old, decayed town of some size, in the state of Gwâlior, about half way between Jhânsî and Guna, and 45 miles due south of Narwar, *Indian Atlas*, quarter-sheet No. 51, S.E., Long. 77° 56′ E., Lat. 25° 5′ N. The most remarkable building of the place is reported to be an old Hindu palace, of the main part of which a photozincograph is given in Sir A. Cunningham's *Archæol. Surv. of India*, vol. II, Plate lxxxv. In front of it is an open cloister, with suites of rooms at each end, which form three sides of a court-yard; and outside the court-yard is a deep square tank with steps leading down to the water's edge, while close by there is a second tank. Judging from the contents of the inscription, I have no doubt that the building thus described by Sir

[14] *lit.* 'on its swelling, or becoming very numerous.'

[15] *lit.* 'on the road.'

[16] See note 9, above.

[17] Compare the *mâme-perjerepu-paṭṭa*, which, with the title of Tribhuvanâchâri, Vikramâditya II. presented to the architect of his temple at Paṭṭadakal; see *Ind. Ant.* vol. X, p. 164.

[18] The absence of any copulative suffix with the word *kalnâḍ*, prevents our translating "the Bempûr Twelve and the Kalnâḍ district;" and shews that the Kalnâḍ district consisted of the Bempûr Twelve.

[19] This is the only expression in the whole record, the meaning of which has remained at all doubtful. *Savuchara*, or more properly *savuchara*, must be a corruption of the Sanskrit *sahachara*, 'a companion, a follower.' And *nâgarange* is I should think, a mistake for *nâgattarange*, 'to the Nâgattara.'

A. Cunningham[1] was really a Maṭha or residence of ascetics, and that one of the existing tanks is the very tank the construction of which is recorded in this inscription.

The inscription is engraved on an erect tablet in the left end wall of the lower verandah of the main building. It consists of 64 lines of writing, which cover a space of 6′ 11″ high by 2′ 10½″ broad. The writing is nearly throughout in a state of perfect preservation, so that almost everything may be read with absolute certainty. The average size of the letters is between ⅝″ and ⅞″. The characters are Nâgarî of the 10th or 11th century; they were written on the stone by Rudra, and engraved by Jejjâka (line 64). The language is Sanskṛit; and, excepting the introductory *oṁ namaḥ Śivâya* and the words *Rudreṇa likhitâ* at the end, the inscription is in verse. It was composed by Devadatta, and delineated or copied out (*varṇitâ*) by his son Haradatta (verses 68 and 69). As regards grammar and orthography, there are few things which need be drawn attention to. Except in the word *divisadâṁ*, in line 32, for which in classical Sanskṛit we should have expected *divishadâṁ*, the sibilants are everywhere employed in their proper places. The letter *b* is throughout denoted by the sign for *v*. Instead of *anusvâra*, we have the guttural nasal in *vṛiṅhitâni*, line 1, and the dental in *śreyânsi*, line 3, and *-śansi*, line 9; and instead of *ri*, the vowel *ṛi* in *udṛikta*, line 22. Before *r* the consonant *t* is nine times doubled, *e.g.*, in *ttripura-*, line 5, *-mâttraṁ*, line 22, *yattra*, lines 31 and 57; and the word *ujjvala* is, as usually, spelt *ujvala*, in lines 50 and 56. A wrong *saṁdhi* we have in *phalam=vipula-*, line 6, and in *Kim-vâmṛita°*, line 57; and wrong grammatical forms are *âpya* for *âptvâ*, in line 11, and *samudîyamânaḥ* for *samudyan*, or *samudayan*, in line 7. Besides, I may draw attention to the unusual noun *parishvashkaṇî*, in line 4, and to the verb *ud-akhoṭi*, in line 64, derived from *ut-khuṭ*, 'to cut or engrave,' which has not been met with elsewhere.

Considering that the language is generally plain and easy to understand, and that the inscription offers very little that can be of value to the historian, it will be sufficient to give the following short abstract of the contents :—

After the introductory "oṁ, adoration to Śiva," and five verses in honour of Gaṇeśa (Vinâyaka), Sarasvatî, and Śiva (Śambhu, Dhûrjaṭi, Tripura-vijayin), the inscription records (in verse 6) that Śiva (Purâri) once pleased Brahman by offering him a sacrifice, the result of which was the origin of the family or line of sages which will be treated of in the following (v. 7). In it, there was a sage who is described as Kadambaguhâdhivâsin, 'the inhabitant of Kadambaguhâ'; from him sprang the sage Śaṅkhamaṭhikâdhipati, 'the superintendent of Śaṅkhamaṭhikâ'; next came Terambipâla, 'the protector of Terambi'; then Âmardakatîrthanâtha, 'the lord of Âmardakatîrtha'; and after him Purandara (vv. 8-10). When the king, the illustrious Avanti or Avantivarman, who was desirous of being initiated in the doctrines of the Śaiva faith, heard of the great holiness of this sage, he resolved to bring him to his own country. He accordingly went to Upendrapura, induced the sage to accede to his request, was initiated by him in the Śaiva faith, and duly rewarded him (vv. 11-13). Purandara then founded a Maṭha, or residence of ascetics, at Mattamayûra, the prince's town; and he also established another Maṭha, at Raṇipadra, the place where the inscription is (vv. 14 and 15). Next came Kavachaśiva; his disciple was Sadâśiva; and he was succeeded by Hṛidayeśa (vv. 16-21). Hṛidayeśa's disciple was Vyomaśiva

[1] See his *Archæol. Survey of India*, vol. II, pages 303—305. It will be seen below that the inscription mentions no king Someśa or Someśvara, and no town Mâyâpura.

(Vyomaśambhu, or Vyomeśa), whose holiness and learning, in which he surpassed all manner of devotees and learned men (the Śâkyas or Buddhists, who are compared to elephants, the jackal-like Jainas, and others), are eulogised in verses 22-42. He restored to Raṇipadra its former splendour, repaired and enlarged the Maṭha, erected temples and set up statues of Śiva, and he in particular built a magnificent tank, to the description of which no less than twenty verses of the inscription are devoted (vv. 45-64). Verse 65 expresses the wish that the tank may last for ever; and v. 66 forbids the planting of trees near it. And, finally, v. 67 forbids the ascetics to sleep on beds and to allow women to pass the night within the Maṭha.—The inscription is not dated, but it may on palæographical grounds be assigned to the end of the 10th or the beginning of the 11th century A.D.

Of the individuals mentioned in the above, only the prince Avanti or Avantivarman would be likely to interest the historian; but we know nothing about him from other sources, and I can only suggest that he may be related to the Chaulukya princes Avanivarman, Sadhanva, and Siṁhavarman, the ancestors of the Chedi queen Nohalâ, who are mentioned in verses 34 and 35 of the Bilhari inscription, and that he cannot have lived later than the second half of the 9th century. Of the places, Raṇipadra I take to be Ranod itself; Mattamayûra, the town of Avantivarman, and Upendrapura (or Vishṇupura ?), the original dwelling-place of the sage Purandara, I am unable to identify. As regards Kadambaguhâ and the other localities from which the earlier sages receive their appellations, I would suggest that Terambi may be identified with Terahi, which is five miles to the south-east of Ranod, and Kadambaguhâ with Kadwaia or Kadwâha, a place which is about six miles south of Terahi, and where there are even now four standing temples and the ruins of nine others.[3]

Of the sages themselves, Purandara is evidently the personage called Mattamayûranâtha, 'the lord of Mattamayûra', in verse 49 of the Bilhari inscription. And the account given of him and of his having initiated Avantivarman in the Śaiva faith, in the present inscription, shows that we must read the second half of that verse, one or two *aksharas* of which were indistinct in the impressions, and the exact meaning of which was not apparent at the time, thus:—

niḥśesha-kalmasha-mashîm=apahṛitya yena
saṅkrâmitam=para-mahô nṛipater=Avanteḥ ‖ ;

and must translate :—'who, when he had removed every stain of impurity from the prince Avanti, communicated (*to him*) supreme splendour (*by initiating him in the Śaiva faith*).'

Of the other sages, the Bilhari inscription too mentions Sadâśiva and Hṛidayaśiva (Hṛidayeśa); but in the place of Kavachaśiva that inscription has Dharmaśambhu, and between Sadâśiva and Hṛidayaśiva it interposes two other sages, one described as Mâdhumateya, and the other called Chûḍâśiva.

I owe to the kindness of Mr. Fleet a rough rubbing, received from Sir A. Cunningham, of a third inscription which treats of the same line of Śaiva ascetics that is eulogized in the Ranod and Bilhari inscriptions. This third inscription is at Chandrehe on the Son river in Rewa, and has been previously mentioned by Mr. Beglar in *Archæol.*

[3] See *Archæol. Survey of India*, vol. XXI, pages 176 and 177.

Surv. of India, vol. XIII, page 8. It is on two slabs of stone, each measuring about 3′ 2″ broad by 1′ 4″ high, and consists of 27 lines. According to Mr. Beglar it contains the date *Samvat 324 Phâlguna-sudi 6*, the year of which Mr. Beglar proposes to alter to 1324. But the inscription is really dated *Samvat 724 Phâlguna-śudi 5*, and, from the style of the writing and the locality in which the inscription was put up, this date must be referred to the Chedi era, so that the year corresponds to A.D. 972-3. Like the Raned inscription, this one also appears to be of slight importance,[3] and I here refer to it chiefly because in line 5 it mentions, apparently in connection with Mattamayûra, the sage Purandara of the present inscription. For since Purandara, in the Chandrehe inscription, is followed by about five more generations of sages, the date of the inscription proves beyond doubt, what I have intimated above, that that sage, and with him the prince Avantivarman, cannot possibly be placed later than the end of the 9th century A.D.

TEXT.[4]

L. 1. ओं नमः शिवाय ॥
प्रावृषेण्यनवाम्भोदगर्ज्जितौर्ज्जित्यजिन्ति वः ।
वैनायकानि निघ्नन्तु निर्व्विघ्नं हृङ्हितान्यघम्[5] ॥ [6]—[1].
प्रसन्नौजस्विमधुर-

2. व्यक्ताव्यक्तस्वरूपभाक् ।
देवता वाक्यविज्ञैर्मुदे स्तादः सरस्वती ॥ —[2].
संपूर्णाङ्गमशेषकल्मषमुषः सम्यक्प्रमाणादरा-
द्दूरं पादतलाव-

3. घट्टनमत्कैलासनग्यत्स्खति ।
सानन्दं युगपत्सुरासुरसभासंरम्भदत्तव्ययं
शम्भोर्लास्यपरिग्रहस्य दिशतु श्रेयान्सि[7] वः स्थानकम् ॥[8] —[3].
चरणभरावनता-

4. वनिविनमत्कमठोरुकर्प्परा भोगा ।
नाट्यस्य धूर्ज्जटेर्धुरि वर्ण्णपरिष्कक्णी जयति ॥ [9]—[4].
उल्लसो दण्डपादो घनगणमुडुभिः सार्द्धमुत्तम्भ्य भूयः
प्रायाद्यावत्स्वसीमाम-

5. परपदभरभ्रष्टपृष्ठा क्व भूमिः ।
इत्यंदौस्थ्येपि रङ्गे गगनतलचलच्चारिकाचारवृत्ते-

[3] My rubbing is so indistinct that I am unable to give an accurate account of the c so far as I can see, it records the construction of a tank and some buildings by a sage Praśântaśiva, and their restoration by the sage's disciple Prabodhaśiva. The spiritual ancestors of Praśântaśiva appear to be Purandara, Śikhâśiva (who seems to be called Madhumatî-pati, an appellation which may explain the name Mâdhumateya of the Bilhari inscription), and Prabhâvaśiva. The inscription, which is in verse, was composed by the poet Dhâmsaṭa, the son of Jeîka and Amarikâ, and grandson of Mehuka, and engraved by Dâmodara, the son of Lakshmîdhara and younger brother of Vâsudeva.

Perhaps I may here draw attention to a note on page 5 of *Archæol. Survey of India*, vol. XIII, according to which there is in the Asiatic Society's collection a rubbing of an inscription from Makundpur (which is near Chandrehe), dated in (apparently Chedi) Samvat 772. It is very desirable that this inscription should be examined.

[4] From two impressions, prepared by Dr. Führer, and supplied to me by the Editor.

[5] Read बृंहिता°.

[6] Metre of verses 1 and 2, Śloka (Anushṭubh).

[7] Read श्रेयांसि.

[8] Metre, Śârdûlavikrîḍita.

[9] Metre, Âryâ.

क्ष्मायन्तां वल्लिसख्यं त्रिपुरविजयिनस्ताण्डवक्रीडितानि ॥[10] —[5].
भव्योपमन्युं शिवरस्थितिमस्य प-

L. 6. स्त्रासनं दारुवनेतिरम्ये ।
विधाय यत्नं विधिना विधिज्ञः शिवानुजग्राह पुरा पुरारिः ॥[11] —[6].
[12]यच्छम्पकास्थिपुरनिर्वृतिबीजमुच्चैः पूर्व्वोत्तरं विपुलवर्द्धितभूमिभागैः ।
तस्माद्-

7. पूर्व्वं कदम्बगुहमुनिवंश एष निर्यन्निरन्तरतिसारतरोरुरम्भः ॥[13] —[7].
तस्मिन्मुनिः सकललोकनमस्यमूर्त्तिरिन्दूपमः प्रतिदिनं समुदीयमानः ।
श्रीमानभूद्भुवि कदम्ब(म्ब)गुहाधिवासी तस्माच्च श-

8. ङ्खमठिकाधिपतिर्मुनीन्द्रः ॥ —[8].
तेरम्बि(म्बि)पालः प्रमथाधिपस्य तुलां दधत्कामजयोदयेन ।
ततोभवद्भूरितपास्ततोपि सत्स्यातिरामर्द्दकतीर्थनाथः ॥[14] —[9].
तस्मा-

9. त्पुरन्दरगुरुर्गुरुवद्गरिम्णः प्रज्ञातिरेकजनितस्य च(ब)भूव भूमिः ।
यस्याधुनापि विवु(बु)धैरिति सत्यमस्मि[15] व्याहन्यते न वचनं नयमार्गविद्भिः ॥[16] —[10].
वन्द्यः कोपि यथा-

10. स्थिचिन्त्यमहिमा तुभ्यं मुनिर्भास्वता
राजश्रुतमग्रन्द(न्द)पूर्व्वशिखराभ्यर्ण्णप्रकीर्णद्युतिः ।
दीक्षार्थीति वचो निशम्य सुकृती चारोत्तमुर्व्वीपति-
र्यस्येहानयनाय यत्नमकरो-

11. च्छ्रीमानवन्तिः पुरा ॥[17] —[11].
गत्वा तपस्यन्तमुपेन्द्रपूर्व्वं पुरे तदा श्रीमदवन्तिवर्म्मा ।
भृशं समाराध्य तमात्मभूमिं कथञ्चिदानीय चकार पूताम् ॥[18] —[12].
यथोपसद्याप्य च सम्यगैशीं

12. दीक्षां स दक्षो गुरुदक्षिणार्थम् ।
निवेद्य यस्मै निजराज्यसारं स्वजन्मसाफल्यमवाप भूपः ॥ —[13].
स कारयामास सहद्विभाजं मुनिर्म्मठं सन्मुनिरत्न-

13. भूमिम् ।
प्रसिद्धमावारिधि मेरुकल्पं श्रीमत्पुरे मत्तमयूरनाम्नि ॥ —[14].
पुनर्द्वितीयं स्वयमर्हितोयो गुणैर्मुनीन्द्रो रणिपद्रसंज्ञम् ।
तपोवनं श्रेष्ठमठं वि-

14. धाय प्रष्ठः प्रतिष्ठां परमां निनाय ॥ —[15].
आसीदतः कवचपूर्व्वशिवाभिधानो लोकप्रियः कवचवद्दृढदृष्टशक्तिः ।
यः सर्व्वतो वहति संयति संयताङ्गो

[10] Metre, Sragdharâ.
[11] Metre, Upajâti.
[12] Read यच्छम्पकं वि°.
[13] Metre of verses 7 and 8, Vasantatilakâ.
[14] Metre, Upajâti.
[15] Read °ऽस्मि.
[16] Metre, Vasantatilakâ.
[17] Metre, Śârdûlavikrîḍita.
[18] Metre of verses 12—15 Upajâti.

L. 15. द्रार्क्कं गुणाढ्यमिति काममरैरमेय: ॥[19] —[16].

सदाशिवस्तस्य च शिष्य आसीत्सदा शिव: सर्व्वजनस्य शान्त्या ।
तपोवनं यो रणिपद्रनाम प्रसाधयामास

16. तप:समृद्ध्या ॥[20] —[17].

यस्मादनल्पादुदयाद्रिकल्पान्नव्यो(व्यो)दयोभूद्धृदयेशसंज्ञ: ।
आचार्यसूर्यस्तमसां विदार्य प्रकाममौदार्यमहार्यवीर्य: ॥[21] —[18].

निरवधि वर्द्धते न च वि(बि)-

17. भर्त्ति पुरो लघुभावमात्मन:
प्रसरति दिङ्मुखेषु न च चलति मनागपि मार्गसंस्थिते: ।
स्फुरति समस्तवर्णरुचितं न च मुञ्चति चारुशुभ्रता-
मलमधुनापि यस्य

18. कृतिनोद्भुतमित्थमहर्न्निशं यश: ॥[22] —[19].

यस्यात्मेन्द्रियनिग्रहे निजगुरुस्थानान्यलंकुर्व्वत:
प्रीति: पात्रपरिग्रहे च दधत: साधूपभोग्या: श्रिय: ।
स्वभ्य-

19. स्ताखिलशास्त्रनिर्म्मलमतेरासीत्स एक: परं
कार्य्यै: स्वोदरपूर्त्तिमात्ररतिभिस्तृष्णाभिभूतै: कथा ॥[23] —[20].

यदि गुणकीर्त्तनमधुना नि:शेषं तस्य साधु वि-

20. दधामि ।
तद्वक्तुं कीर्त्तिमिमां नावसर: प्रस्तुतां तदलम् ॥[24] —[21].

औदार्याद्गुरुभारदुर्व्वहधुरानिर्व्यूढवीर्योदय:
शिष्य: शिष्यवतां विशेषक इव प्रस्ताव-

21. मुख्य: सताम् ।
श्रीमान्व्योमशिवाह्वय: समभवत्तस्यापि तादृक्पुन-
र्यादृग्भूरिभिरप्यमद्भुततमैस्तैस्तैस्तपोभिर्भवेत् ॥[25] —[22].

श्लाघ्यं जन्म जगत्त्रयेपि दधत: शेषस्य

22. तस्य क्षमा-
मस्य व्योमपदादिमन्त्ररचनाख्याताभिधानस्य च ।
उद्धर्त्तुं विपदि प्रजां गुरुभरव्यापारदत्तात्मनो
यस्योद्(द्रि)क्तपरोपकाररुचामार्त्तं प्रवृत्ते: फ-

23. लम् ॥ —[23].

यस्योर्व्वीचरितं चिरात्पुलकभृद्गण्डस्थलश्रेणिभि-
र्म्मञ्जुध्वनितम[न्द्र]तारगमकै: संगीयते किन्नरै: ।
सूर्याचन्द्रमसो: समं प्रतपत: प्र[ध्वं]स्य[26] दूरं

[19] Metre, Vasantatilakâ.

[20] Metre, Upendravajrâ.

[21] Metre, Upajâti.

[22] Metre, Dhṛitaśrî (or Pañchakâvalî); the second line of the verse is incorrect.

[23] Metre, Śârdûlavikrîḍita.

[24] Metre, Âryâ.

[25] Metre of verses 22—24, Śârdûlavikrîḍita.

[26] The sign of *anusvâra* over the second *akshara* of this word is doubtful in the original.

L. 24. तम-

स्तत्त्वाख्याश्रुतकर्षिण: किमपरैः स्तोत्रैर्व्विचित्रैरपि ॥ —[24].

दृढिष्ठसद्गुष्ठानो वरिष्ठमितभाषित: ।

योऽभ्यतिष्ठत्प्रतिष्ठावत्प्रष्ठ: सद्वृत्तिनां व्रतम् ॥[27] —[25].

य: संय-

25. मस्य विनयस्य नयस्य सम्यक्छ्रुतस्य चारुचरितस्य च कीर्त्तनस्य ।

एकत्र वस्तुमिति सद्गुण[सं?] ◡ — [स्थ] त्वष्टा प्रतिश्रयमदं रचितेव जज्ञे ॥[28] —[26].

सर्व्वत्र निर्वृतिक-

26. [रे]ण निरन्तरेण सर्व्वो(र्व्वो)दयेन धवलेन दिगायतेन ।

वर्ष्मिष्णुनाधिकमलंकृतमेतदिन्दोर्ज्योतिन यस्य च यश[प्रस]रेण विश्वम् ॥ —[27].

लोकालोकान्तरालभ्रमणपरिणताव-

27. संवेगप्रहृष्टि-

गीतूलोत्तालशीलां द्रुतगति तुलयन्व्याप्तदिक्चक्रवाल: ।

निर्धूयाशेषविघ्नाक्रमणपटु रज: पार्थिवैर्व्वर्त्तमैर्व्वा-

माराराध्यानुवानस्तपस उदग-

28. मद्यस्य दूरं प्रताप॰: ॥[29] —[28].

येनेदं पुरमापदन्धतमसे मग्नं नियोगाद्विधे:

सत्त्वोर्व्वा रणिपद्रसं[ज्ञम]चिरादुद्धृत्य यत्नाश्रमम् ।

भूपृष्ठं मणिनेव निर्म्मलत-

29. रस्फारस्फुरत्तेजसा

सर्व्वांगमभ्युदयेन पौरसहितं नीतं पुनस्ता: श्रिय: ॥[30] —[29].

स्फारैर्धाम्यहिरण्यरत्ननिवहैर्न्नि:शेषमन्तर्व्वहि-

स्त्वङ्गत्तुङ्गतरङ्गमे-

30. मंदभरोद्धतैव गर्व्वंद्रजी: ।

स्वस्थानस्य विशीर्णविद्रुतमठस्योद्दामलक्ष्मीभृतो

भूभागास्तपसा पुनर्न्नवनव: संरेजिरे यस्य च ॥ —[30].

सा श्लाघ्या वसति: स

31. एव विषयस्ते प्राणिनस्ता दिश:

सा भूर्भूमिपति: स एव किमतस्ते ते प्रदेशा: परम् ।

यत्रास्तेयमशेषसत्व(त्त्व)हितकृत्कृत्यप्रवृत्त: स्वयं

पु-

32. ण्यानां प्रगुणीकृतोवनिरुहां पुंजो वपुष्मानिव ॥ —[31].

यद्वाचां मनसां च गोचरमतिक्रान्तेन भूम्नान्वितं

यद्गीतं गुणगर्व्वितैर्द्दिविस(ष)दां दारैरदभ्रादरं ।

यस्तत्व(त्त्व)ज्वलितै: प्र-

[27] Metre, Śloka (Anushṭubh).

[28] Metre of verses 26 and 27, Vasantatilakâ.

[29] Metre, Sragdharâ.

[30] Metre of verses 29—32, Śârdûlavikrîḍita.

L. 33. यच्छतपसां तेजोभिरभ्योच्छितं
तस्मान्यत्र चरित्रसुव्रतमतावत्रैव तावत्स्थितम् ॥ —[32].
पुरा योषित्सङ्गादनिभृतनिजार्द्धं भगवता
विजिग्ये यः कामस्त्रिपुररिपुणाविष्कृतकथा ।
34. निरस्तास्त्रः साक्षात्तमयमजयत्सङ्गरहितः
सुधीपर्णानां श्लाघा किमिह तपसां दुष्क[र]मिति ॥ [31]—[33].
स्फाराक्रालनघातनिर्दयदलन्नीरन्ध्ररौरव-
व्याजेनोज्जगुरा कुमारचरिता-
35. त्तव्र(ब्र)ह्मचर्यंस्तपः ।
यस्याराधयतस्त्रिसंध्यमधुतध्यानस्थितेर्धूर्ज्जटिं
चैतन्योज्झितहस्तयोपि समये स्तूपवेलोत्सवाः ॥ [32]—[34].
स्तुत्यं स्यात्किमिहास्य नाम चरितं न स्यात्तुपुण्या-
36. र्थिना-
मा वा(बा)ल्यात्प्रकीर्त्तिसञ्चिततपस्तेजःसमुत्तेजितम् ।
यस्योच्चैरलघूत्तमप्रगुणगुरु व्र(ब्र)ह्माण्डमाडम्व(म्ब)र-
व्याप्तोद्दीक्यतवद्रवा(बा)हुपरिघैः संधार्यते यत्नतः ॥ —[35].
सिद्धा-
37. न्तेषु महेश एव नियतं न्यायेक्षपादो मुनि-
र्गंभीरे च कणाशिनस्तु कणभुक्शास्त्रे स्मृतौ जैमिनिः ।
सांख्येनल्पमतिः स्वयञ्च कपिलो लोकायते सद्गुरु-
र्व्वु(र्बु)द्धो वु(बु)द्धमते
38. जिनोक्तिषु जिनः को वाथ नायं कृती ॥ —[36].
यद्भूतं यदनागतं यदधुना किञ्चित्क्वचिद्वर्त्तते
सम्यग्दर्शनसंपदा तदखिलं पश्यन्प्रमेयं महत् ।
सर्व्वज्ञः स्फुटमेष
39. कोपि भगवानन्यः क्षितौ शंकरो
धत्ते किन्तु न शान्तधीर्व्विषमदृग्रौद्रं वपुः केवलम् ॥ —[37].
भक्तिप्रह्वामधाम्नि प्रचुरतरतपःसीम्नि विख्यातनाम्नि
सर्व्वानन्युत्त[मा?]-
40. म्नि क्षितिभृदुरुभरस्पर्द्धिपुण्यप्रथिम्नि ।
संघप्रेम्णि सत्सु स्वयमसि निहितस्फारसारप्रथिम्नि
विद्योत्सर्प्पन्महिम्नि त्रिभुवनतिलके के गुणा हन्त न स्युः ॥[33] —[38].
संलीनं
41. मुख एव शाक्यकरिणामत्यूर्ज्जितं गर्ज्जितं
त्रासाद्यस्य च जैनजम्वु(म्बु)कमतैर्व्याहृतं संहृतं ।
सोढं जातु न जैमिनीयहरिणैर्ल्लीलाकृतं हुंकृतं
तस्यान्यद्गगनेश्वरान-

[31] Metre, Śikhariṇî.
[32] Metre of verses 34—37, Śârdûlavikrîḍita.
[33] Metre, Sragdharâ.

L. 42. नपतेः किं व्यावर्णितं प्रस्तुतम् ॥ [34]—[39].

यस्योच्चकैः स्फुरति संततमर्कबिम्बमिव तेजः परं प्रतिदिशं प्रतिवासरं च ।

अन्यः स एव ननु चन्द्रमसो रवेश्च चन्द्रावदातचरितः कुल-

43. रां चकास्ति ॥ [35]—[40].

यस्यामलं स्फुरति सद्गुणरत्नवृन्दमानन्दकारि जगतां जलतादिहीनं ।

श्रीव्योमशम्भुजलधिः स खलु व्युदस्ततृष्णः सतां समभवद्भुवि कोऽप्यपूर्व्वः ॥ —[41].

44. माधुर्यं विनयो नयोज्ज्वलता त्यागः क्षमा प्रश्रयः

स्थैर्यं धैर्यमदार्यवीर्यकलितं सद्(द्ब्र)ह्मचर्यं तपः ।

इत्यादि प्रचिनोमि चेतसि चिरं यस्याखिलमप्यादरा-

त्तत्त्व-

45. [र्वं]मचिन्त्यमस्य महतः कस्यास्तु वा वा पथि ॥ [36]—[42].

रेजुः सज्जनरत्नभावजननाम्या सिन्धुवेलावधे-

र्विश्वं यस्य यशांसि कुन्दकलिकाकोडप्रभाभांज्यपि ।

तस्यायं खलु देव-

46. तायतनवाप्यापीनिवेशः शुभः

सोद्यानः प्रथते स्वकीर्तिविभवः साक्षादिवानश्वरः ॥ —[43].

शिवयुग्ममुमादेवीनाथेश्वरविनायकौ ।

स मठं मन्दिरे रम्यैरयमेतान्य-

47. चीकरत् ॥ [37]—[44].

प्रतिक्षणं या प्रतिवि(बि)म्ब(म्ब)तां गते सुनिर्म्मले वारिणि तारकागणे ।

कुमुद्वतीसङ्गसमुज्झिताप्यलं विभाति विष्वक्कुमुदैरिवाचिता ॥ [38]—[45].

प्रसादमाधुर्यनिकाम-

48. हृद्यं विराजते यत्र गभीरमम्भः ।

विडम्ब(म्ब)यत्सत्कविकाव्यव(ब)न्धं विशुद्धवर्णाञ्चितचारुशोभम् ॥ [39]—[46].

शैलात्मजाभक्तिपरप्रयातपौराङ्गनानूपुरशिञ्जितेन ।

प्रतिक्षणं

49. या कलहंसनादभ्रमं विधत्ते श्रुतिपेशलेन ॥ [40]—[47].

धृतोदपात्रावनताङ्गनानां मुखैर्व्विचित्राधरपत्र(त्र)रम्यैः ।

तोयं गतैर्या प्रतिवि(बि)म्ब(म्ब)नेन भृ[शा?]रविन्देव वि(बि)भर्त्ति शोभाम् ॥ —[48].

50. अपूर्व्वविन्यासविशेषकेण विभूषिता या दयितेव दृष्टा ।

सोपानमालावलिचारुमध्या मानन्दयत्कस्य मनो मनोज्ञा ॥ -[49].

प्रासादा यत्र भासन्ते कुन्देन्दुकुमुदोज्व(ज्ज्व)-

51. लाः ।

श्रीव्योमेशमहोव्यापियशोवीजाङ्कुरा इव ॥ [41]—[50].

या नीलकण्ठेन तटोपकण्ठं कृतास्पदा धाम परं सुखस्य ।

प्रासादरम्या रमणीयभूमिः पुरा पुरारेः सदृशी चका-

[34] Metre, Śârdûlavikrîdita.

[35] Metre of verses 40 and 41, Vasantatilakâ.

[36] Metre of verses 42 and 43, Śârdûlavikrîdita.

[37] Metre, Śloka (Anushṭubh).

[38] Metre, Vamśastha

[39] Metre, Upendravajrâ.

[40] Metre of verses 47—49, Upajâti

[41] Metre, Śloka (Anushṭubh).

L. 52. -श्रित ॥ [42]—[51].

यत्सन्निधौ सान्द्रसुधासितिम्ना प्रासादमालानुदिनं विभाति ।

भयेन भानोः परिणाममेत्य ज्योत्स्ना स्थितेवामरसद्ममूर्ध्नि ॥ —[52].

पयोनिधिस्तुङ्गतुषारशैलैः सम्यक्वि-

53. राजेच्यदि : ।

तेनोपमीयेत तदा स्फुटं या समुन्नतैर्नाकिगृहैर्व्विभान्ती ॥ —[53].

प्रसन्नमुक्ताफलचारुकान्ति तोयं सदैव प्रतिभाति यत्र ।

प्रभूतसंतापशमक्षमोढुका-

54. ममुच्चैरभूम्नः संमिवान्तरिक्षम् ॥ —[54].

यत्राश्रयवाप्तमलचन्द्रकान्त्या सरोजलक्ष्मीरिव सरोजलक्ष्मीः ।

अलंकृता चारुतया व्यधत्त या निर्वृतिं कस्य न दृश्यमाना ॥ —[55].

या सर्व्वदा

55. नोज्झति यन्निकामं सत्सूपकारं च गभीरतां च ।

जलैरनल्पैर्भृशमाश्रितापि फलं तदेतद्धि कुलीनतायाः ॥ —[56].

मृगाङ्कवि(बि)म्बे(म्बे) प्रतिमागते या स्फुरत्तरङ्गाङ्गुलिभिर्व्वि-

56. लोलि ।

स्वचारुसौन्दर्यविलोकनाय धृतामलादर्शतलेव भाति ॥ [43]—[57].

स्थिराणि तुङ्गानि सुधोज्व(ज्ज्व)लानि निरन्तराण्यार्ज्जवसुन्दराणि ।

सतां मनांसीव सदानुकूलं विभान्ति यस्याः

57. सुरमन्दिराणि ॥ —[58].

इदं नभः किन्द्रवता कुतोस्य किम्वाम्बुतन्तत्कथमत्र चित्रम् ।

प्रज्ञाय यत्रेति वितर्कयु[क्तो] जलं न निषेतुमलं जनौघः ॥ [44]—[59].

सम्भोगभूमिर्भवतु प्रकामं मनोर-

58. मा यौर्व्व(र्व्व)हुवारिदा च ।

तथापि सामान्यगुणादुदस्ता यया विचित्रां रचनां दधत्या ॥ —[60].

जित्वारिषड्वर्गमनर्थमूलं धर्म्मे रताः सन्तु सदैव सन्तः ।

यस्यामितीवाह सुरालया-

59. लो निलीनपा[राव]तमन्द्रनादैः [45] ॥—[61].

रङ्गत्तरङ्गातिमनोरमभ्रू रथाङ्गनामोन्नपयोधरा या ।

दिक्षु क्षिपन्ती शफरीकटाक्षानचक्षुरत्यान्यदृशं प्रियेव ॥ —[62].

यदस्ति किंचित्क्वचि-

60. दप्यनिन्द्यमानन्दहेतुर्ज्जगतीह वस्तु ।

तदेकदेशे निखिलं विधाय या वेधसोद्घटितेव रम्या ॥ —[63].

कुवलयमतीव वापीं विभूषयति यदतिसुप्रसिद्धमदः ।

चित्रमिद-

[42] Metre of verses 51—56, Upajâti.

[43] Metre of verses 57 and 58, Upendravajrâ.

[44] Metre of verses 59—63, Upajâti; read क्षिपाम्°.

[45] The second of the two *aksharas* in brackets was originally प.

61. न्तु विचित्रा या कुवलयमभ्यलंकुरुते ॥ [46]—[64].

खिता सैषा वापी गगनमभिमौलिर्भगवती

भवत्वाचन्द्रार्कप्रथिततपसो भूरियशसः ।

यदीये भातीयं शरदमलचन्द्रांशुधवला

62. सुराणां सम्राज्ञी विकटतटपृष्ठे शिखरिणी ॥ [47]—[65].

वापीतः निकटं यः पादपमारोपयिष्यति [व्रात्य]: ।

याता स पञ्चपातकयुक्तः खलु दुस्तरे निरये ॥ [48]—[66].

पञ्चैव

63. तेषामिह पातकानि नश्यन्ति यद्वास्तु मठा मठे ये ।

येऽभ्यन्तरे मूढधियो रजन्यां दास्यन्यनार्या वसतिं च नार्यः ॥ [49]—[67

प्रशस्ता देवसंलापपूर्वं दत्ताश्रयेण या ।

64. विहिता मुख्यशब्दा(ब्दा)र्थां सा [सुदेशु सतामियम्] ॥[50] —[68].

देवदत्तसुतेनैषा हरदत्तेन वर्धिता ।

वापो[प्रश]स्तिका रम्या जेव्याकेनोदकोटि च ॥ —[69].

रुद्रेण लिखिता ॥ ❀ ॥

XLII.—HAMPE INSCRIPTION OF KRISHNARAYA, DATED SAKA 1430.

By E. Hultzsch, Ph.D.

The original of this inscription is in the great Śiva temple of Pampâpati[1] at the modern village of Hampe, which is situated on the southern bank of the Tuṅgabhadrâ river and at the north-western extremity of the ruins of Vijayanagara. It is engraved on the south and north faces of a stone tablet, which is set up in front of a *maṇḍapa*. The south face is badly mutilated at the bottom. The second half of the inscription, which is in fair preservation, was published by Mr. Fleet from a photograph by Dr. Pigou.[2] A rough transcript and paraphrase of the Sanskṛit portion and a translation of the Kanarese portion of the inscription had already before appeared in the *Asiatic Researches*.[3] I re-edit the whole from an estampage made in 1889.

A second copy of the same inscription is engraved on the north and south faces of another stone tablet, which is set up to the left of the entrance to the Pampâpati temple. This copy is much worn, but helps to ascertain how many verses are lost at the bottom of the south face of the first copy.

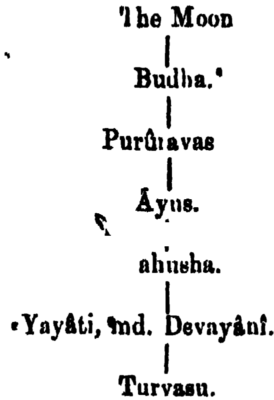
[46] Metre, Âryâ.
[47] Metre, Śikhariṇî.
[48] Metre, Âryâ.
[49] Metre, Indravajrâ.
[50] Metre of verses 68 and 69, Śloka (Anushṭubh).
[1] No. 13 on the *Madras Survey Map of Hampe*.

[2] *Ind. Ant.*, vol. V, pp. 73ff. The photograph was published in the *Inscriptions in Dharwar and Mysore*, issued by Mr. (now Sir) T. C. Hope in 1866, No. 32; and reproduced by the Arch. Survey of Western India in *Pâli, Sanskrit, and Old Canarese Inscriptions* (1878), No. 115.

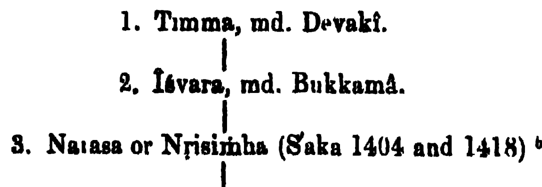
[3] Vol. XX, pp. 25 and 39 (fourth inscription), and p. 34 (twelfth inscription).

The inscription opens with 29 Saṁskṛit verses, which contain a genealogical account of the second Vijayanagara dynasty down to Kṛishṇarâya. Then follows a passage in Sanskṛit prose, which records a gift to the temple by this king. The document ends with a Kanarese version of the same donation.

The genealogy consists of a mythical and a historical part. The former (verses 3 and 4) runs as follows :—



The historical part begins with verse 5 :—" In his (*viz.*, Turvasu's) race shone king Timma, who was famous among the princes of Tuḷuva, just as Kṛishṇa shone in the race of Yadu." From this verse we learn, first, that the founder of the second Vijayanagara dynasty was a native of Tuḷu or Northern Malayâḷam, the country of the Tuḷuvas. Secondly, he must have been a usurper, as he claims only a mythical relationship to the princes of the first dynasty of Vijayanagara. For, while the kings of this dynasty used to derive their origin from Yadu,[4] Timma selected, in opposition to his predecessors on the throne, Yadu's younger brother Turvasu as the mythical progenitor of his race. The inscription continues the pedigree from Timma as follows :—



a. by Tippâjî—	*b* by Nâgalâ—
4 Vîra-Nṛisiṁha or	5. Krishnarâya
Vîra-Nârasiṁha.	(Śaka 1430 to 1451).[6]

The description of the reigns of these kings is purely conventional. At first sight a historical fact seems to be contained in verse 10, according to which king Narasa conquered Śrîraṅgapaṭṭaṇa. But a reference to a published inscription of Harihara II.[7] shows that this verse was borrowed, together with others, from an " office copy " of the first dynasty, in which it had formed part of the description of the reign of Saṁgama. Regarding the successors of Kṛishṇarâya, the reador is referred to the *Indian Antiquary*, vol. XIII, p. 154.

[4] See, *e g*, Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 156 and 160.
[5] *Ibidem*, p. 131, No. 115, and p 132, No 119. In both inscriptions the king is called Narasimha
[6] The earliest date is that of the present inscription, and the latest that of another inscription at Vijayanagara, *Asiatic Researches*, vol XX, p. 29.
[7] *Journal*, *Bombay Br. R. As. Soc.*, vol. XII, p. 352, lines 17 to 20.

The second part of the inscription, which is written in Sanskrit prose[8] (north face, lines 11 to 25), records that Kṛishṇadeva-mahârâya gave the village of Siṅgenâyakanahaḷḷi to the Śiva temple called Virûpâksha, and built an assembly-hall (*raṅga-maṇḍapa*) in connection with the same temple. Virûpâkshadeva, the old name of the Pampâpati temple, occurs already in inscriptions of Bukka and Harihara II. of the first dynasty.[8] By the assembly-hall must be meant the *maṇḍapa*, in front of which the stone tablet is set up. In a verse (30), with which the Sanskrit portion ends, the inscription is called an edict (*śâsana*) of Kṛishṇarâya.

The same donation is referred to, with some additions, in the Kanarese portion, where, however, the name of the village is spelt Siṅginâyakanahaḷḷi, with an *i* instead of an *e* in the second syllable.[9] Lines 27f. of the north face contain the date of the grant, Śâlivâhana-Śaka-varsha 1430 expired, the Śukla-saṁvatsara current,[10] Mâgha Śu 14, on which day was the festival of the king's coronation. Though no earlier inscriptions of Kṛishṇarâya are known, it is at present impossible to say, whether the real day of the coronation or an anniversary of it is intended.

In the Sanskrit portion of the inscription occur two Kanarese *birudas*, to which the Sanskrit case-termination is affixed (*bhâshege tappuva râyara gaṇḍaḥ*, north face, line 4, and *mûru-râyara gaṇḍaḥ*, line 5f.), also a Sanskritized form of an Arabic word (*sura-trâṇa* = سلطان, lines 6 and 14) and of a Persian word (*hindu* = هندو, line 6); instead of *râjan*, the Kanarese tadbhava *râya* is frequently used.

TEXT.

A.—South face.

L. 1. श्रीकृष्णदेवराय श्री

2. शुभमस्तु । नमस्तुंगशिरश्चुंबिचंद्रचामरचार[वे] ।

3. त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥ [१*]

4. कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजोद्भू-

5. तं हरिणापि च पूज्यते । [२*] अस्ति क्षीरमयाद्देवैर्मथ्यमानान्महांबुधेः । नव-

6. नीतमिवोद्भूतमपनीततमो महः । [३*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा

7. बुधः (।) पुत्त्रैरस्य पुरूरवा भुजबलैरायुर्द्विषामाहृतः । तस्यायुर्नहु-

8. षोस्य तस्य तनयो युद्धे ययातिः क्षितौ (।) ख्यातस्तस्य तु दुर्व्वसुर्वसुनिभः[11]

9. श्रीदेवयानीपतेः ॥ [४*] तद्वंशे देवकीजानिर्हिंदीपे तिम्मभूपतिः । यशस्वी तुळुवेंद्रेषु

10. यदोः कृष्ण इवान्वये ॥ [५*] ततोभूदुक्कमाजानिरीश्वरक्षितिपालकः । अथासमगुणाश्च-

11. र्यं मौक्तिकं महीभुजां ॥ [६*] पश्चाच्चो बलिजिद्विजैस्त्रिभुवनाक्रांतिश्रमैर्विक्रमै[:]

12. र्ध्वंस्तं चक्रमपि श्रयन्निजकरे श्रीदेवकीनंदनः । भूत्वाप्यद्भुतमीश्वरोयमिति

13. या[12] भूयस्तरां (।) पप्रथे (।) भूतिं चाखिलपूज्यतामतिशयं भूभृत्सुतामा-

14. श्रितः ॥ [७*] भूवासैकपरोपरो रविरिव प्रासोदयोऽहर्निशं (।) यो मंदेहरिपूनहन् कविबुधोपे-

[8] *Journal, Bombay Br. R. A. Soc.*, vol. XII, pp. 351, 376 and 377. Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259.

[9] The second copy of the inscription agrees with this one in the different spelling of the name of the village at both places.

[10] According to the tables, the Śukla-saṁvatsara corresponded to Śaka 1432 (A.D. 1509-10).

[11] Read तुर्वसु°.

[12] Read यो.

L. 15. तीरनपेतो रणात् । आपूर्व्वापरवारिराशि नितरामाशैलतुङ्गाचलं (।) विख्यातो विजयैश्च यो वित-

16. रणैर्व्यद्योतत द्योतयन् ॥ [८*] सर्व्वस्मादुदभूत्तस्मान्नरसावनिपालकः । देवकीनंदनात् कामो देव-

17. [की]नंदनादिव ॥ [९*] कावेरीमाशु बध्वा[13] बहलजलरयां तां विलंघ्यैव शत्रुं (।) जीवग्राहं गृहीत्वा

18. समिति भुजबलात्तं च राज्यं तदीयं । कृत्वा श्रीरंगपूर्व्वं तदपि निजवशे पट्टणं यो ब-

19. भासे (।) कीर्त्तिस्तंभनिखाय त्रिभुवनभवनस्तूयमानापदानः ॥ [१०*] चेरं चोळं च पांड्यं तम-

20. पि च म[धु]रावल्लभं मानभूषं (।) वीर्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा तद-

21. न्यान् । आगंगातीरलंकाप्रथमचरमभूभृत्तटांतनितांतं (।) ख्यातः [क्षो]णीपती-

22. नां स्रजमिव शिरसां शासनं यो व्यतानीत् ॥ [११*] विविधसुकृतोद्दामे रामेश्वरप्रमुखे सुहु-

23. र्मुदितहृदयः स्थाने स्थाने व्यधत्त यथाविधि[14] । बुधपरिवृतो नानादानानि यो भुवि

24. षोडश त्रिभुवनजनोद्गीतं स्फीतं यशः पुनरुक्त[यन्] [॥ १२ ॥ तिप्पाजीनाग*]लादेव्योः कौस-

25. ल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्तस्मा[त्पं][क्तिरथादिव[15] ॥ १३ ॥ वीरौ*] विनयिनौ राम-

26. लक्ष्मणाविव नंदनौ । जातौ वीरनृसिंहेंद्रकृष्णरा[यमहीपतौ[16] ॥ १४*] वीरश्रीनारसिंहस्य[17]

27. विजयनगरे रत्नसिंहासनस्थः[18] कीर्त्या नीत्या निरस्यन्नृ[गनलनहुषा*]नप्यव[न्या]मयान्यान् ॥

28. आ सेतोरा सुमेरोरवनिसुरनुतस्स्वैरमा चोदया[द्रेरा पाश्चात्याच*]लांतादखिल-

29. हृदयमावर्ज्य राज्यं शशास ॥ [१५*] नानादानान्यका[र्षी][त्कनकस*]दसि [यः श्री]विरूपाक्षदेव-

30. स्थाने श्रीकाळहस्तीशितुरपि नगरे वेंक[टा]द्रौ च कां[च्यां ।] श्रीशैले शोणशैले महति

31. हरिहरेऽहोबले संगमे च (।) श्रीरंगे कुंभघोणे [हृ]त[तम]सि महानंदितीर्थे निवृत्तौ ॥ [१६*] गोकर्णे[19]

32. रामसेतौ जगति तदितरेष्वप्यशेषेषु पुण्यस्थानेष्वार[ब्धना*]नाविधबहुळमहादानवारिप्रवा-

33. हैः । यस्योदंचत्तुरंगप्रखरखुररजश्शुष्यद[म्भोधिम*]ध्यक्ष्माभृत्पक्षच्छिदोद्यत्तरकु-

34. लिशधरोत्कंठिता कुंठिताभूत् ॥ [१७*] ब्रह्मांडं विश्वचक्रं [घट*]मुदितमहाभूतकं रत्नधे[नुं]

35. स[प्त]ांभोधिं च[20] कल्पक्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्ष्मां[21] यो हिरण्याश्वरथमपि तु-

36. [लापू*]रुषं गोसहस्र (।) हेमाश्वं हेमगर्भं कनककरिरथं पंचलांगल्यतानीत् ॥ [१८*] प्र[रा]-

37. [ज्यं*] प्रशा[स्य] निर्व्विघ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितींद्रे [दिवं ग]-[ते ॥ १९*]

38. [ततो*]च्यु[ता]र्य्यवीर्य्यः श्रीकृष्णरायमहीपतिः । बिभर्त्ति मणिकेयूरनिर्व्वि[शेषं मही*]

39. [भु*][जे] ॥ [२०*] कीर्त्या यस्य समंततः प्र[सृत]या विश्वं धवैकं व्रजे- (।) दिग्नागांश्च [पु]-[रा पुरारिरभ*]-

40. [वन्ना*]लिवर्णाः प्रायशः । पद्माक्षोपि च[तु][र्भुजोजनि च*]तुर्व्वक्त्रोभवत्पद्म[भूः काशी खड्ग*]-

41. [मधाद्र*][म]ा च [कमलं] वी[णां] [न वाणी करे ॥ २१*]

[13] Read बद्धा.

[14] Read यथाविधि.

[15] Read पंक्तिरथा°.

[16] Read °सिंहेन्द्र°.

[17] Read °रिहः स.

[18] Read °सिंहा°.

[19] Read गोकर्णे.

[20] Read सप्ताम्भोधींश्च.

[21] Read स्वर्णक्ष्मां.

[Here two verses are entirely lost through the mutilation of the stone. The following transcript of them is made from the duplicate copy with the help of other Vijayanagara inscriptions :—]

मधूनां वासमेते ददत इति कथा किंतु समांकुराशीनामानामेना[22]तुरंगक्षुटितवसुमतीधूलिका-
पालिकाभिः । संशोध्य क्षेरमितत्यति[23]निधिजलधिश्रेणिका यो विधत्ते °(।) ब्रह्मांडख-
र्व[24]मेवप्रमुखनिजमहादानतोयैरमेये:[25] । [२२×]

महत्तामर्थिसार्था[:×] स्थियमिह सुचिरं भुंजतामित्यवेत्य प्राय[:×] प्रत्यग्रहेतोस्तपनरथगतेरा-
लयां[26] देवतानां [।×] तत्तु दिक्कुंजिवहत्यापि[27] च विरुदपदैरंकितांस्तत्र तत्र स्तंभान् जात-
प्रतिष्ठान् व्यतनुत भुवि यो भूभृदभ्रंकषाग्रान् ॥ [२३×]

B.—North face.

L. 1. [कां]चीश्रीशैलशोणाचलकनकसभावेंकटाद्रिप्रमुख्येष्वाव[र्त्त]ावत्य स-
2. र्वे[ष्व]तनुत विधिवत् भूयसे श्रेयसे यः [।×] देवस्थानेषु तीर्थेष्वपि कनकतुलापू-
3. रुषादीनि नानादानान्येवो[प]दानैरपि सममखिलैरागमोक्तानि तानि ॥ [२४×] रोषक्षतमति-
4. पार्थिवदंडशेषभुजः क्षितिरक्षणशौंडः । भाषेगे तप्पुव रायर गंडस्तोषक-
5. दर्थि[षु] यो रणचंडः ॥ [२५×] राजाधिराज इत्युक्तो यो राजपरमेश्वरः । मू ॐ राय-
6. र गंडश्च पररायभयंकरः ॥ [२६×] हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । ग-
7. जौघगंडभेरुंड [इ]त्यादिविरुदान्वितः ॥ [२७×] आलोकय महाराज जय जीवेति वा-
8. दिभिः । अंगवंगकलिंगाद्ये(:) राजभिः सेव्यते च यः ॥ [२८×] सुत्यौदार्यसुधीभिश्च
9. विजयनगरे रत्नसिं[हासनस्थ]: (।) [क्ष्मा]पालान् क्र[ष्ण]रायक्षितिपतिरधरीकृत्य नीत्या नृ-
10. गादी[न्] । आ पूर्वाद्रेर[थ]ास्त[क्षि]तिधरकटकादा च हैमाचलांता- (।) दा सेतोरर्थिसा-
11. र्थस्थियमिह[28] वहलीकृत्य कीर्त्या समिंधे ॥ [२९×] इह किल जगति निखिलकाव-
कुलाभिनं-
12. दमानौदार्यधैर्यशौर्यादिजनितयशःपूरकर्पूरपूरितब्रह्मांड-
13. करंडेन समरचंडेन विह[सि]तनृगनलनहुषनाभागदुंधुमार[29]मांधातृभरतभ-
14. गीरथदशरथरामादिचरितेन कृतभूसुरत्राणेन परिभूतसुरत्राणेन गजपतिगजकूट-
15. पाकलेन विदि[तनाना]कलेन वदनविजितांभोजेन भोजेनापरेण काव्यनाटका[30]लंकारमर्म-
16. ज्ञे[न] धर्मज्ञेन प्रतिवर्षप्रवर्त्ति[त]कनकवसंतमहोत[वे]नसवेन[31] कृतार्थितविप्रसार्थे-
17. [न] सार्थेन निखिलनृपतिमूर्धन्येन धन्येन नागांबिकाकुमारसनृपनंदनेन नि-
18. खिलहृदयानंदनेन समरमुखविजयेन विजयेन दिशां विजय-
19. नगरे सिंहासनमारुह्य शासता सकलां भुवं भुजविजितसांपराये-
20. ण कृष्णदेवमहारायेण भुवनभरणसाव[ध]ानाय श्रीविरूपा-
21. क्षाभिधानाय वितीर्ण[32]विनतजनहेमकूटाय हेमकूटायत-
22. नशालिने शूलिने मधुरफलपूपादिहृद्याय नैवेद्याय सिंगिनायक-
23. नहल्लीति विख्यातनामा चतुःसोमाभिरामो ग्रामो दत्तो विश्वोपकारिणा

[22] Read °राशीनामानानेना°.
[23] Read क्षीरमितत्पूर्ति°.
[24] Read ब्रह्मांडखर्व°.
[25] Read °मेये:.
[26] Read °लयं.
[27] Read तत्तद्दिक्कुंजिवहत्यापि.
[28] Read °र्थश्रियमिह.
[29] Read °धुंधुमार°
[30] Read °नाटका°
[31] Read °महोत्सवेनसवेन.
[32] Read वितीर्ण°.

L. 24. रचितनयानुकारिणा रंगमंडपोपि विरचितस्तस्यैव देवस्य तेनैव प्रकटित-
25. नरजनुषा पृथुलध[नु]षा ॥ तदिदमवनीवनीपकविनुतधरायस्य
26. कृष्णरायस्य । शासनमतिबलशासनतस्करदानस्य [सापद्]गमस्य ॥ [१०*] ।
27. स्वस्ति श्रीविजयाभ्युदयशालिवाहनशकवर्षं १४३० संदु
28. मेलॆ नडव शुक्लसंवत्सरद माघ शु १४लु श्रीमन्महाराजा-
29. धिराजराजपरमेश्वरश्रीवीरप्रतापश्रीवीरकृष्णरायमहा-
30. रायरु पट्टाभिषेकोत्सवपुण्यकालदल्लु श्रीविरूपा-
31. क्षदेवर अमृतपडिगवे[ध्येके][33] सिंगिनायकनहळ्ळियनु स-
32. मर्प्पिसि देवर संमुखद महारंगमंटपवनू आ मुंद-
33. ण गोपुरवनू कट्टिसि आ मुंदण हिरिय गोपुरवनू
34. जीर्णोद्धारवनू माडिसि श्रीविरूपाक्षदेवरिगे नव-
35. रत्नखचितवाद सुवर्णकमलवनू नागाभरणवनू
36. समर्प्पिसिदरु [।*] देवर नै[वे]द्य आरो[ग]णे माडुवदके सम-
37. र्प्पिस्त[34] चिंनद हरिवाण १ आरतिहलगे २ बेळ्ळिय
38. आरति २४ इष्टनू समर्प्पिसिदरु ॥ ई धर्मके
39. तप्पिदवरुगळु गोहत्य[ा*]ब्रह्महत्यादिमहा-
40. पातकगळ मा[डिद] पापके होगलुळ्ळवरु [॥*]

TRANSLATION.

A. Sanskrit portion.

(*This is an edict of*) the illustrious Krishṇadevarâya.

Hail! Let there be prosperity!

(*Verse* 1.) Adoration to Śambhu (*Śiva*), who is adorned, as with a *châmara*, with the moon that kisses his lofty head, and who is the principal pillar at the building of the city of the three worlds![35]

(2.) May that lustre (*Gaṇeśa*),—which dispels the darkness of obstacles, and which, though (*it has the head of*) an elephant (*gaja*), was born from the mountain-daughter (*Agajâ*), and is worshipped even by Hari (*Vishṇu*),— produce happiness![36]

(3.) There was produced, like fresh butter, from the great ocean of milk, when it was churned by the gods, the luminary which dispels darkness (*i.e.*, the moon).

(4.) The son of this (*moon*) was Budha, whose name (*was made*) true to its meaning[37] by his unequalled austerities. In consequence of his pious deeds (*he obtained a son*), Purûravas. (*The son*) of him, who destroyed the life (*âyus*) of his enemies by

[33] Read °नैवेद्यके.

[34] Read समर्पिसिद.

[35] An easier reading would be त्रैलोक्यनगरारम्भमूलस्तम्भाय, 'the principal pillar of support of the city of the three worlds.' Compare आलम्बस्तम्भमेकं त्रिभुवनभवनस्य, 'the single pillar of support of the house of the three worlds,' *ante*, p. 310, verse 26.

[36] On the *virodhâbhâsa* between *gaja* and *agajâ*, see *Journal, Bombay Br. R. As. S.*, vol. XII, p. 372, note 2. There is also a play on the word *hari*, which signifies 'Vishṇu,' and at the same time 'the lion,' which is considered as the natural enemy of the elephant.

[37] Budha means 'a wise man' or 'a god.'

the strength of his arm, was Âyus. His (*son*) was Nahusha. His (*son*) was Yayâti, who was fierce in battle (*and*) famed on earth. (*The son*) of this husband of the glorious Devayânî was Turvasu, who resembled the Vasus.

(*V.* 5.) In his race shone king Timma, whose wife was Devakî, (*and*) who was famous among the princes of Tuḷuva, just as Kṛishṇa (*shone*) in the race of Yadu.

(6.) From him was born king Îśvara, whose wife was Bukkamâ (*and*) who was the fearless and virtuous crest-jewel[38] of kings.

(7.) Oh wonder! Though (*like* Kṛishṇa) he was the son of the glorious Devakî, though (*like* Vishṇu) he had lotus eyes, though he acquired tribute (*bali*) by his valour which was able to subdue the three worlds, (*just as* Vishṇu *in his* Vâmanâvatâra *acquired the three worlds from* Bali *by his three steps*), and though he bore (*the auspicious marks of*) the conch and the discus in his hand,—he became still more famous by the name of Îśvara, as he obtained prosperity (*bhûti*), universal worship, and the daughter of a king, (*just as the god* Îśvara *wears ashes* [bhûti], *is universally worshipped, and is the husband of the daughter of the mountain*).

(8.) Like another sun, who always dwelt on earth, he,—who was continually rising, who was surrounded by poets and wise men, who never fled from war (*and*) who was highly famed from the eastern to the western ocean (*and*) from (*Râma's*) Bridge to the golden mountain (*Meru*),—killed the enemies, (*as the sun conquers*) the Mandehas,[39] and shone, surpassing the trees of heaven by his gifts.

(9.) From this lovely son of Devakî was born king Narasa, just as Kâma from (*Kṛishṇa*) the son of Devakî.

(10.) Resplendent was he, who quickly bridged the Kâverî,[40] (*though*) it consisted of a rapid current of copious water, crossed over it, straightway captured alive in battle with the strength of his arm the enemy, brought his kingdom and (*the city of*) Śrîraṅgapaṭṭaṇa[41] under his power and set up a pillar of fame,—his heroic deeds being praised in the three worlds, (*which appeared to be*) the palace (*of his glory*).

(11.) Having conquered the Chera, the Choḷa, the proud Pâṇḍya (*who was*) the lord of Madhurâ, the brave Turushka, the Gajapati king and others, he, who was exceedingly famed from the banks of the Gaṅgâ to Laṅkâ and from the slopes of the eastern to those of the western mountain, spread his command like a garland on the heads of kings.

(12.) At Râmeśvara[42] and every other shrine on earth which abounds in sacredness, he, with joyful heart, surrounded by wise men, repeatedly performed the sixteen kinds of gifts according to rule, (*thus*) making superfluous (*his previously acquired*) great fame, which was sung by the inhabitants of the three worlds.

[38] With reference to *mauliratna* in its literal sense, *atrâsa* and *aguṇabhraṁśa* have to be taken in the second meanings 'flawless' and 'not losing its string.'

[39] 'A class of terrific Râkshasas, who were hostile to the sun and endeavoured to devour him;' Dowson's *Classical Dictionary of Hindu Mythology*. According to Sanderson's *Canarese Dictionary*, the sun has the surname Mandeha-mardana, 'the destroyer of the Mandehas.'

[40] Śrîraṅgapaṭṭaṇa, *vulgo* Seringapatam, which, later on, became the capital of the Maisûr Oḍeyars and of Ṭîpû, is situated on an island of the Kâverî.

[41] Literally, '(*that compound ending in*) *paṭṭaṇa*, the first member of which is *Śrîraṅga*.' On similar expressions, see Hultzsch's *South-Indian Inscriptions*, vol. I, p. 166, note 6.

[42] This is the celebrated place of pilgrimage on an island, 33 miles east of Râmnâd. According to Mr. Rice (*Mysore Inscriptions*, p. lvii, note), another Râmeśvara-tîrtha is situated on an island near the junction of the Tuṅgâ and Bhadrâ rivers. Three other Râmeśvaras are noticed by Mr. Sewell in his *Lists of Antiquities*, vol. I, pp. 38, 41, 125.

(*Vv.* 13 *and* 14.) Just as Râma and Lakshmaṇa (*were born*) to Daśaratha by his queens Kausalyâ and the glorious Sumitrâ, (*thus*) two brave (*but*) modest sons, prince Vîra-Nṛisiṁha and prince Kṛishṇarâya, were born to king Nṛisiṁha by his queens Tippâjî and Nâgalâ (*respectively*).

(15.) The illustrious Vîra-Nârasiṁha,—seated on a jewelled throne at Vijayanagara, surpassing in fame (*and*) wisdom Nṛiga, Nala, Nahusha and (*all*) other (*kings*) on earth, being voluntarily praised by the Brâhmaṇas (*and*) winning all hearts,—ruled the kingdom from (*Râma's*) Bridge to (*Mount*) Sumeru and from the mountain of the east to the western mountain.

(16.) He performed various gifts at the Golden Hall,[43] at the shrine of the holy Virûpâkshadeva,[44] at the town of the holy lord of Kâḷahasti,[45] on Veṅkaṭâdri,[46] at Kâñchî, at Śrîśaila,[47] at Śoṇaśaila,[48] at the sacred (*city of*) Harihara,[49] at Ahôbaḷa,[50] at Saṁgama,[51] at Śrîraṅga,[52] at Kumbhaghoṇa,[53] at the sinless *tîrtha* of Mahânandi[54] (*and*) at Nivṛitti.[55]

(17.) The streams of water (*poured out*) at copious great gifts of various kinds, which he performed at Gokarṇa,[56] at Râma's Bridge, and at all other sacred places in the world, frustrated the eagerness of (*Indra*) the bearer of the thunderbolt, who was ardently rising to clip the wings[57] of the mountains, which were immersed in the ocean, that was being dried up by the dust of the hoofs of the troops of his prancing horses.

(18.) He performed (*the gifts of*) a mundane egg, a wheel of the universe, a pot containing the (*five*) elements, a jewelled cow, the seven oceans, a tree and a creeper of paradise, a celestial cow of gold, an earth of gold, a horse-chariot of gold, the weight of a man (*in gold*), a thousand cows, a horse of gold, a (*golden vessel called*) *hemagarbha*, an elephant-car of gold, and five ploughs.[58]

[43] *Kanaka-sadas* is a synonym of *Kanaka-sabhâ*, 'the Golden Hall,' at the temple of Chidambaram in the South Arcot district.

[44] This old name of the Pampâpati temple occurs also in lines 20, 30 and 34 of the north face of this inscription.

[45] This town is now the residence of a Zamîndâr in the North Arcot district.

[46] Veṅkaṭâdri, 'the hill of Veṅkaṭa,' is the name of the holy mountain (*Tirumalai*) near Tirupati in the North Arcot district.

[47] In the Karnûl district.

[48] Śoṇaśaila or Śoṇâchala, 'the red mountain,' is the hill of Tiruvaṇṇâmalai in the South Arcot district.

[49] This town is situated in the Maisûr territory on the frontier of Dhârwâḍ.

[50] In the Karnûl district.

[51] H. Kṛishṇa Śâstrî, my Kanarese assistant, informs me, that Saṁgama-tîrtha is commonly used as a designation of Râmeśvara.

[52] This is the great island temple near Trichinopoly.

[53] In the Tanjore district.

[54] In the Karṇûl district.

[55] A similar list of holy places is found in a copper-plate grant from Śrîperumbudûr (Hultzsch's *South-Indian Inscriptions*, vol. I, p. 83, note 4), which is now in the Madras Museum:—

गोकर्णसंगमनिवृत्तिसुवर्णसभाश्रीशाद्रिपर्वतविरिंचिपुरेषु काञ्च्याम् ।

श्रीकालहस्तिनगरेऽपि च कुम्भघोणे दानानि षोडश महान्ति कृतानि येन ॥

Here *Suvarṇasaṁgha* refers to the Golden Hall at Chidambaram; Viriñchipura is in the North Arcot district; the remaining localities are mentioned in verses 16 and 17 of the text.

[56] In the North Kanara district.

[57] Following a suggestion of Paṇḍit Lakshmaṇâchârya of Bangalore, I separate *paksha-chhidâ-udyattara-Kuliśadhara-utkaṇṭhitâ*. Indra's eagerness was frustrated, as the water poured out at the king's donations refilled the ocean, which the dust of his army had dried up, and thus saved the mountains from persecution.

[58] The above list of the sixteen kinds of gifts (*shoḍaśa dânâni*, verse 12 and note 55) agrees with that given in the *Matsyapurâṇa*, as quoted in Dr. Aufrecht's *Catalogus Bibliothecæ Bodleianæ*, p. 48, and in Hemâdri's *Dânakhaṇḍa*, p. 1861 of the Calcutta edition.

(*Vv.* 19 *and* 20.) When, having ruled his great kingdom without obstacles, this Indra of the earth, who was famed for virtue, had gone to heaven, as if it were in order to rule heaven (*too*), the illustrious king Kṛishṇarâya, whose valour was irresistible, bore the earth on his arm like a bracelet of jewels.

(21.) It was probably through fear, lest everything should assume an identity of lustre from his fame, which was spread everywhere, that, of old, Śiva adopted a (*third*) eye on his forehead (*as a distinguishing mark*), Vishṇu four arms, Brahman four faces, Kâlî a sword, Ramâ a lotus, and Vâṇî a lute in her hand.

(22.) Was it through anger, because they gave refuge to his enemies, that he dried up the seven oceans with the clouds of the dust of the earth, which was split by the horses of his numerous armies, and of his own accord created in their stead masses of oceans by the immeasurable waters (*poured out*) at his great gifts, which consisted of a mundane egg, a Meru of gold, &c.?

(23.) It was probably in order to obstruct the path of the chariot of the sun in the sky, with the view that the crowds of suppliants should enjoy as long as possible the riches given by him, that this lord of the earth set up in every part of the earth firmly fixed pillars, which were marked with (*an account of*) his expeditions for conquering each quarter and with (*his*) surnames (*biruda*), and the tops of which touched the clouds.

(24.) Again and again, for the sake of supreme happiness, he performed according to rule those various gifts which are prescribed in the holy books, *viz.*, the weight of a man in gold, &c., together with all minor gifts, at Kâñchî, at Śrîśaila, at Śoṇâchala, at the Golden Hall, on Veṅkaṭâdri[59] and at all other temples and bathing-places.

(25 to 27.) Some of his surnames (*biruda*) were :—The angry punisher of rival kings; he whose arms resemble (*the coils of the serpent*) Śesha; he who is versed in protecting the earth;[60] the destroyer of those kings who break their word;[61] he who satisfies suppliants; he who is fierce in war; the king of kings and the supreme lord of kings; the destroyer of the three kings (*of the South*);[62] he who terrifies hostile kings; the *Sultân* among Hindû kings; he who crushes the wicked like tigers; and the double-headed eagle which splits the temples of troops of elephants![63]

(28.) He is served by the Aṅga, Vaṅga, Kaliṅga and other kings, who speak thus :—"Look (*upon me*), Oh great king! Be victorious! Live (*long*)!"

(29.) Seated on a jewelled throne at Vijayanagara, king Kṛishṇarâya, whose liberality was worthy to be praised by the learned, having surpassed Nṛiga and other kings in wisdom, and having bestowed abundant riches on all suppliants on earth, was resplendent with fame from the eastern mountain to the slopes of the mountain of the west and from the mountain of gold (*Meru*) to (*Râma's*) Bridge.

He, who filled the world, as a box with camphor, with the flood of his fame, which arose from liberality, firmness, valour and other (*virtues*), that were being praised by the crowd of all poets in this world; who was fierce in battle; who surpassed the

[59] On these localities, see the notes on verse 16.

[60] Compare [illegible]: in Brown's *Telugu Dictionary*, s. v. *sauṁḍuḍu*.

[61] This *biruda* is of frequent occurrence in Tamil inscriptions; see Hultzsch's *South-Indian Inscriptions*, vol. I, pp. 80, 104, 111, 120, 123, 131, 132 (note 7) and 139.

[62] *Viz.*, the Chera, Choḷa and Pâṇḍya; see *ibid.*, p. 111, note 3.

[63] With *Gajaughagaṇḍabheruṇḍa* compare the biruda *Râyagajagaṇḍabheruṇḍa* on certain coins of Devarâya (*ibid.*, p. 162) and *Aribhagaṇḍabheruṇḍa* in a grant of Veṅkaṭa II. (*Ind. Ant.*, vol. XIII, p. 131, plate iva, line 10).

deeds of Nṛigá, Nala, Nahusha, Nâbhâga, Dhundhumâra, Mândhâtṛi, Bharata, Bhagîratha, Daśaratha, Râma and other (*kings*); who protected Brâhmaṇas; who subdued *Sultâns*; who was (*like*) the fever to the elephants of the Gajapati (*king*); who knew many arts; whose face surpassed the lotus; who, (*like*) a second Bhoja, knew the mysteries of poetry, of the drama and of rhetoric; who knew the law; who, every year, performed a sacrifice to (*Kâma*) the lord of the golden festival of spring;[64] who fulfilled the desires of the crowd of Brâhmaṇas; who was rich; who was the chief of all princes; who was fortunate; who was the son of Nâgâmbikâ[65] and of king Narasa; who delighted all hearts; who was victorious at the head of battles; who conquered (*all*) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (*the strength of*) his arm:—Kṛishṇadeva-mahârâya gave a village, which was famed by the name of Siṅgenâyakanahaḷḷi and which was adorned with its four boundaries, for (*providing*) pleasant oblations (*naivedya*), (*consisting of*) sweet fruits, cakes, &c., to Śûlin (*Śiva*), called the holy Virûpâksha, to whom pious people have presented heaps of gold, who abides on the Hemakûṭa,[66] and who is diligent in protecting the world. The same (*king*), who assisted (*others*) with his wealth like (*Karṇa*) the son of the sun, and who was Kâma manifest in a human birth, built an assembly-hall (*raṅga-maṇḍapa*) (*for the use*) of the same god.

(*Verse* 30.) This is the edict of the heroic Kṛishṇarâya, whose path on earth was praised by the beggars of the earth, and the gifts of whose hand surpassed (*those of*) the tree of Indra.[67]

B. Kanarese portion.

Hail! On the 14th day of the bright half (*of the month*) of Mâgha of the Śukla-saṁvatsara, which was current, after the 1430th year of the illustrious, victorious and prosperous Śâlivâhana-Śaka had passed, the illustrious *mahârâjâdhirâja* and *râja-parameśvara*, the illustrious Vîrapratâpa,[68] the illustrious Vîra-Kṛishṇarâya-mahârâya, gave, at the auspicious time of the festival of his coronation (*paṭṭâbhisheka*), for (*providing*) daily oblations of food (*amṛita-paḍi-naivedya*), to the holy Virûpâkshadeva (*the village of*) Siṅginâyakanahaḷḷi, caused to be built in front of the shrine a large assembly-hall (*raṅga-maṇṭapa*) and a *gopura* before it, caused to be repaired the great *gopura* in front of that, and gave to the holy Virûpâkshadeva a golden lotus, set with the nine (*kinds of*) gems, and a snake ornament (*nâgâbharaṇa*). For eating[69] the

[64] The expression *kanaka-vasanta-mahotsava* seems to refer to the custom, which is observed at the *Holi* or spring-festival, of throwing yellow or red powder and squirting coloured water at each other. Compare *Ratnâvalî*, act I, verses 2 and 3.

[65] In verse 13, this queen was called Nâgalâ.

[66] This must have been the name of the rock, at the foot of which the Pampâpati temple is built. Compare Colebrooke's *Miscellaneous Essays*, Madras edition, vol. II, p. 259, and *Journal, Bombay Br. R. As. S.*, vol. XII, p. 375:—"The rampart that encompasses it (*viz.*, Vijayanagara) is Hemakûṭa; the most auspicious Tuṅgabhadrâ is the moat that surrounds it; the guardian of it is visibly the god Śrî-Virûpâkshadeva."

[67] The following explanation of the two difficult compounds, which are contained in this verse, was, for the most part, suggested to me by Paṇḍit Lakshmaṇâchârya of Bangalore:— [illegible] । [illegible] ॥

[68] This surname was borne by the kings of both the first and the second dynasties; see the Index of Hultzsch's *South-Indian Inscriptions*, vol. I, p. 182.

[69] *Ârôgaṇê mâḍu*, 'to take a meal, to eat food' Sanderson's *Canarese Dictionary*.

oblations (*naivedya*), he gave to the god—1 golden vessel, 2 drums (*to be used*) during the ceremony of waving lamps, (*and*) 24 silver lamps.[70] Those who injure this meritorious gift (*dharma*), shall incur the sin (*of those*) who have committed the slaughter of a cow, the murder of a Brâhmaṇa, and the other great crimes.

XLIII.—NEW JAINA INSCRIPTIONS FROM MATHURA.

By G. Bühler, Ph.D., LL.D., C.I.E.

The first eighteen among the following inscriptions form part of the most valuable discoveries,[1] made by Dr. A. Führer in the Kaṅkâlî Tîla at Mathurâ during the working season of 1890, and I edit them according to the excellent impressions[2] which he has kindly forwarded to me. I add also the five cognate inscriptions found by Dr. Burgess and originally published in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233ff., and five small unpublished fragments, found by Dr. Führer in 1889. All of them, whether bearing kings' names and dates or not, clearly belong to the Indo-Skythic period, or—if the era of Kanishka and his successors is identified with the Śaka era—to the first and second centuries A.D. This is evident from the type of their characters and of their language, which closely agrees with that of the documents found near the same place by Sir A. Cunningham, Mr. Growse, and Dr. Burgess. The general characteristics of the alphabet, its rather clumsy look, which is owing to its squat and square letters and to the thickness of the single strokes, and its otherwise strong resemblance to the writing in the inscriptions of the Śuṅga and Andhra periods, strike the most superficial observer. But it possesses another peculiarity, which consists in the occurrence of a number of cursive and modern-looking forms side by side with archaic ones, which, I think, deserves special mention, since it possesses considerable interest for Indian palæography. This peculiarity is particularly noticeable in the following ten signs. Among the vowels, the initial *a* looks mostly like that of the Andhra inscriptions; but sometimes it shows cursive forms. Thus in *aryya* (No. VII*c*, l. 1) and in *asya* (Sir A. Cunningham's No. 8, l. 5)[3] the left limb is represented by a wavy line, drawn by a single stroke, which is not even attached to the vertical on the right; again in *Aya-Balatratasya* (No. V*B*, l. 1), it consists of a curved stroke on the left which is connected with the right hand vertical by a short horizontal line: this form is very common in the *Kâlsî* version of Aśoka's edicts, especially in the thirteenth and fourteenth. Further, the medial *á* is expressed sometimes, as in Aśoka's edicts, by a short horizontal stroke, more frequently by a curve or by a straight line, rising upwards towards the right, and sometimes by an almost vertical downward stroke, resembling the form found in the inscriptions of the seventh and later centuries. All these

[70] *Ârati* or *ârti* is a *tadbhava* from the Sanskrit *ârâtrika*, 'a lamp waved before an idol.'

[1] See my letter in the *Academy* of 19th April 1890, p. 270.

[2] The total of the inscriptions, forwarded to me by Dr. Führer, is twenty. One, a very small fragment, I am unable to make out. Another I omit, because it is the already known inscription of the reign of the son of Kshatrapa Rajubula, published by Sir A. Cunningham, *Arch. Surv. Rep.*, vol. XX, p. 49, and plate v, No. 4. The new impressions give less than the earlier facsimile, and seem to indicate that the stone has suffered considerably during late years.

[3] The collection referred to is that in Cunningham's *Archæological Survey Reports*, vol. III, plates xiii—xv.

varieties occasionally occur in one and the same document; compare, *e. g.*, *nâgendrasya* (No. XVIII, l. 2), *mâthurâṇaṁ* (*ibid.*, l. 3), *śailâlakâṇaṁ* (l. 4) and *mâtâ°* (l. 6). The medial *i* has likewise three forms, one of which is a well-developed semicircle, while the second, a cursive one, looks very much like the medial *e*, and in the third the tail of the curve is drawn down at the back of the consonant just as in the Gupta *i*; all three forms occur in the word *divase* and in its abbreviation *di*. The initial *u* consists usually of an angle open to the right, as is invariably the case in the older inscriptions; but in *uchchenâgarasyâ°* (No. XIII) it resembles a *da* with a well-developed nail-head at the top. The same inscription shows also in the word *Kumâranandi* a medial *u*, which exactly agrees with the modern Devanâgarî form. Less perfect examples in the same syllable occur in other inscriptions, while usually, except in *tu*[4] and *gu*, where an upward curve on the right side of the consonant is used, the vowel is expressed simply by a straight stroke. The medial *ṛi* has again three forms, being expressed (1) by the curved line, turning to the left, which usually denotes the subscript *ra*,[5] *e.g.*, in *gṛi* for *grîshma* (No. IV*A*, l. 1) and in *Śrîgṛihâto* (No. III*B*, l. 2); (2) very frequently by a straight line, slanting sharply from the lower right extremity of the consonant towards the left, *e.g.*, in *gṛi* for *grîshma* (No. II*A*, l. 1), and in *Aryya-Mâtṛidinaḥ* (No. III*A*, l. 3-4); (3) by the curve open to the right, which is constantly used in the Gupta and the later northern alphabets, *e.g.*, in *gṛi* for *grîshma* (No. XIII, l. 1).[6] Among the consonants the forms of *ka*, *ksha*, *ṇa*, *na* and *sa* deserve particular attention. *Ka* is usually expressed by a cross with a *serif* at the top, but occasionally it has the Gupta form with a curved line instead of a straight cross-bar and with a *serif* or a nail-head at the top; see, *e.g.*, *Kumâranandi* (No. XIII). The lower portion of *ksha* is mostly made square, but in *kshuṇe* (No. XIII) and in *bhikshusya* (Cunningham, No. 12) the left side is round. *Ṇa* is usually formed of two small curves at the top, springing from a short vertical stroke, the lower end of which stands on the middle of a curved base line or on the apex of an angle formed by two straight lines. Sometimes, however, we find archaic forms agreeing in part with the older ones of the Aśoka edicts and of the earlier Andhra inscriptions. Thus in some cases, *e.g.*, in *śramaṇa°* (No. XVII, l. 1) and *toraṇaṁ* (*ibid.*, l. 2), the base line is made perfectly straight, while, *e.g.*, in *vâraṇato* (No. XI*B*, l. 1), the ancient straight top line appears instead of the two curves. On the other hand, we meet also with a cursive form, a further development of the usual one, which somewhat resembles our letter *x* and evidently has been made with two strokes; see, *e.g.*, *gaṇato* (No. VII*A*, l. 1) and *kshuṇe* (No. XIII). As regards the dental *na*, it usually consists of a thick straight base line with a short vertical stroke above its centre which bears at the top a serif, or a nail-head. Sometimes also, as in the difficult word *hanagṛisya* (No. IX, l. 1), *Haginaṁdia* (*ibid.*, l. 2), the serif is wanting and the vertical stroke longer, so that the letter does not differ from the form used in Aśoka's edicts. The letter *sa*, finally, has nearly throughout the form used in the Andhra and other old inscriptions, but in No. V the left-hand limb is invariably converted into a loop, and the

[4] The *tu* with the upward curve occurs also in the Aśoka edicts, especially in the Kâlsî version, and has there been misread as *sa*.

[5] This form has remained in many southern alphabets.

[6] I have to add that in a former article, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. I, p. 176f., I have read erroneously *gra* instead of *gṛi*. The three forms in the new inscriptions leave no doubt that *gṛi* is intended. *Gṛi* is put for *gri*, which also occurs not unfrequently, *e.g.*, in Nos. XX and XXII, just as *priyasya* (No. XII, l. 1) stands for *priyasya*. Instead of *śrigrihâto* I have given erroneously (*Wiener Zeitschrift*, vol. II, p. 239) *śriguhato*.

letter is almost exactly like the Gupta *sa*. The alphabet of these Indo-Skythic inscriptions may therefore be called a transitional one, which was modified through the influence of the current hand, used in every-day life, the latter being almost identical with the so-called Gupta characters. I may add that cursive forms are met with even among the numeral signs. Thus, in No. VIII, the left-hand limb of the figure 4, which usually is square, has been made round, and the cross-bar consists of a curved stroke. In the same inscription the figure, probably to be read as 40, looks exactly like a Roman V, as the whole lower portion of the two strokes, which has been preserved in the crosslike forms of the same sign on Sir A. Cunningham's Nos. 11, 12 and 13,[7] has been omitted.

Some peculiarities in the spelling, the frequent use of single consonants for double ones, the use of short *i* and *u* for long *î* and *û*, and the occasional omission of the long *â* (see, *e.g.*, *hemaṁtamase* (No. V), *maharajasya* and *masa* (No. IX*A*), agree with the usage prevailing partly in all, partly in some, versions of Aśoka's edicts and of other ancient inscriptions. They make it difficult to decide, whether some of the curious forms, to be discussed below, are due to negligence in spelling or to grammatical irregularities.

The language of these inscriptions shows the mixed dialect, consisting partly of Prakrit and partly of Sanskrit words and forms, as clearly as the formerly discovered documents. A fixed principle, according to which the mixture has been made, so far as I can see, is not discoverable. All one can say in this respect is that, in certain inflexions and words, the Sanskrit forms are more common than in others, and that in others the Prakrit or hybrid forms prevail. Thus the genitive termination *sya* is much more frequently found after *a* and *i* stems than the Prakrit *sa* which stands for *ssa*. Nevertheless the latter is not entirely wanting. It occurs four times in No. VI *A*, *B*, No. VII *B*, l. 2, and perhaps once in No. XIV*B*, l. 2. Pure Sanskrit are also the only two verbal forms which occur,—the imperatives *bhavatu* (No. XVIII, ll. 7, 8) and *prîyatâm* (No. VIII, l. 2). The latter is so much the more remarkable, as in nearly all other cases the terminations in *âm* are either changed to *aṁ* or are otherwise mutilated. Thus we have in the genitive plural, with one exception—*sarvvasatvânâṁ* (No. XXI, l. 6), invariably *naṁ*, *e.g.*, *śiśininaṁ* (No. II*C*, l. 1), *arahaṁtânaṁ* (No. XVI, l. 1), *mâthurâṇaṁ*, *etc.* (No. XVIII, l. 3 ff.). Similarly the Sanskrit locatives *asyâm*, *etasyâm* and *pûrvvâyâm* remain each once or twice (No. III*A*, l. 1, No. VII*A*, l. 1, No. VIII, l. 1) unchanged; in all other cases the hybrid or mutilated forms *asyaṁ*, *asyâ* or *asya* and *etasyaṁ*, *etasyâ*, *etasya* or *etasa* are used. In the nominative cases the Prakrit forms prevail. The nominative singular of the *a*-stems ends always in *o*, except in the one word *Mâtṛidinaḥ* (No. III*A*, l. 4), which is a very curious hybrid form, the first part *mâtṛi* being Sanskrit and the second Prakrit. The singular nominative of *i*-stems mostly loses the Visarga, *e. g.*, in *Kumârabhaṭi*[8] (No. VII*B*, l. 2), but it is preserved in *Ṛishabhaśrîḥ* (No. VIII, l. 2). The same inscription furnishes also a solitary example of a Sanskrit

[7] I omit Sir A. Cunningham's No. 8 from this enumeration, because I believe that its date is really *saṁvatsare*, 70 (+) 4, not 40 (+) 4. The inscription belongs to the reign of Vâsudeva, whose other dates range from Samvat 80 (see No. XXIV) to 98, while Huvishka certainly ruled from Samvat 39 to 48. The oldest known form of the figure 70 consists of a vertical line, to which two short horizontal strokes are attached, one on the right and one on the left side. Made carelessly, this would readily become a cross, somewhat resembling the Roman X.

[8] This may stand for *°bhaṭṭi*.

nominative formed from a consonantal stem, *bhagavân*, while its genitive *bhagavato* (No. II*C*, l. 2) and *arahamta*, the only other originally consonantal stem which occurs, show Prakrit forms. The nominative plural drops its Visarga as in Prakrit, as in *Sîhâ* (No. IV*A*, l. 2). The other cases show either Prakrit or hybrid terminations. In the singular instrumental of the feminines in *î*[9] and *â* the termination is *ye*, *e.g.*, in *sukhitâye*, *kuṭuṁbiniye* (No. VI), and there is in the same inscription one Pali form, *dhitura* (*i. e.*, *dhîtarâ*) for *duhitrâ* (No. VI*A*).

The masculine *a*-stems added *eṇa*, as in No. XVII, l. 4, we have *śaśureṇa*. The dative of the *â*-stems takes *ye* in *arahaṁtapûjâye*, and *ya* (as in Pali) in *mahâbhogatâya* (No. VIII, l. 2). The difference is probably merely graphic, because *ya* is invariably pronounced *yĕ*, and the stress, which lies on the preceding *tâ*, makes the quantity of the following syllable indistinct. In *hitâsukhâ* (No. XXI, l. 6) we have possibly a contracted form for *hitasukhâa*. The ablative of the masculine and neuter *a*-stems ends sometimes in *â*, *e.g.*, always in the word *nirvvarttanâ* (No. III*A*, l. 4), but more usually in *âto*, *e.g.*, in *gaṇâto* (No. I*A*, l. 1) and *kulâto* (*ibid.*), which termination is a precursor of the Jaina Prakrit and Mahârâshṭrî *âo* and of the Śaurasenî *âdo* or *âdu*. With respect to the variants *gaṇato* (No. V*B*, l. 1) and *kulato* (*ibid.*) it is difficult to be positive. They may stand for Sanskrit *gaṇataḥ*, *kulataḥ* or, as the long *â* is sometimes omitted, for *kulâto*. The feminine *â* and *î*-stems take *to* and the latter invariably shorten their vowel, as in *Uchenâgarito*[10] *śâkhâto* (No. I*A*, l. 2), and thus agree with those of the Jaina Prakrit, where we find *kaṇṇâto* and *devîto*. As regards the genitives not yet noticed, the feminines in *â*, *î* and *û* form *âye* or *aye*, *îye* or *iye* and *ûye* or *uye*; compare, *e. g.*, *Khuḍâye* (No. I*A*, l. 2), *Saṅgamikaye* (No. II*C*, l. 1), *Vasulaye* (No. II*D*, l. 1), *dharmapatniye* (No. III*C*, l. 1), *kuṭumbinîye* (No. VIII, l. 2), *vadhûye* (No. XI*A*, l. 3) and *vadhuye* (No. X). Three times, in *kuṁṭûbinîya* (No. V*B*, l. 2), *Saṅgamikaya* and *śiśiniya* (No. XII) we have the termination *ya*, which in my opinion was likewise pronounced *yĕ* or *ye*. The genitive of the representatives of Sanskrit *duhitṛi*, *dhîtu* or *dhitu*, agrees with the Pali form, and so does *mâtu* (No. II*C*, l. 2). A remarkable mutilated Sanskrit form is *râjña* (Cunningham, No. 20, l. 2), and very peculiar is the genitive of the male name *Haginaṁdia* (No. IX*B*). The last sign is very distinct; else one would be tempted to conjecture *Haginaṁdisya*. *Tasya* (No. VII*B*, l. 2) must stand for *tasyâḥ*, as it refers to the feminine *Kumarami*[*trâ*], compare *etasya* for *etasyâṁ*. The locative of the masculines and neuters in *a* shows *e* as in Sanskrit and in most Prakrits; that of the feminine ends in *yâṁ*, *yaṁ*, *yâ* or *ya*, *e.g.*, *pûrvvâyâṁ* (No. I*A*, l. 1), *pûrvvâyâ* (No. IV*A*, l. 1), *śâkhâyâ* (No. VIII, l. 1), *Harîtamâlakaḍhiya* (No. IX*B*). Sir A. Cuninngham' Nos. 2, 3, 7, 11 show the Jaina Prakrit and Mahârâshṭrî forms *pûrvvâye* or *pûrvvaye*. The two locatives of the pronoun *idaṁ*, *asmi* and *asma* (No. V*A*, l. 1, No. VI, No. XIII, and No. XXV), are corruptions of Sanskrit *asmin*. The few pure Sanskrit forms have been noted above. In the plural, which also does duty for the dual, none but Pali, Jaina Prakrit or hybrid forms occur. The nominatives have already been mentioned. Instances of the instrumental are *mâtâpitihi* (No. XVII, l. 3) and *putrehi Nandibalapramukhehi dârakehi* (No. XVIII, ll. 5-6). Among the genitives, the Jaina Prakrit form *Aryya-Veriyâṇa* (No. VIII, l. 1), among the hybrid forms *teshaṁ* (No. XVIII, l. 5) and *mâtâpitṛiṇaṁ* (*ibid.* l. 6) deserve to be mentioned in addition to the Pali forms

[9] Mostly spelt *i*.

[10] The short *i* may be merely graphic.

enumerated above. With respect to the use of the cases it must be noted that the nominative not rarely takes the place of the crude form, and that the crude form occasionally takes the place of an inflected form.. Instances of the former kind are found in *[grá]miko Jayanágasya* (No. XI*B*, l. 3), *śisho* °*Sadhisya* (No. V*B*, l. 1), *śraddhacharo váchakasya Aryyadatasya* (No. IV*A*, l. 2); further in *gaṇisya Aryya-Buddhiśirisya śisho váchako Aryya-Sandhikasya* (No. XIX, l. 2),[11] °*Hastahastisya śishyo gaṇisya Aryya-Mághahastisya śraddhacharo váchakasya Aryya-Devasya* (No. XXI, ll. 4-6). Two perfectly certain instances of the second irregularity occur in *brihaṁta* (?) *váchaka cha gaṇina cha Ja..mitrasya* (No. IV*A*, l. 1) and *Vádhára . . vadhú Haggudevasya dharmmapatniye Mittráye* (IV*B*, l. 1). The omission of the case terminations in words which qualify others standing in the same case is common, as Professor von Roth has shown,[12] in the *Rigveda.* It occurs also not rarely in Pâṇini's *Sútras*, is very frequent in the Northern Buddhist works, and is a fixed principle in the modern Indian vernaculars as well in other languages. The use of the nominative instead of the crude form is not known to me from other Indian dialects than that of the Northern Buddhists; but in Zend it is not uncommon. A third syntactical anomaly in our inscriptions is the violation of the rules of concord, in phrases like *váchako Aryya-Síhá* (No. IV*A*, l. 2), *gaṇina cha Ja..mitrasya* (*ibid.*, l. 1), *śiśininaṁ Aryya-Saṅgamikaye* (No. II*C*, l. 1), *arahaṁtánaṁ Vadhamánasya* (No. XVI, l. 1), where a noun in the plural has to be construed with another in the singular. The explanation is, of course, that the plural is a *pluralis majestatis*, and that the terms quoted must be taken in the sense of the "great" or "venerable" *gaṇin*, "the great or venerable female pupil" and "the venerable *arhat*".

With respect to the words, especially the nominal bases, it must be admitted that the pure Sanskrit forms are mostly as numerous as, and in some documents much more numerous than, the Prakrit and hybrid formations. Thus in No. XVIII, there are only three words, *stána* for *sthána*, *pratishṭápita* for *pratishṭhápita*, and perhaps *chándaká* for *chándraká* showing the influence of the Prakrit, though the great majority of the terminations are Prakritic. Again, in No. I, we find among fifteen completely readable words nine pure Sanskrit bases, three Prakrit formations, *sethi* for *śreshṭhi*, *dhitu* for *duhituḥ*, and *Koṭṭiya*, and three hybrids, *Bahmadásika* for *Brahmadásika*, *Uchenágarí* for *Uchchairnágarí* and *sahachari-Khuḍá* for *sahacharí-Kshudrá*. It is only in a few documents like Nos. XII, XIV, and XVI that Prakrit and hybrid forms prevail. Irrespective of the numerical question, it is worthy of note that certain words are always given in their Sanskrit form and some invariably in Prakrit. To the former class belong *mahárája*, *deva*, *putra*, *śákhá*, *dharmapatní*, *sahacharí*, *pratimá*; to the latter *arahaṁta* for *arhat*, the representatives of *duhituḥ*, *dhitu* and *dhítu*, and those of the name *Vajrí* or *Vajrá*, *Verí* (No. III*B*, l. 3), *Vaïrá* (No. VII*B*, l. 1), *Veriya* (No. VIII, l. 1), *Vairá* (No. XXI, l. 3). In all the other words, which occur more frequently, there are vacillations, sometimes in one and the same document.

The great interest, which the development of the Prakrits possesses for the history of Indian literature, would make it desirable to determine exactly the character of the vernacular of Central India used in the first and second centuries A.D., which influenced

[11] When I wrote my article in the *Wiener Zeitschrift f. d. Kunde des Morg.*, vol. II, p. 145, I was not aware that this anomaly occurred frequently, and hence proposed to correct the text.

[12] *Abhandlungen des VIIten Int. Or. Congresses, Arische Section*, pp. 1ff.

the language of these documents. Unfortunately the number of the inscriptions is still so small that it is impossible to obtain in this respect perfectly certain results. Nevertheless I will state that from the materials accessible to me, I consider it to have been in some points more similar to the Jaina Prakrit and the Mahârâshṭrî than to the Pali and to the language of Aśoka's edicts and of the older Andhra inscriptions. Words like the representatives just enumerated of *Vajrî* and *Vajrâ*, like *Koṭṭiya* for *Koṭṭika*, *Brahmadâsiya* for *Brahmadâsika*, *Śiriya* for *Śirika*, *lohavâṇiya* for *lohavâṇija*, and *Haganaṁdi* for *Bhaganandi*, seem to indicate that the destruction of the medial and initial consonants had begun, and it is quite possible that among the numerous counter-instances some, at least, may be due to the desire of the authors to make their language sound like Sanskrit, *i.e.*, that they may be attempts at a retranslation of more advanced Prakrit forms into Sanskrit. Thus the two forms *Bahmadâsika* and *Brahmadâsiya* lead me to suspect that the real popular form was *Bamhaddâsiya* or even *Bambhadâsiya*, which was retransliterated into Sanskrit in two different ways, both times with indifferent success. In two points this Prakrit probably differed from nearly all the literary Prakrits, agreeing at the same time with the modern vernaculars. First, it probably possessed, like the latter, only two sibilants, *sa* and *śa*, which were, as is done in the present day, frequently interchanged. The inscriptions have, it is true, the three signs used in Sanskrit, and their use remains unchanged in pure Sanskrit words. Even the lingual *sha* keeps its place in such words and in the hybrid forms with *shka* and *shṭa*, *e.g.*, in *Kaṇishka*, *Huvishka*, *pratishṭâpita*, *Goshṭha...*, *Jeshṭahastin*, *vishṭûyamâna*, *śishya*. But, when regular Prakrit forms are substituted for, or derived from, the Sanskrit words, the lingual *sha* almost disappears. The palatal *śa*, on the contrary, mostly remains and even extends its sphere; here and there *sa* appears in its stead. Thus we find in the Prakrit equivalent for *śishya*, once *śisha* (No. V*B*, l. 1), once *śiśa* (No. XIV*B*, l. 1), and twice *śisa* (No. IX, l. 2, and Cunningham's No. 10, l. 1, *śasasya*, according to the facsimile). The Prakrit feminine of *śishya* is spelt once *śishini* (No. VI*B*, l. 2) and six times *śiśini* or *śiśini* (No. II*C*, l. 1; No. VII*B*, l. 1; No. XI*A*, l. 2; No. XII, l. 2; No. XIV*B*, l. 1). Further, *śvaśura* becomes *śaśura* (No. XVII, l. 4); *śrî* is invariably *śiri* in the names *Śirika* or *Śiriya* and *Buddhaśiri* (No. XIX, l. 2); *Pushyamitrîya* is changed to *Puśyamitrîya* (No. VI, l. 2). The dental *sa* is put instead of *śa* in *sethi* (No. I*A*, l. 2), *suchila* (No. III*B*, l. 3), and in *saśrû* for *śvaśrû* (No. XVII, l. 4). Hence I regard the occurrence of *sha* in Prakrit words as merely graphic, and assume that *sa* and *śa* were the only two sibilants of the Prakrit vernacular, but were occasionally used the one for the other. That is just what is done in all the vernaculars of Northern, Western, and Central India, which from Kaśmîr down to the Marâṭhâ country possess only the dental and the palatal sibilants and exchange them very frequently, especially in their true popular varieties. The second point, in which the Prakrit of our inscriptions agreed with the modern vernaculars, not with the literary Prakrits, is the neglect of the aspiration of conjunct hard aspirates. We have *stâne* for *sthâne* (No. XVIII, l. 2), *pratishṭâpito* for *pratishṭhâpito* (No. XVIII, l. 4), *Jeshṭahastisya* (No. XIV*B*, l. 1, twice) for *Jyeshṭhahastisya*, *sartavâhiniye* (Cunningham, No. 7, l. 2) for *sârtthavâhinyâḥ*, *Sreshṭaputreṇa* and *śreshṭinâ* (Cunningham, No. 9, l. 3) for *śreshṭhiputreṇa* and *śreshṭhinâ*. It is just in these very groups that, according to the popular pronunciation of the vernaculars of Northern, Western, and Central India (with the exception of the Marâṭhî), the aspiration is omitted, though in writing it is frequently expressed. The numerous Sanskrit words, like *kanishṭha*, *pra-*

tishṭhâ, pratishṭhita, used in all the vernaculars, are in Kaśmîr, the Panjâb, Râjputanâ, Gujarât, Mâlvâ and the portions of the North-Western Provinces known to me, invariably pronounced *kaniśt, pratiśṭâ* and *pratiśṭit*, and one hears *stâna* quite as often as *sthâna*. It is only the learned Paṇḍit who will at least try to sound the *ṭha* or *tha*. Hundreds, nay thousands, of mistakes in Sanskrit inscriptions and manuscripts show that this neglect of the aspiration, especially in the group *shṭha*, is not of recent date. The examples in our inscriptions are sufficiently numerous to warrant at least the inference that in the first and second centuries of our era the omission of the aspiration did occur, and perhaps was optional.

As regards the origin of this mixed dialect, as well as of all other mixed dialects, I agree with Professor Kern, *Jaartelling*, p. 108 ff., and Dr. R. G. Bhâṇḍârkar, *Indian Antiquary*, vol. XII, p. 146, that it is the result of the efforts of half-educated people to express themselves in Sanskrit, of which they possessed an insufficient knowledge and which they were not in the habit of using largely. All the Jaina inscriptions from Mathurâ were no doubt composed by the monks who acted as the spiritual directors of the laymen, or by their pupils. Though no inscription has been found in which the author is named, the above inference is warranted by the fact that numerous later documents of the same character contain the names of Yatis who are said to have composed them or to have written them. The Yatis in the first and second centuries, no doubt, just as now, for their sermons and the exposition of their scriptures, used the vernacular of the day, and their scriptures were certainly written in Prakrit. It was a matter of course that their attempts to write in Sanskrit were not very successful.' This theory receives the strongest support from the fact that the character and the number of the corruptions varies almost in every document, and from various single sentences, such as *vâchakasya aryya-Baladinasya śishyo aryya-Mâtridinaḥ tasya nirvvarttanâ*, which latter reads exactly like a piece from a stupid schoolboy's exercise. It is also confirmed by numerous analogies, such as the language of the *janmapattras* of the badly educated Joshîs mentioned by Dr. Bhâṇḍârkar, the books of masons and carpenters, which give the rules for building houses in most barbarous Sanskrit, and many modern inscriptions, composed by clerks or Yatis. A large number of specimens of the latter kind are contained in the collection of votive inscriptions from Pâlitâṇâ lately copied by Mr. H. Cousens. I give a short one, which shows a mixture of Sanskrit, Gujarâtî and Mârvâḍî:—

संवत् १८६०ना[13] वैशाख सुदि ५ चंद्रवारे[14] श्रीविजय आणंदसूरिगच्छे[15] श्रीविजयदेवचंद्रसूरिराज्ये श्रीसूरितबिंदिरे[16] वास्तव्य श्री उसवालज्ञातीय झवेरी[17] प्रेमचंद झवेरचंद[18] भार्या जोयती[19] तस्य पुत्र रायचंदेन श्रीविजहरा पार्श्वनाथ नविन प्रशाद[20] नवीन बिंब भरापितं[21] । माताजी झकुभाई तस्य पुत्र रतनचंद भा[22] मलुकचंद भा० अभेचंद मीं प्रेमचंदनामेन बिंब भरापितं । तपागच्छे । विजयजिनेंद्रसूरि प्रतिष्टितं[23] . . . .[24]

[13] This is the Gujarâtî genitive.

[14] A pure Sanskrit form and inflexion; compare below *tasya*.

[15] *Gachchai*, which recurs below, is the Mârvâḍî spelling for *gachchhe*, which is both Gujrâtî and Sanskrit. Similarly we have in the next compound *Daivachandra* for *Devachandra*. The pronunciation is in all three cases *e*, not *ai*.

[16] *Sûritabiṁdire* is the Mârvâḍî form for *Sûratabaṁdare*.

[17] Formed from the Arabic.

[18] A common hybrid form composed of an Arabic and a Prakrit word.

[19] Usually spelt *joiti*, from Sanskrit *dyotanti*.

[20] Pronounce *parshâd*, a common Mârvâḍî and Hindî corruption of *prâsâda*.

[21] A hybrid form, representing Gujarâtî *bharâvyuṁ*, which occurs in several other inscriptions.

[22] An abbreviation of *bhâî*, brother.

[23] The form with *ṭa* is invariably used in these inscriptions.

[24] A few words giving the name of the author of this precious document are illegible.

TRANSLATION.

"On the fifth lunar day (*of*) the bright half (*of*) Vaiśâkha of the year 1860, on a Monday, during the reign of glorious and victorious Devachandra Sûri, in the *gachchha* of glorious and victorious Ânanda Sûri, dwelling in the famous harbour of Sûrat, (*was*) the jeweller Premchand Jhaverchand, (*his*) wife (*was*) Joyatî; (*by*) his son Vâichand was erected a new image (*in the*) new temple (*of*) Vijjaharâ (Vidyâdhara?) Pârśvanâth.[25] The image was erected in the name of Premchand, brother of Ratnachand (*and*) Malukchand, son of Mâtâjî (?) Jhakubhâ; consecrated by Vijaya Jinendrasûri in the Tapâgachcha."

The contents of the older inscriptions Nos. XIX—XXIII have been discussed in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, pp. 141ff., and vol. III, pp. 233 ff. Among the new ones Nos. I—XVII belong to the Jainas, who possessed, as Dr. Führer has discovered this year, two magnificent temples on the site where the Kaṅkâlî Tîla rises at present. Their historical value is very great. First, No. I, which is dated in the year 5 of Devaputra Kanishka, proves beyond all doubt that Sir A. Cunningham was right in referring the date of his No. 2, *Saṁ*. 5, to the reign of the first Indo-Skythic king. Secondly, they confirm the correctness of the readings Sthâniya or Thâniya *kula* and Vâraṇa *gaṇa*, instead of which the *Kalpasûtra* gives Vâṇijja and Châraṇa, and they allow us to correct the name of the Śrîguha *saṁbhoga* to Śrîgṛiha. Thirdly, they furnish seven well-preserved names of *kulas* and *śâkhâs*, and in addition a mutilated one, hitherto not traced in epigraphical documents, which help to vindicate the much-assailed Jaina tradition.

Three of the new *kulas*, the Puśyamitrîya (No. VI), the Arya-Chetiya (No. IX), and Âryya-Haṭikiya (No. XI), belong to the Vâraṇa *gaṇa*, and evidently correspond with the Pûsamitijja (in Sanskrit Pushyamitrîya), the Ajja-Cheḍaya (in Sanskrit Ârya-Cheṭaka) and the Hâlijja (in Sanskrit Hâlîya) *kulas*, which in the list of the *Kalpasûtra* (p. 80, ed. Jacobi) occupy the third, fourth, and sixth places. To the same *gaṇa* belong the Vajanâgarî (No. XI) and the Harîtamâlakaḍhî (No. X) *śâkhâs*. The name of the former agrees fully with that of the Vajjanâgari *śâkhâ*, the fourth in the list of the *Kalpasûtra* (*loc. cit.*).[26] The Sanskrit equivalent of the word is, I think, not Vajranâgarî, as the commentators of the *Kalpasûtra* assert, but Vârjanâgarî, *i. e.*, the *sakhâ* of Vṛijinagara, the capital of the Vṛiji country. For *Vajranâgarî* would have become *Vairanâgarî*. On the other hand it is highly probable that the Jainas were settled in the Vajjabhumi, where Vardhamâna is said to have done penance.[27] The second, the Harîtamâlakaḍhî *śâkhâ* is no doubt identical with the Hâriyamâlâgârî, which the *Kalpasûtra* names as the first of the branches of the Châraṇa *gaṇa*. The form of the inscription gives a good sense if the end of the compound *kaḍhî* is taken to stand for *gaḍhî*, as may be done according to the analogy of *saṁbhoka* which (No. VII*B*, l. 1) occurs instead of *saṁbhoga*.[28] With this supposition it means "the *śâkhâ* of the fort called Harîtamâla," *i. e.*, the field or site of

[25] This might also mean "a new temple of Pârśvanâtha (and) a new image."

[26] Regarding the single *ja*, see above, p. 373.

[27] *Âchârâṅgasûtra*, *Sac. Bks. East*, p. 84. The note explains the name, in accordance with Śîlâṅka's commentary, as an equivalent of *Vajrabhûmi*. But its Sanskrit etymon is *Vârjabhûmi*. The *Vṛijis*, in Pali *Vajji* and in Aśoka's edict XIII, *Vaji* and *Varji*, were settled close to the *Suhmas* (*Subbha*) and to *Râḍhâ*.

[28] Occasional substitutions of hard consonants for soft ones are found also in Aśoka's edicts, in the literary Pali, and in other Prakrit dialects.

Harîta. The form of the *Kalpasûtra* would mean "the *śâkhâ* of the house (*âgâra*) called Hâritamâla". This is hardly possible, and as *gaḍhî* is pronounced *garhî*, it seems probable that Hâriyamâlâgârî is slightly corrupt and has to be changed to Hâriyamâlagaḍhî. The mistakes, which the inscriptions have shown to occur in other names of the *Kalpasûtra*, certainly encourage one to hazard this slight alteration.

Two of the new names refer to the Koṭṭiya *gaṇa*. The Brahmadâsika *kula* (Nos. I, IV, V, XIV)[29] may be identified with the Bambhalijja *kula* of the *Kalpasûtra* (p. 82, Jacobi). The latter name corresponds not to Sanskrit Brahmalîptaka, as the commentators assert, but to Brahmalîya, and this is derived from Brahmala, which according to the Indian custom of abbreviating compound names, may stand for Brahmadâsa. Similarly, Devaka, Devala or Devila may be used for Devadatta, Devagupta, Devapâlita, Devarakshita, Devabhûti or Devaśarman.[30].

The Uchenâgarî or Uchchenâgarî *śâkhâ* of the same inscriptions is of course the Uchchânâgarî *śâkhâ* of the *Kalpasûtra* (*loc. cit.*) which stands first in the list of the branches of the Koḍiya *gaṇa*.. The difference in the second vowel has been caused by the existence of two synonymous Sanskrit forms of the etymon, Uchchairnagara and Uchchânagara,[31] which both mean "the high town".

This geographical name seems to be identical, as Dr. Burgess suggests to me, with that of the fort of Unchânagar, which belongs to the modern town of Bulandshahr in the North-Western Provinces (see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. XIV, p. 147). The old name of Bulandshahr itself was Varana or Baraṇa. This is no doubt the place after which the Vâraṇa *gaṇa* was named.

The mutilated name . . hika *kula* (No. II) and . . . . ka *kula* (No. XII) must, I think, have been [Me]hika. For there is in the *Sthavirâvalî* of the *Kalpasûtra* only *one* name, Mehiya (Jacobi, p. 81), which shows a penultimate *hi*. If this conjecture is accepted, the new inscriptions furnish also proof of the actual existence of the second *kula* of the Vesavâḍiya *gaṇa*. For the restoration of the mutilated name of the . ârina *saṁbhoga*, which appears in No. XIV*A*, l. 2, I cannot offer any proposal. As the letters are not perfectly distinct, it is just possible that *Śirikâto saṁbhogâto* may be the original reading.

With respect to the Koṭṭiya—Koṭika *gaṇa*, it is now evident that its adherents must have been more numerous in Mathurâ than those of the other schools. In our inscriptions it occurs eight times, in Sir A. Cunningham's collection four times, and in Dr. Führer's collection of 1889 certainly once, perhaps twice. It deserves to be noted that it is the only *gaṇa* whose name survived in the fourteenth century A. D.[32] Its great age, as well as the great age of its ramifications, the Brahmadâsika family, the Uchchenâgarî branch and the Śrîgṛiha district community, is attested by our No. IV. The latest possible date of this inscription is Saṁvat 50 or A. D. 128-9. The preacher then living, the venerable Sîha, enumerates four spiritual ancestors, the first among whom must have flourished about the beginning of our era. The *gaṇa* was, as

[29] The name occurs, too, in Sir A. Cunningham's No. 2, where on the second (*recte* first) side, l. 2, [*ku*]*lâto Brahmadâsikâto Uchenâkarito* [*śâkhâto*], ought to be restored.

[30] Compare *ante*, p. 225, *Sîyaka* for *Siṁhabhaṭa*, and *ante*, p. 272, *Viśvala* for *Viśvamalla*.

[31] Compare the Sanskrit names *Uchchaiḥśravas* and *Uchchâmanyu*.

[32] See *Wiener Zeitschrift f. d. K. d. Morg.*, vol. I, p. 176, note 1.

we learn, much divided at that early period, and this fact speaks in favour of the statement of the tradition which places its origin about the year 250 B.C.[33]

The fourth point, which lends to these new inscriptions a very great importance, is their mentioning several female ascetics, and their showing that these persons developed a very considerable activity. There can be no doubt that Aryya-Saṅgamikâ and Aryya-Vasulâ, who are mentioned in Nos. II and XII, Graha . i . . . . (No. V.), Aryya-Kumâramitâ (No. VII), Balavarmâ, Nandâ and Akakâ (?) (No. XI), as well as Aryya-Śâmâ (No. XIV) and Dhâmathâ(?) (No. XXVI), were nuns. That follows from their title *Aryya*, 'the venerable,' from their being called *śiśini* or *śiśini*, "female disciples," from their having other female disciples, and from the statement that the gifts were made at, or by their *nirvartana*, their request or advice.[34] With the certainty thus gained, it is not difficult to recognise that some of the documents found in former years likewise name nuns or point to the existence of female ascetics among the Jainas of Mathurâ. Though No. XIX is mutilated, the 'sister' of Aryya-Sandhika, Aryya-Jayâ, who appears among the male ascetics, must now be considered a nun. Again, it becomes very probable that the expression *chaturvarṇa saṁgha*,[35] "the community including four classes," which strongly reminds one of the later Śvetâmbara term *chaturvidha saṁgha*, means, like the latter, the community consisting of monks, nuns, lay-brothers and lay-sisters.[36]

With respect to one of the nuns our inscriptions contain statements which require explanation. The venerable Kumâramitrâ in No. V, who was the female pupil of the venerable Baladina, had, it appears, a son Kumârabhaṭi, whom she induced to dedicate an image of Vardhamâna. It would be a mistake to infer from this admission that the nuns of the first and second centuries led immoral lives. The correct explanation will be that Kumâramitrâ was a widow who turned nun after the decease of her husband, and that she afterwards acted as spiritual director to her son. It is worthy of note that this is the only case where a nun appears as adviser of a layman. In all the other inscriptions we find that the nuns exhorted female lay members of the Saṁgha to make donations. It agrees with this that in modern times too, the order of Jaina nuns mostly consists of widows, especially of virgin widows, who, according to the custom of most castes, cannot be remarried, and are got rid of in a convenient manner by being made to take the tonsure; see *Ind. Ant.*, vol. XIII, p. 278.

The last of the new inscriptions, Dr. Führer explains, is on a slab found near the brick *stûpa* adjoining the two Jaina temples; but he adds that it was lying loose on the pavement of the court, and that it may have belonged originally to some other temple. It records the consecration of a stone slab, *stâne*, *i. e.*, either "on the site sacred to" or "in the temple of," the divine lord of Nâgas, Dadhikarṇa. The worship of the Nâgas or snake-deities is of great antiquity in India. It forms part of the ancient ritual of the Brâhmaṇs, who offered and still offer the *sarpabali*[37] in the rainy season, when the snakes

[33] See *Indian Antiquary*, vol. XI, p. 246.

[34] In further elucidation of the meaning of the term *nirvartana*, I can now add, that many of the dedications, mentioned in the Pâlitânâ inscriptions, are said to have been made *upadeśât*, by the advice, of monks.

[35] Sir A. Cunningham's *Archæological Survey Reports*, vol. XX, plate v, No. 6, l. 3; *Wiener Zeitschrift*, vol. I, p. 172f.

[36] It is a characteristic Jaina doctrine that the Śrâvakas and Śrâvikâs form part of the *Saṁgha*. On this point the Jainas differ very markedly from the Buddhists.

[37] This is prescribed in all the *Gṛihyasûtras*; see, e. g., *Âśvalâyana Gṛi. Sû.* II, 1 14.

are driven out of their holes and often take refuge in the houses. In the Paurâṇic worship we find the *Nâga-pañchamî*, the snake-festival on the fifth lunar day of the bright half of Śrâvaṇa, which is still very popular and celebrated very generally.[38] There exist also a few Nâga temples. In Gujarât the most famous is the so-called Nâg of Dehemâ, which lies in the north-west corner of the province, close to the Raṇ of Kachchh. I visited Dehemâ in 1873 and found there a temple, consisting of a small dome about five feet high, with an opening towards the east. Inside there was a stone slab showing in the centre the relievo of a large cobra standing upright on its tail, and on both sides some smaller ones in the same position. A short inscription stated that the image was erected in Vikrama Saṁvat 1212, or A.D. 1156-58. The stone slab at Mathurâ, of which our inscription speaks, probably bore a similar representation. As regards Dadhikarṇa, his name occurs in the *Harivaṁśa*,[39] where he is invoked in the *âhnika mantra*, the daily prayer which is said to have been recited originally by Baladeva and after him by Krishṇa. It thus appears that the worship of Dadhikarṇa certainly formed part of the *Bhâgavata* ritual and was practised at Mathurâ in early times. These facts may indicate that our No. XVIII is not a Buddhist, but a Bhâgavata inscription. But it is quite possible that the Buddhists in whose legends the Nâgas play a great part, and on whose Stûpas they are often represented as worshippers of the Bo-tree, may have taken over the worship of Dadhikarṇa from the Brâhmaṇs. Finally, another very interesting point in this inscription is the statement that the dedicators of the stone were the "sons of those *śailâlakas* who were famous as the Chândaka brothers." It is impossible to interpret *śailâlaka* otherwise than as a synonym of *śailâlin*, which, according to Pâṇini, IV, 3, 110, originally was a name of those actors who studied the *Sûtras* of Śilâlin, and according to the *Koshas* was used later to denote any actor. Our inscription, therefore, teaches us that Mathurâ had its actors in the first or second century of our era, and makes us actually acquainted with the name of such a troup. It further shows that play-acting was then, as in the present day, the business of particular families — a fact which may also be inferred from the introduction to several Sanskrit dramas where the *naṭî* is sometimes called the wife of the *sûtradhâra*, and his brothers are mentioned as actors. In a Jaina story of the clever boy Bharata, we hear even of a *naṭagrâma*, a whole village inhabited by actors.

No. I.[40]

A. 1. — —[41] दे[व]पुत्रस्य का[नि]ष्कस्य सं ५ हे १ दि १ एतस्य पूर्व्व[ा]यं कोट्टियातो गणातो ब्रह्म-
दासिका[तो]

2. [कु]लातो [उ]चेनागरितो शाखातो सेथि—ह—स्य ि—ि—ि—सेनस्य सहचरि खुडाये दे[व]—

B. 1. पालस्य धि[त] — — — —

2. वधमानस्य प्रति[मा] ॥

[38] See Râo Sâheb V. N. Mandlik's article in the *Jour. Bo. Br. Roy. As. Soc.*, vol. XI, pp. 169ff., where many interesting local customs are mentioned.

[39] *Harivaṁśa*, I, 168, 17, where the Calcutta edition has the misprint *nâgarâdadhi-karṇasya*; see also Langlois' French translation, tome I, p. 507, where the prayer forms the 118th Adhyâya.

[40] Incised on the pedestal of a small squatted figure of a Jina,—the stone measuring 2 feet 1 inch by 1 foot 7 inches, and found in the west of the Kaṅkâlî Tîlâ at the second Jaina temple. The bracketted letters are more or less defaced but if nothing is stated to the contrary, I consider the reading nevertheless to be certain.

[41] Restore *siddhaṁ*

TRANSLATION.

[Success!] In the year 5 of *Devaputra* Kanishka, in the first (*month of*) winter, on the first day,—on that (*date specified as*) above,—an image of Vadhamâna (*Vardhamâna*) (*was dedicated*) by Khuḍâ (*Kshudrâ*), consort of alderman (*sethi*) .... sena (*and*) 'daughter of Deva . . pâla, out of the Koṭṭiya *gaṇa*, the Bamhadâsika *kula*, the Uchenâgarî *śâkhâ*.

No. II.[42]

A. 1. — —[43] सं १० ५ ग्र ३ दि १ अस्या पूर्व्वा[ा]य

B. 1. — ह्किातो[44] कुलातो अर्य्यजयभूति-

C. 1. स्य शिष्यीनिनं अर्य्यसङ्गमिकये शिष्योनि—[45]

D. 1. अर्य्यवसुलये [निर्वर्त्त]नं .

A. 2. — — लस्य धी[तु] — ि — — ‿ बु[46] वेणि-

B. 2. — [47]श्रेष्टि[स्य] धर्मपत्निये भट्टि[से]नस्य

C. 2. [मातु] कुमरमितयो[48] दनं भगवतो [प्र]—

D. 2. मा[49] सव्वतोभद्रिका [॥]

TRANSLATION.

[*Success*!] In the year 15, in the third month of summer, on the first day,—on that (*date specified as*) above,—a fourfold[50] image of the Divine one, the gift of Kumaramitâ (*Kumâramitrâ*), daughter of . . la, daughter-in-law of . . . , first wife of alderman (*śreshṭhin*) Veṇi, mother of Bhaṭṭisena, (*was dedicated at*) the request of the venerable Vasulâ, the female pupil of the venerable Saṅgamikâ, the female pupil of the venerable Jayabhûti out of the [Mehika] *kula*.

No. III.[51]

A. 1. सिद्धम् । सं १० ८ व ४ दि १० अस्यां पु-

2. र्व्वायं वाचकस्य अर्य्यबल-

3. दिनस्य शिष्यो [वाच]को अर्य्यमा-

4. तृदिनः तस्य [नि]र्व्वर्त्त[न]ा

[42] Incised on the four faces of the pedestal of a small quadruple image of standing naked Jinas;—the stone, 2 feet high by 9 inches square, was found in the west of the Kaṅkâlî Tîla, at the second Jaina temple.

[43] The beginning of line 2 proves the existence of a lacuna; probably सिद्धम् to be restored.

[44] Restore मेहिकातो, as proposed above.

[45] Restore शिष्योनिनं.

[46] Restore वसु.

[47] Probably वेणिस्य श्रेष्ठिस्य to be restored.

[48] Read कुमरमितये.

[49] Restore प्रतिमा.

[50] *Sarvatobhadrikâ pratimâ*,—literally 'an image lovely on all sides,' is apparently a technical term for a 'fourfold' image, one being carved on each side of a four-faced column. Compare the use of *sarvatobhadra devâlaya*, which, according to Varâhamihira's *Bṛihat-Saṁh.*, LVI, 27, means 'a temple with four doors and many spires,' *i.e.*, such a one which looks equally pleasing from all sides.

[51] Incised on the pedestal of a four-faced image (*chaturmukha*) consisting of four naked standing Jinas. Stone 2 feet 8 inches by 1 foot 2 inches, found at the same place.

B. 1. [कोट्टियातो गणातो ठानियातो]

2. [कुलातो श्रीग्रहातो संभोगातो]

3. [अर्य्यवेरियाशाखातो सु]चि-[52]

C. [ल]स्य धर्म्मपत्निये लि – – –

D. दानं भगवतो स[न्ति] – – [प्र]तिमा

A. 5. नाय – – – – – – तनं[53]

B. 4. – ा [न]मो अरहतानं सर्व्वलोकुत्त[मानं][54]

TRANSLATION.

Success! In the year 19, in the fourth (*month of*) the rainy season, on the tenth day,—on that (*date specified as*) above,—the pupil of the preacher, the venerable Baladina (*Baladatta*) (*is*) the preacher, the venerable Mâtṛidina (*Mâtṛidatta*); at his request (*was dedicated*) an image of divine Santi[55] . . . , the gift of Le . . . , first wife of Suchila (*Śuchila*), out of the Koṭṭiya *gaṇa*, the Ṭhâniya *kula*, the Śrîgṛiha *sambhoga*, the Aryya-Verî (*Ârya-Vajrî*) *śâkhâ* . . . . . . Adoration to the Arhats, the highest ones in the whole world'

No. IV.[56]

A. 1. [सिद्धं सं २० ग्र १]⁵⁷ दि [१०] ७ [एत]स्य पूर्व्वाय कोट्टिय[ा]तो गणातो ब्रह्मदासियातो कुलातो उच्चे[नागरितो शा]खातो [श्री]ग्रह[ा]तो संभोगातो [बृहंतव]ाचक[58] च गणिन च ज[–मित्र]स्य – –[59]

2. अर्य्य[घो]घस्य शिष्यगणिस्य [अ]र्य्यपालस्य अ[द्धच]रो [वाच]कस्य अर्य्य[दत्त]स्य[60] शिष्यो वाचको अर्य्यसीहा [त]स्य निर्व्वर्त्तणा [खो]ट्टमि[त्त]स्य[61] मानिकरस्य [गी]– जयभ[ट्टि][62] धीतु दा – स्य

B. 1. [लो]हवाणियस्य[63] वाधर – – वधू [ह]गु[देव]स्य धर्म्मपत्निये मित्राये [दानं] – – –

[सर्व्व]स[त्वानं] हि[तसु]खाये काक[तेय] – – – – – – – स

वाज – – – – – ि – – – ा – – – – – – – – – – – – – रज

– – ।

[52] The letters of the first three lines of *B* are much blurred and partly indistinct; but none are really doubtful except सु. One or two letters may have been lost at the end of *B* 3.

[53] *A* 5 is separated by some ornaments from the other four lines. Five letters seem to have been lost.

[54] *B* 4 is separated from the other three lines by two rows of ornaments. Read अरहंतानं.

[55] If the much disfigured second syllable is *nti*, as I read it doubtingly, it appears certain that the Tîrthaṁkara mentioned must be Śântinâtha.

[56] Incised on the pedestal of a large naked standing Jina, 7 feet 2 inches by 2 feet 3 inches, found at the same place. Very badly preserved.

[57] The figures are doubtful. The first may have been 50.

[58] First three syllables doubtful.

[59] °मित्र° doubtful; restore मित्र.

[60] The first letter might be read स, and only the upper part of the second sign has been preserved. But in Mr. Growse's No. 8, *Ind. Ant.*, vol. VI, p. 218, we have plainly वाचकदत्तशिष्यस सीहस्य.

[61] First letter very doubtful; the third and fourth syllables are possibly मित्त or मित्र.

[62] गी may have been श्री; the last two syllables of the name are doubtful.

[63] The second syllable is doubt

TRANSLATION.

Success! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day,—on that (*date specified as*) above,—the preacher, the venerable Sîha[64] (*Siṁha*) (*was*) the pupil of the preacher, the venerable Datta, (*who was*) the *Śraddhackara*[65] of the *gaṇin*, the venerable Pâla, (*who was*) the pupil of the venerable Ogha (?), (*who was*) the pupil of the great (?) preacher and *gaṇin*[66] Ja . . mitra(?) out of the Koṭṭiya *gaṇa*, the Brahmadâsiya *kula*, the Uchchenâgarî *śâkhâ* (*and*) the Śrîgṛiha *saṁbhoga*,—at his request (*was dedicated*) for the welfare and happiness of all beings . . . . , the gift of Mittrâ, the first wife of Haggudeva (*Phalgudeva*), the daughter-in-law of the iron-monger Vâdhara . . . , the daughter of . . . Jayabhaṭṭi, the *mânikara*, of Khoṭṭamitta . . . .

No. V.[67]

A. 1. सवत्सरे[68] पचविशे हेमंतम[से] तितिये दिवसे वीशे पस्मि[69] खुणे

B. 1. कोट्टियतो गणतो ब्र[ह्म]दासिकतो कुलतो उचेनागरितो शाखातो भयबलत्रतस्य शिषो सधि-

2. स्य शिषिनि ग्रह— — — ि—वतन[70] [ना]दिष[रि]त[71] जभ[क]स्य वधु जय[भ]ट्टस्य कुंटूबिनीय रयगिनिये [वु]सुय[72][॥]

TRANSLATION.

In the twenty-fifth year, in the third month of winter, on the twentieth day, at this moment (?),[73] a *vusuya* (?),[74] (*was dedicated*) by Rayagini, the daughter-in-law of Jabhaka, from Nândigiri (?), (*and*) wife of Jayabhaṭṭa, the request (*having been made*) by Graha.i..., the female pupil of Sadhi, pupil of the venerable Balatrata (*Balatrâta*) out of the Koṭṭiya *gaṇa*, the Brahmadâsika *kula* (*and*) the Uchenâgarî *śâkhâ*.

[64] The plural *Sîhâ* is a *pluralis majestatis*, and hence the attributes *śishyo* and *vâchako* have been put *ad sensum* in the singular number.

[65] Compare below, No. XXI.

[66] Regarding the construction see above, p. 375.

[67] Incised on the pedestal—left side and back—of a small statue (destroyed); stone 1 foot 11 inches by 9 inches, found at the same place.

[68] The letter स stands below the line. Possibly स्विस्ति may have been at the beginning of the inscription. Both impressions show a long horizontal stroke and that on thick paper some indistinct letters.

[69] The lower part of the second syllable has on the right a superfluous stroke, which makes it look like a hybrid of म and थ.

[70] Restore निवतन.

[71] This may perhaps have been नांदिगिरितो.

[72] The first syllable is not certain.

[73] The phrase *asmi* or *asma kshuṇe* occurs four times—here and in Nos. VI, XIII and XXV—in the place of *etasyaṁ* or *asyaṁ pûrvâyaṁ*. It also occurs once in a second collection to be published hereafter, and twice we have the corresponding *ise* or *isa chhunami* in Kharoshṭrî inscriptions from the Pañjâb; see Sir A. Cunningham's *Arch. Surv. Rep.*, vol. V, Pl. xvi, Nos. 1 and 2, and *Jour. Asiatique*, 8me série, vol. XV, Pl. i, No. 3. It must, of course, have the same or a similar meaning. The first word is without doubt the equivalent of Sanskrit *asmin*; the second I take to represent Sanskrit *kshaṇe*, though there is no other instance in which the first vowel of this word becomes *u*; *asmin kshaṇe* might mean either "at this moment" or "on the occasion of this festival."

[74] *Vusuya* (?) probably denotes either some kind of image or some kind of gift.

No. VI.[75]

A. महाराज — — — ष्कस सं २० ९ हे २ दि ३० एतस्य पुर्वये भगवतो वर्धमानस प्रति[मा][76]
प्रतिष्ठापिता ग्रहह[थ]स्य[77] धितर सुभ्रिताये बोधिनदि[ये][78]

B. कुटुंबिनिये वारणे गणे पुष्यमित्रीये कुले गणिस अर्य[दतस्य शिष्यस्य][79] गहप्र[प्र]कि[व]स[80]
निर्वर्त[ना] अर[हं]तपुजाये ।

TRANSLATION.

In the year 29 of the great king . . shka, in the second month of winter, on the thirtieth day,—at this moment (?),[81] an image of the divine Vardhamâna was set up by order of Bodhinadi (*Bodhinandi* ?), a married lady, the cherished daughter of Grahahathi (*Grahahastin*,)[82] at the request of Gahaprakiva (?),[83] pupil of the venerable Data, a *gaṇin* in the Vâraṇa *gaṇa* and the Puśyamitrîya (*Pushyamitrîya*) *kula*, in honour of the Arhat.

No. VII.[84]

A. 1. [सिद्धं][85]। सं २० [५][86] व ३ दि १० अस्य[ं] पूर्व्वायां कोट्टियातो गणतो [स्थानि]या-
[तो कु — —][87]

B. 1. वइरातो श[ा]ख[ा]तो श्रिरिकातो सं[भो]कातो अर्य्यबलदिनस्य शिष्यनि कुमरमि[त][88]

2. तस्य पुत्रो कुम[ा]रभटि गंधिको तस — नं[89] प्रतिमा वर्धमानस्य सम्रितमखित[बो]धित[90]

C. 1. अ[र्य्यं][91]

2. कुमार-

3. मित्रा-

4. ये—

D. 1. र्य्यं

2. [त]न[92][॥]

75 Incised on the base of a large statue (lost); stone 3 feet 6 inches long by 9 inches high; found at the same temple.

76 The last syllable and the vowel of the preceding are completely gone.

77 The top of the letter थ is gone, and the reading may have been ग्रहहथिस्य, as the analogy of numerous other names requires.

78 The last syllable is nearly gone.

79 The lower parts of the bracketted syllables are gone.

80 The third syllable looks, on the obverse of two impressions and on the reverse of one, more like a damaged क्ष. But the reverse of the second impression shows pretty clearly प्र. The fifth syllable is damaged and not certain.

81 See above, No. V.

82 Compare the names *Hastahasti*, *Mâghahasti*, *Jyeshṭahasti*, *etc.*, below.

83 I do not dare to propose any transliteration for this name.

84 Incised (*A*, *B*) on pedestal and (*C*, *D*) on sides of a small seated Jina, 2 feet 6 inches by 1 foot 6 inches; found at the same place. An enormous sign, looking like *gi*, stands between the second and third signs of शिष्यनि and between the fourth and fifth signs of वर्धमानस्य, *B.* 1 and 2.

85 Faintly visible on one impression only.

86 The figure is somewhat damaged, but certain.

87 Restore कुलातो.

88 Restore कुमरमित्रा.

89 Restore दानं.

90 The third syllable of सम्रित is not quite distinct.

91 Possibly अर्य्यं; the left-hand limb of अ is not joined to the vertical stroke.

92 Restore निर्व्वर्तनं.

TRANSLATION.

Success! In the year 35, in the third (*month of the*) rainy season, on the tenth day,—on that (*date specified as*) above;—the female pupil of the venerable Baladina (Baladattâ) out of the Koṭṭiya *gaṇa*, the Sthâniya *kula*, the Vairâ *śâkhâ* (*and*) the Śirika *saṁbhoka* (*saṁbhoga*), (*was*) Kumaramitrâ (*Kumâramitrâ*);—her son (*was*) the dealer in perfumes, Kumârabhaṭi;—his gift (*is*) an image of Vardhamâna (*dedicated at*) the request of the whetted,[93] polished and awakened venerable Kumâramitrâ.

No. VIII.[94]

A. सिद्धम् म[हा]रा[ज]स्य र[ाजा]तिराजस्य देवपुत्रस्य हुवष्कस्य सं

४० (६०?) हेमन्तमासे ४ दि १० एतस्यां पूर्व्वायां कोट्टिये गणे स्थानिकीये कुले भय्य[वेरि]-

यांण शाखाया[95] वाचकस्यार्य्यवृद्धहस्ति[स्य]

B. शिष्यस्य गणिस्य भार्य्यख[र्ण]स्य[96] पुष्यम[न][97]— — — — — — — — — — — — [स्य] — —

[व]तकस्य[98] [क]— सकस्य[99] कुटुम्बिनीये दत्ताये — नधर्म्मो[100] महाभोगताय प्रीयताभग-

वानृषभश्रीः[1] ।

TRANSLATION.

Success! In the year 40 (60?) of the great king (*and*) supreme king of kings, Devaputra Huvashka,[2] in the fourth month of winter, on the tenth day,—on that (*date specified as*) above, (*this*) meritorious gift (*was made*) for the sake of great happiness by Dattâ, the wife of Ka . pasaka, an inhabitant of . . vata, [*at the request*] of . . . . *gaṇin*, the venerable Kharṇṇa, pupil of the preacher, the venerable Vṛiddhahasti out of the Koṭṭiya *gaṇa*, the Sthânikîya *kula* (*and*) the *śâkhâ* of the Aryya-Veriyaś (*the followers of Ârya-Vajra*). May the divine (*and*) glorious Ṛishabha be pleased![3]

[93] I take *saśita* to stand for *saṁśita*, the past participle of *śi*, and *makhita* to be a half Prakritic form for *mrakshita*. These two participles, which I have translated above according to their literal meaning, must no doubt be understood in a figurative sense. They probably refer to the sharpening and polishing of the understanding and of the character by study and penances.

[94] Incised on the pedestal of a large figure which has been destroyed; pedestal 2 feet 6 inches long by 9 inches high; found at the same temple.

[95] The central stroke of शा is wanting.

[96] Possibly भर्य्यवेर्णस्य; the lower part of the fourth sign is blurred.

[97] Possibly भर्य्यमन; the tops of the third and fourth signs have been lost.

[98] Remnants of two signs are visible before the mutilated व. The first had a subscript *ra* and the second the vowel *u*.

[99] Before the slightly mutilated *sa* stood a compound sign, the lower part of which is very distinctly *pa*.

[100] Restore दानधर्म्मो.

[1] This is the reading of the reverse; according to the obverse one might read °न्नर्षभ.°

[2] I do not correct this name, because I am doubtful whether the omission of the vowel *i* in the second syllable is due to a clerical mistake, or to the pronunciation. In the genitive, *Huvashkasya*, the stress falls on the third syllable, and the vowel of the immediately preceding one becomes very indistinct.

[3] It would appear from this wish that the statue was one of the first Tîrthaṁkara, Ṛishabha or Vṛishabha.

No. IX.[4]

A. सु — नम मर[ह]तममहरजस्य[5] हुविक्षस्य सव[त्स]रे ४० ४ हमन्त[स्य][6] मस ३ दिवस २ ए[त]-

B. [स्यां] पुर्वय[ां][7] — — — गणे अर्यचेटिये[8] कुलि हरीतमालकढिय[श]ाख — — — — — — — रवक [स्य][9] हगिनंदिय[10] शिसो ग — — नागसेनस्य नि — — —

TRANSLATION.

Hail! Adoration! In the year 44 of the most illustrious(?) great king Huviksha,[11] in the third month of summer, on the second day. On that [*date specified as*] above, at the request of the (*venerable*) Nâgasena, the pupil of Haginamdi (Bhaganandi?), a preacher (*vâchaka*) in the [*Vâraṇa*] *gaṇa*, in the Aryya-Cheṭiya (Ârya-Cheṭika) *kûla*, in the Harîtamâlakaḍhi (Harîtamâlagaḍhî) *śâkhâ* . . . . . .

No. X.[12]

L. 1. सिद्धम् सं ४० ५ व [३] दि १० [७][13] एतस्य पुर्व्व[ा]य — — — — — — — — — — — — — ये बुधिस्य[14] वधुये धर्म्मव्रिधिस्य—

TRANSLATION.

Success! In the year 45, in the third (?) (*month of*) the rainy season, on the seventeenth (?) day,—on the (*date specified as*) above . . . . by the daughter-in-law[15] of Buddhi, the . . . of Dharmavṛiddhi . . . . . .

No. XI.[16]

A. 1. — — — ४०[17] — हे — दि १०

B. 1. ए [त]स्य पु[र्व्वा]य वरणतो ग[ण]-

C. 1. तो आर्य्यचेटियतो कुलतो

D. 1. वजनगरित[ो] श[ा]ख[ा]त[ो] शि[रि]यत[ो]

[4] Incised on the *siṁhâsana* or pedestal of a large seated Jina (head lost),—3 feet 5 inches by 2 feet 10 inches; found at the same place. In the plates of facsimiles No. xxxii is a duplicate, to a larger scale and from a different impression, of the second line of this inscription.

[5] The first sign might also be read आ. The second is very distinct, but not a complete letter, as it consists of a semi-circle, open to the left, with a horizontal stroke in the middle. I am inclined to believe that the whole is intended for स्वस्ति नमो सिद्धिमहाराजस्य.—

[6] The figure 4 has no cross-bar in the vertical stroke. ग्रस probably stands for ग्रीष्मस. I cannot explain हम. In No. XXIV we have हम व १.

[7] Restore एतस्यां पूर्वायां वारणे, the latter according to No. XI.

[8] The right side of the last letter is slightly damaged.

[9] Restore शाखायां; वाचकस्य looks here like वाचको, but the reading is certain in the facsimile marked No. 32.

[10] Possibly भिग° or भैग°; at the end one would expect °नंदिस. Compare the facsimile No. 32.

[11] The form *Huviksha* may be due either to a negligent mode of spelling or to a faulty pronunciation.

[12] Incised on the pedestal of a small squatted Jina (head lost), 2 feet 7 inches by 2 feet 2 inches; from the same place.

[13] The signs of the date are blurred, but with the exception of the bracketted ones not doubtful.

[14] Some indistinct signs are visible before येबुधिस्य.

[15] Regarding the meaning of *Vadhu*, daughter-in-law, compare Nos. II, IV, V.

[16] Incised on the four faces (*A, B, C, D*) of the pedestal of a quadruple image consisting of four erect naked standing Jinas, placed back to back as usual; stone 2 feet 8 inches by 1 foot, found in the same locality. Preservation apparently not good.

[17] Restore सिद्धं सं. A second figure *seems* to have stood after the plain ४.

A. 2. — — [ग]तो[18] [ह]तिस्स[19] थिमिमिये

B. 2. मह्नन[न्दि]स्स[20] सढचरिये

C. 2. बल[वर्म]ये[21] [नन्द]ये[22] च थिमिमिये

D. 2. च[काक]ये[23] [निर्व्वर्तना] — — —

A. 3. — [स्य] धीतु ग्रमि[क]जयदेवस्स[24] वधुये

B. 3. — मिको जयनागस्स धर्मपत्निये सिहदता[ये]

C. 3. — [सथंभ]ो[25] दनं = —

TRANSLATION.

[Success! In the year] 40, in the . . month of winter, on the tenth (?) day,—on that (*date specified as*) above,—a stone-pillar (*was dedicated, being*) the gift of Sihadatâ (*Siṁhadattâ*), the first wife of the village headman[26] Jayanâga, the daughter-in-law of the village headman Jayadeva (*and*) daughter of . . . . . at the request of Akakâ (?), the female pupil of Nandâ (?), and of Balavarmâ (?), the *saḍhachari*[27] of Mahanandi (*Mahânandin*) (*and*) female pupil of Dati (Dantin) out of the Vâraṇa *gaṇa*, the Âryya-Haṭikiya (*Ârya-Hâṭikîya*) *kula*, the Vajanagari (*Vârjanâgarî*) *śâkhâ* (*and*) the Śiriya *saṁbhoga*.

No. XII.[28]

L. 1. सं ८० ६ हे १ दि १० २ दसस्य धितु प्रयस्य कुटुबिनिये — — — — —[29]

2. — — [क]तो[30] कुलतो श्रयस[ङ्ग]मि[क]य थिमिनिय श्रयवसुल[ये] नि[व]तने [॥]

TRANSLATION.

In the year 86, in the first (*month of*) winter, on the 12th day [*was dedicated the gift*] of . . . . , daughter of Dasa (*Dâsa*), wife of Pṛiya (*Priya*), at the request of the venerable Vasulâ, pupil of the venerable Saṅgamikâ, out of the [Mehi] ka *kula*.

No. XIII.[31]

[सं ८० ७ ?] ग्र १ दि [२० ?] च[स्मि] पुर्वे उचेनागरस्याार्य्यकुमारनन्दिशिष्यस्य मित्रस्य

[18] Restore संभोगतो.

[19] Possibly दंतिस्स.

[20] The tops and lower ends of the signs are not distinct.

[21] The third and fourth signs are not certain.

[22] Only the second न is certain.

[23] The bracketted letters seem plain on one impression, but possibly the reading is *Sukarmaye*.

[24] Possibly ग्रामिको जय०.

[25] The last two consonants are only half formed. Restore सिलाथंभो.

[26] Regarding the meaning of *grâmika* see the *Petersburg Dictionary, sub voce.*

[27] As *saḍha* is in Jaina-Prakrit the usual representative of *śrâddha*, the term *saḍhacharî* corresponds to *śrâddhacharî*, and is the fem. of *śraddhacharo*; see Nos. IV and XXI.

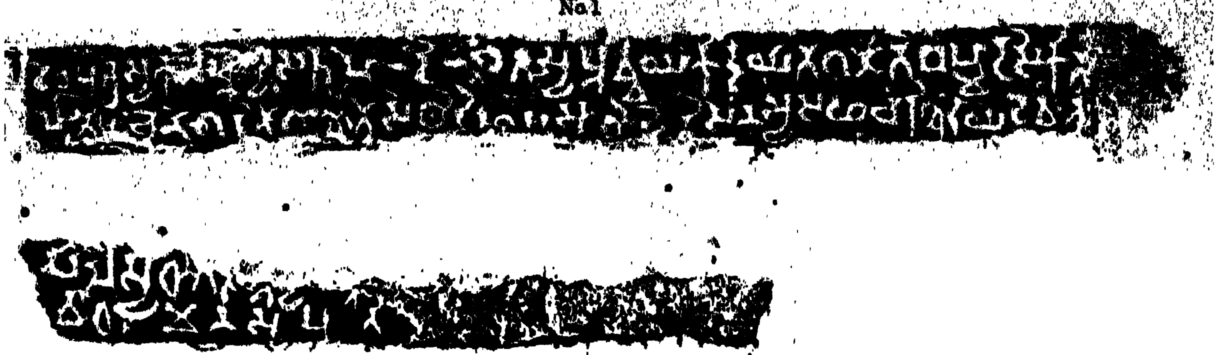
[28] Incised on the pedestal of a small seated Jina (head lost), 1 foot 8 inches by 1 foot 2 inches; found at the same place. Four worshippers on each side of a wheel fill up the centre.

[29] The lost signs probably contained, besides the name of the donatrix, the word दानं.

[30] Only two letters can have been lost before the half visible क. From No. II, where the names of *Saṅgamikâ* and of *Vasulâ* occur, it may be inferred that the *kula* name probably was *Mehika*.

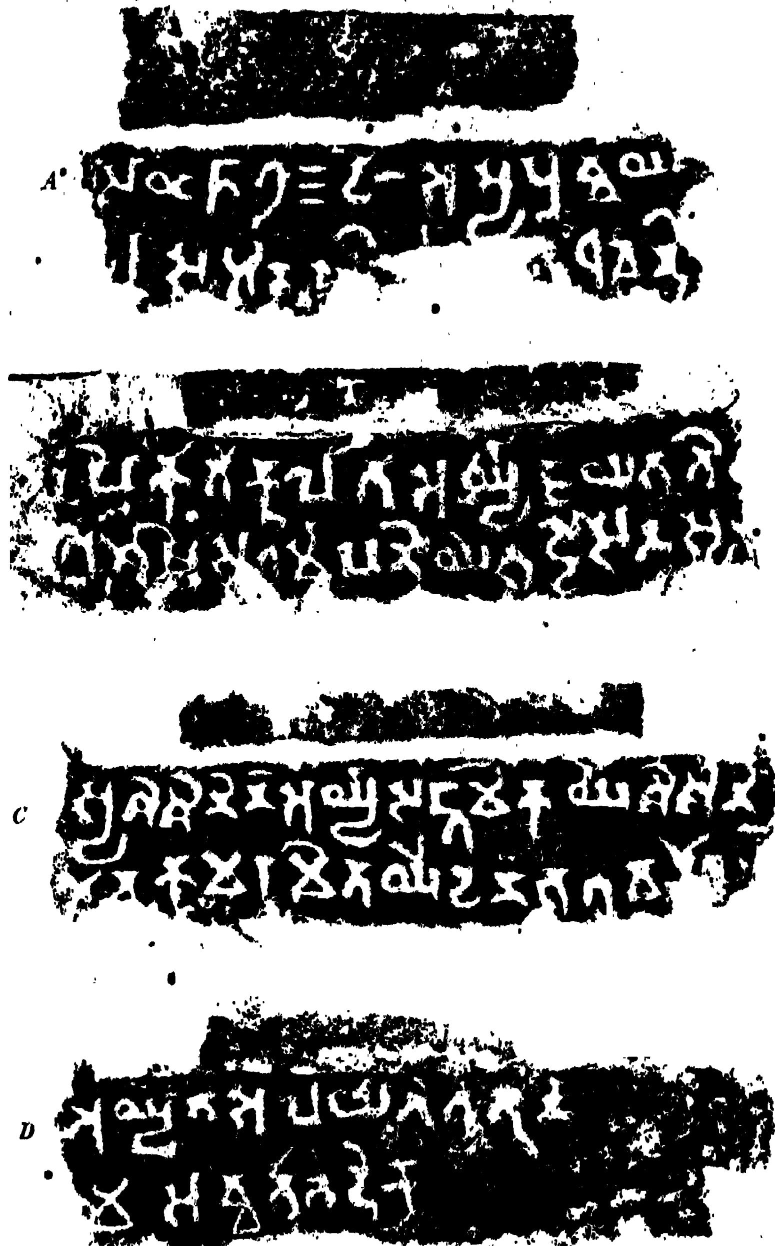
[31] Incised on the pedestal of a small squatted Jina (head lost); 1 foot 11 inches by 1 foot 10 inches; from the same place.

No. 1



Scale : 1-3rd.

No. 2



A

C

D

Scale : one-half.

From impressions by Dr. A. Führer

MATHURA INSCRIPTIONS: Nos. III & IV.

No 3

B

C

D

Scale: one-half.

No 4

B

MATHURA INSCRIPTIONS: Nos. V—VIII.

No. 5

A

B

Scale: 1-4th.

No. 6

A

B

Scale: 1-3rd.

No 7

A

B

C

D

Scale: 1-3rd.

No 8

A

B

Scale: 1-3rd.

From impressions by Dr A Führer

MATHURA INSCRIPTIONS: Nos. IX–XI.

No 9

A

B

Scale: 1-4th.

No.10

Scale: 1-4th.

No.11

A

B

D

Scale: one-half.

From impressions by Dr. A. Fuhrer.

TRANSLATION.

In the year 87 (?), in the first month of summer, on the twentieth (?) day,—at this moment (?),[32] of Mittra, pupil of the venerable Kumâranandi, of him of Uchchenagara.[33]

No. XIV.[34]

A. 1. सिद्धम् ॥[35]कोट्टियातो गणातो ब्रह्मदासिकात[ो] कुलातो

2. उ[च्चे]नागरितो शाखातो —ारिनातो सं[भ]ो[गातो] अ[य्यं]-

B. 1. जेष्टहस्ति[स्य] शि[ष्यो][36] अय्यंमहलो[37] अय्यंजेष्ट[हस्तिस] [शिष्यो][38] अय्यं[गा]ढक[ो] [39] [त]स्य शिशिनि [अय्यं-]

2. शामये निर्वतना। उ[स] — प्रतिमा[40] वर्मये धीतु [गुल्हा]ये जयदासस्य कुटुंबिनिये दानं

TRANSLATION.

Success! The pupil of the venerable Jeshtahasti (*Jyeshthahastin*) out of the Kottiya *gana*, the Brahmadâsika *kula*, the Uchchenâgarî *śâkhâ* and the -ârina *sambhoga* (*was*) the venerable Mahala; the pupil of the venerable Jeshtahasti (*Jyeshthahastin*) (*was*) the venerable Gâdhaka; at the request of his female pupil, the venerable Śâmâ, (*was dedicated*) an image of Usabha (*Rishabha*), the gift of Gulhâ, the daughter of Varmâ (*and*) the wife of Jayadâsa.

No. XV.[41]

— ग्रे[42] एत[स्यां] पूर्व्वायां कोट्टियातो गणातो . . . .

TRANSLATION.

...... On that (*date, specified as*) above, out of the Kottiya *gana* . . . . .

No. XVI.[43]

L. 1. . . . . अरहंतानं[44] वधमानस्य [क]लस्य[45] धितु[46] सिनविधुस्य अ[ग्नि]न[ा]य[47]

2. . . . . [प्र]ति]स्य f[नव]र्तनं [॥]

[32] Regarding ग्रुणे, see above, No. V, note 73, p. 375.

[33] Compare the उच्चनागरी शाखा, and see above, p. 369.

[34] Incised on the pedestal of a small seated Jina, 2 feet 6 inches by 1 foot 7 inches; from the same place.

[35] The stops are throughout expressed by horizontal strokes.

[36] The second syllable is much injured and its vowel not certain.

[37] Possibly, but not probably ०महुसो. The last three syllables of the following word are uncertain, with the exception of स०.

[38] The consonant of the first syllable and the vowel of the second are doubtful.

[39] The first syllable may also be read differently.

[40] Restore उसभप्रतिमा.

[41] Incised on the broken base, under the left knee of what has been a seated Jina; stone 1 foot 5 inches by 1 foot 3 inches; found at the same place.

[42] This must be the remnant either of विंशे or of त्रिंशे.

[43] Incised on the pedestal of a small seated Jina; 2 feet 7 inches by 1 foot 6 inches; same locality.

[44] A very indistinct letter, possibly मा, is visible at the beginning of the line. Hence I propose to restore [प्रतिमा]. The lost portion of the inscription no doubt stood on the other side of the pedestal.

[45] The vowel of the first letter is doubtful, as the top of the sign is damaged.

[46] The *u*-stroke seems to be connected with the left-hand limb of *ta*.

[47] The second sign is very doubtful; I suppose अग्निनीय is meant.

TRANSLATION.

...... [*an image*] of the worshipful[48] *Arhat* Vadhamâna, [*the gift*] of .... the daughter of Kala, the sister(?) of Sinavishu (*Vishṇusheṇa*?); the request of .... Śati (?)..

No. XVII.[49]

L. 1. — मा ग्रहंतानं[50] ·ग्रमणश्राविका[ये][51]
2. — लहस्तिनीये तोरणं प्रति[छापि][52]
3. सह माता पितिहि सह[53]
4. सस्रू —[54] ग्रग्नुरेण[55]

TRANSLATION.

Adoration to the Arhats! A *Toraṇa* has been erected by order of . . lahastinî (*Balahastinî*), a lay-pupil of the ascetics, together with her parents, together with her mother-in-law (*and*) her father-in-law.[56]

No. XVIII.[57]

L. 1. सिद्धं [सं] — — — — [दि] ५[58] एतस्यं पू[र्व्वायं]
2. भगवतो नागेन्द्रस्य दधिकर्णस्य स्त[ा]-
3. ने शिलापट्टो प्रतिष्टापितो माथुरा[णं]
4. शैलालकानं चान्दका भ्रतृका इति वि[श्रु-]
5. यमानानं तेषं पुत्रेहि नन्दिबलप्र-
6. मुखेहि दारकेहि मातापितृणं अग्र-
7. प्रत्यशताये भवतु सर्व्वसत्वा[नं हित-]
8. सुखा[र्थं] भवतु [॥]

TRANSLATION.

Success! In the year..............., on the fifth day,—on that (*date specified as*) above, a stone slab was set up in the place sacred[59] to the divine lord of snakes Dadhikarṇṇa by the boys, chief among whom was Nandibala, the sons of the actors[60] of Mathurâ, who are being praised as the Chândaka brothers. May (*the merit of this gift*) be by preference[61] for their parents; may it be for the welfare and happiness of all beings!

[48] "Worshipful" is expressed by the *pluralis majestatis arahaṁtânaṁ* construed with the singular *Vadhamânasa*.

[49] Incised on the upper portion of a sculptured Toraṇa, 9 feet 2 inches by 1 foot.

[50] Read नमो अरहंतानं.

[51] The last letter is blurred.

[52] Read प्रतिष्ठापित. Possibly more letters have been lost at the ends of lines 1 and 2.

[53] Lines 4 and 5 stand between three figures of Toraṇas.

[54] Possibly the reading is सस्रूष, *i. e.*, श्वश्रूा.

[55] *I. e.*, श्वशुरेण.

[56] The association of the parents and of the parents-in-law is probably intended to secure for them a share of the scriptural merit. Compare the analogous phrases in the Kanheri inscriptions Nos. 14, 15, 16, 17 (*Archæological Surv. Rep. W. Ind.*, vol. V, page 79ff.) and in other Buddhist documents.

[57] Incised on a large sandstone slab, 3 feet 10 inches by 1 foot 4 inches, found on the floor of a brick stûpa, 47 feet in diameter, to the east of the first Jaina temple, on the east of the Tîla. Well preserved, with the exception of the loss of the date and of slight injuries at the right end of the lines, which, however, do not make any letter really doubtful.

[58] Not more than four signs have been lost; the tail only of दि is visible. After the half-preserved सं appear the lower portions of two numeral signs.

[59] *Sthâna*, which stands for Sanskrit *sthâna*, may also mean "temple."

[60] I take *śailâlaka* as an equivalent of the Sanskrit *śailâlin*; see above, p. 381.

[61] Regarding the meaning of *agrapratyaśatâye*, *i. e.*, *agrapratyaṁśatâye*, see above, p. 241, note 21.

No. XIX.[62]

L. 1. [सिद्धम् ॥]महाराजस्य राजातिराजस्य देवपुत्रस्य शाहिकणिष्कस्य[63] सं ७ हे १ दि १० ५ एतस्य पुर्व्वायां अर्य्योदेहिकियातो

2. गणातो अर्य्यनागभुतिकियातो कुलातो गणिस्य अर्य्यबुद्धशिरिस्य शिष्यो वाचको अर्य्यस[न्धि]कस्य भगिनि अर्य्यजया अर्य्यगोष्ठ — — —

TRANSLATION.

Success! In the year 7 of the great king, supreme king of kings, the son of the gods, Shâhi Kanishka, in the first (*month of*) winter, on the fifteenth day,—on the (*lunar day specified*) above, the preacher Aryya[sandh]ika, the pupil of the *ganin* Aryya-Buddhaśiri (*Ârya-Buddhaśrî*) of the Aryyodehikiya (*Ârya-Uddehikîya*) school (*and*) of the Aryya-Nâgabhutikiya (*Ârya-Nâgabhûtikîya*) line of teachers, his sister Aryya-Jayâ (*Ârya-Jayâ*), Aryya-Goshṭha . . . .

No. XX.[64]

[सि]द्धं सं २१ (?)[२] ग्रि २ दि ७ वर्धमानस्य प्रतिमा वारणातो गणातो पेतिवामि[क]—

TRANSLATION.

Success! In the year 22 (?), in the second (*month of*) summer, on the seventh day,—a statue of Vardhamâna, from the Vâraṇa *gaṇa*, from the Petivâmik[a *kula*]. . . .

No. XXI.[65]

L. 1. — धम् सव ५० ४[66] हेमंतमासे चतुर्थे ४ दिवसे १० अ-

2. स्य पुर्व्वायां कोट्टियातो [ग]णातो स्थानि[य]ातो कुलातो

3. वैरातो शाखातो श्रीगृह[ा]तो[67] संभोगातो वाचकस्यार्य्य-

4. [ह]स्तहस्तिस्य शिष्यो गणिस्य अर्य्यमाघहस्तिस्य श्रद्धचरो[68] वाचकस्य अ-

5. र्य्यदेवस्य निर्व्वर्तने गोवस्य सीहपुत्रस्य लोहिककारुकस्य दानं

6. सर्व्वसत्वानां हितसुखा एकसरस्वती प्रतीष्ठाविता अवतले रङ्गान[र्तन]ो

7. मे [॥]

TRANSLATION.

Success! In the year 54 (?), in the fourth, 4, month of winter, on the tenth day,—on the (*lunar day specified*) as above, one (*statue of*) Sarasvatî, the gift of the smith Gova, son of Sîha, (*made*) at the instance of the preacher (*vâchaka*) Aryya-Deva, the

[62] These inscriptions, Nos. xix—xxii, were discovered by Dr. Burgess on first commencing the excavation at Kaṅkâlî Tila. No. xix is from the base of a large seated Jina, 4 feet 4 inches by 3 feet 2 inches, found on the south-east of Kaṅkâlî Tila. February 1888. I do not reprint the notes given in the *Wiener Zeitschrift*. The notes now given contain additional corrections.

[63] The former transcript gave, by a *lapsus calami*, *Kanishkasya*, though the lingual *ṇa* is very distinct.

[64] On the base of a seated Jina, 3 feet 6 inches by 2 feet 2 inches, found near the same place. The second line is lost.

[65] On the base of a seated image of Sarasvatî, 1 foot 10 inches by 1 foot 3½ inches, found near the first temple on the south-east of the mound.

[66] The former transcript gave the first figure as 80. On comparing the date of Mr. Growse's No. 5, which is given in words and figures, I think it more probable that the sign is intended for 50.

[67] Formerly read *Sriguh[â]to*; but see above, p. 372.

[68] Formerly read *śraddhachari*.

śraddhacharo of the *gaṇin* Aryya-Mâghahasti, the pupil of the preacher Aryya-Hastahasti, from the Koṭṭiya *gana*, the Sthâniya *kula*, the Vairâ *śâkhâ* and the Śrîgṛiha *saṁbhoga*,—has been set up for the welfare of all beings. In the *avaiala* my stage dancer(?).

No. XXII.[69]

L. 1. [f.]सद्धं सं ८० ५ (?) ग्रि २ दि १० ८ कोट्टि[य]ातो गणातो ठानियातो कुलातो वइर[ातो शा]खातो चर्य्य चरह — — —

2. शिशिनि धाम[था]ये निर्वर्तन[ं]{70} ग्रहदतस्य धि[तु] धनहथि[71] — — —

Translation.

Success! In the year 95 (?), in the second (*month of*) summer, on the 18th day,—at the request of Dhâmathâ (?), the female pupil of Aryya-Araha[dinna] from the Koṭṭiya *gaṇa*, from the Ṭhâniya *kula*, from the Vaïrâ *śâkhâ* . . . . [*the gift*] of . . . the daughter of Grahadata, the wife of Dhanahathi (*Dhanahastin*) . . .

No. XXIII.[72]

वारणातो गणातो चर्यकनियसिकातो कुलातो चोद — — —

Translation.

From the Vâraṇa *gaṇa*, from the worshipful Kaniyasika *kula*, [from the] Od ... (*śâkhâ*) . . .

No. XXIV.[73]

L. 1. [सिध][74] महरजस्य वासुदेवस्य सं ८० वष[75] व १ दि १२ एतस पूर्व्वायां — — — — —

2. धितु संघनधि[स्य] वधुये बलस्य — — — — —

Translation.

[Hail!] In the year 80 of Mahârâja Vâsudeva, ... in the first month of the rainy season, on the twelfth day,—on that (*date specified as*) above, the daughter of ... . the daughter-in-law of Saṁghanadhi (?), the ...... of Bala,.........

No. XXV.[76]

— — — — — षमासे १ दीवसे १० चस्मि षु — — — —[77]

[69] On the upper part of a sculptured panel, 1 foot 10 inches by 1 foot 8 inches; the panel has carved on it a stûpa and four worshippers, one being a Nâga. From the south-east part of the mound.

[70] The third letter is doubtful.

[71] Possibly धनहठि.

[72] Discovered by Dr. Führer on January 20th, 1889, incised on a broken panel 1 foot 2 inches by 1 foot 5 inches.

[73] On the base of a seated Jina (head lost), 4 feet 4 inches by 3 feet 3 inches, found in the north-east of the mound near the first temple.

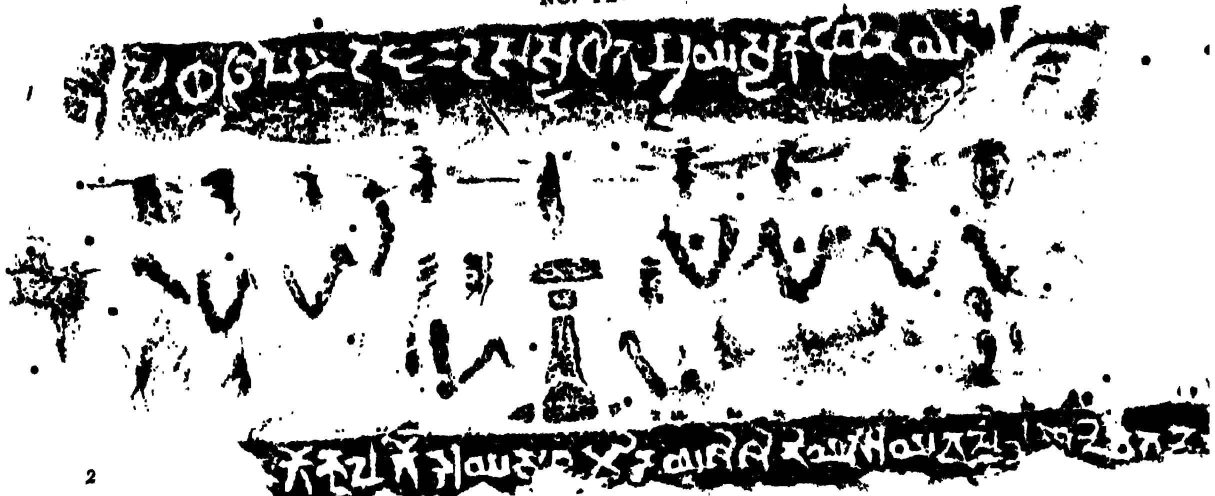
[74] I do not feel certain whether this seeming letter is not some kind of ornament. If it is a letter, it is probably a monogram for सिद्धं.

[75] This might be read वस, but the lower stroke seems to belong to the letter धि in line 2, and in No. IX we have वस before गृस.

[76] Incised on the middle portion of the base of a statue, 10 inches by 12 inches, found near the first temple.

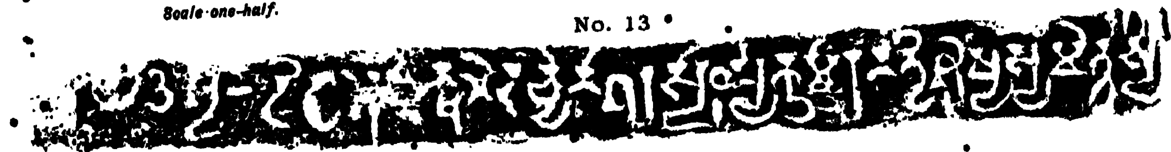
[77] Restore वर्षमासे and चवे.

No. 12.



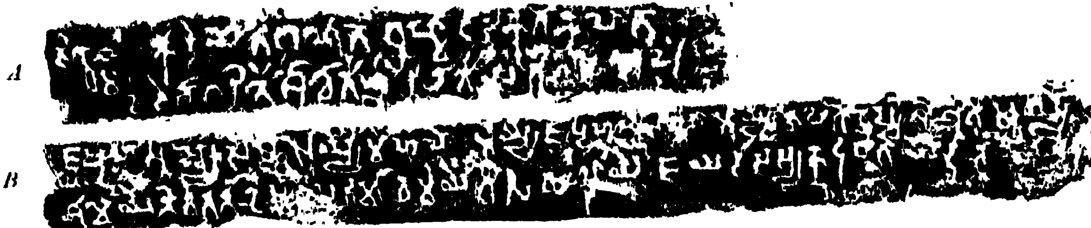
Scale one-half.

No. 13



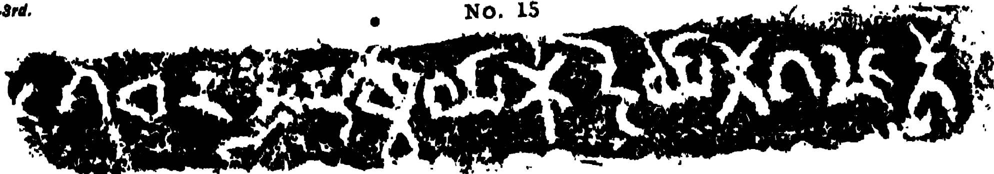
Scale: one-half

No. 14



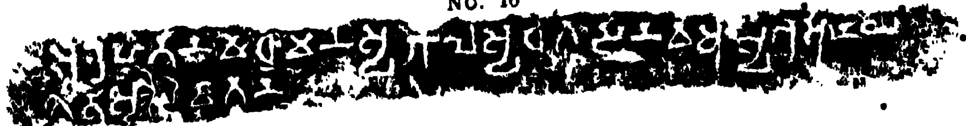
Scale 1-3rd.

No. 15



Scale: one-half.

No. 16



Scale: 1-3rd.

No. 17



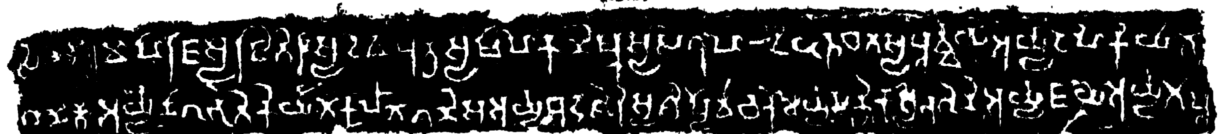
Scale. one-half.

From Impressions by Dr. A. Führer.

No. 18

Scale: one-half.

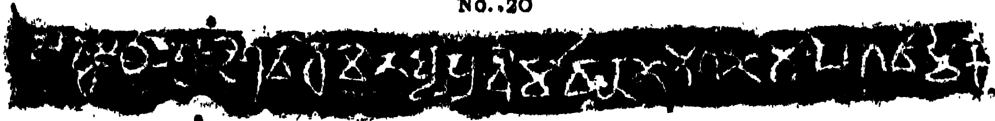
No. 19



Scale: 1-4th.

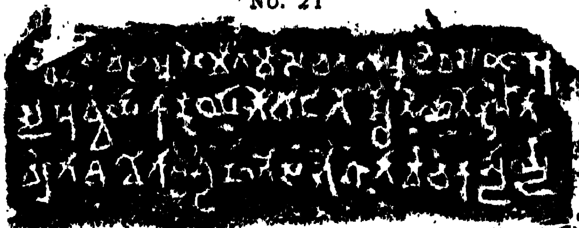
MATHURA INSCRIPTIONS: Nos. XX-XXVII.

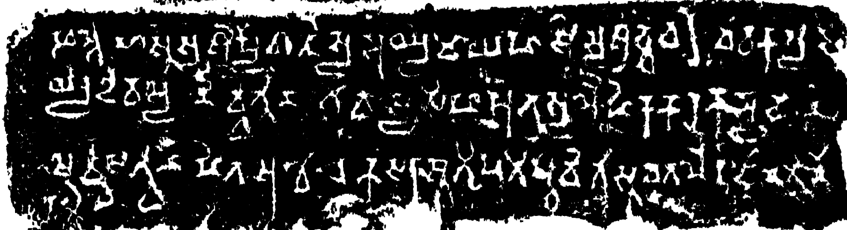
No. 20



Scale: 1-3rd.

No. 21

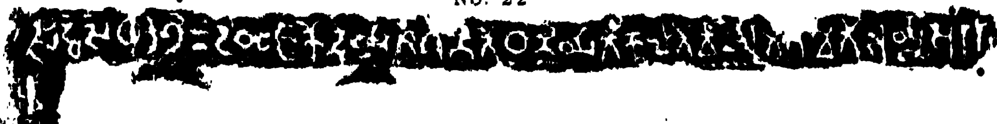




Scale 1-3rd.

No. 22

1



2



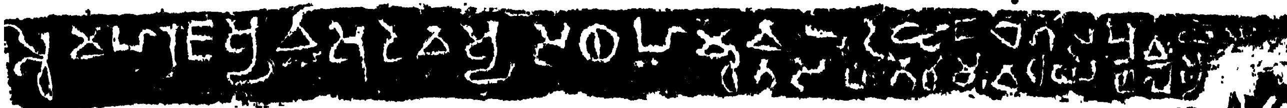
Scale 1-3rd.

No. 23



Scale: 1-3rd.

No. 24



Scale 1-4th

No. 25



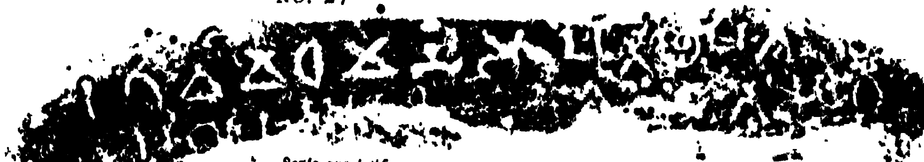
Scale: 1-3rd.

No. 26



Scale. 1-3rd.

No. 27



Scale one-half.

From impressions by Dr. A. Führer

No 28

Scale: 1-3rd.

No. 29

A

B

Scale: one-half.

No. 30

Scale: 1-3rd.

No 31

Scale: 3-10ths

No. 32

Scale: 1-3rd.

From impressions by Dr A Führer

TRANSLATION.

.... In the first month of the rainy season, on the thirtieth day, at that time (or, on that festival)......

No. XXVI.[78]

दासस्य पुत्रो चीरि तस्य द्रत्ति: [॥]

TRANSLATION.

Chîri, the son of Dâsa; his gift.

No. XXVII.[79]

L. 1. [प्रतिमा] वधमान[स्य] प्रतिथापिता[80]

2. [— — — ठानियातो — स — — — — — — त∙चायंन्ना][81] — —

TRANSLATION.

An image of Vadhamâna (*Vardhamâna*) has been set up .... out of the Ṭhâniya (*Sthâniya*) ....

XLIV.—FURTHER JAINA INSCRIPTIONS FROM MATHURA.

By G. Bühler, Ph.D., LL.D., C.I.E.

Impressions of the following seven inscriptions were forwarded by Dr. A. Führer. The first three among them are Sir A. Cunningham's Nos. 6, 7 and 10, in the collection of the third volume of his *Archæological Survey Reports*, while the remaining four were found by Dr. Burgess and by Dr. Führer during the excavations undertaken at the Kaṅkâlî Tîla in 1888 and in January and February 1890.

The re-edition of Sir A. Cunningham's inscriptions yields at least the confirmation of a number of conjectural emendations which I proposed in the *Wiener Zeitschrift für die Kunde d. Morgenlandes*, vol. I, p. 170ff., and permits us to make some corrections. Among the latter, the most important is the removal of the reading *bhattito* in No. I*B*, l.1, to which Sir A. Cunningham's facsimile pointed, and the substitution of . . *gáto*, *i.e. saṁbhogâto*, which all the other inscriptions offer after *Śirikâto*.

The new inscriptions confirm the readings of the names *Vâraṇagaṇa* (No. XXX), *Arya-Hâṭṭiyakula* and *Vajanâgarî śâkhâ* (No. XXXIV) and of a number of names of ascetics and laymen, found in the preceding series. With respect to the *Śirika saṁbhoga* it deserves to be noted that No. XXXIV offers the *varia lectio*—*Aryya-Śirikiya*, and thus makes it probable that its name means "founded by the *Árya-Śrî*" or the venerable *Śrî*, which latter seems to be an abbreviation of a longer name, made *bhîmavat*.

In addition to these interesting contributions to the history of the Jaina sect, some valuable historical information may be extracted from No. XXXIII, which records a gift

[78] Incised on the base of a small standing Jina, 8 inches by 10 inches, found near the first temple.

[79] Incised on the base of a seated Jina, 2 feet 4 inches by 1 foot 7 inches, found near the first temple.

[80] The third syllable is doubtful.

[81] Only the upper portions of the letters of line 2 have been preserved, and they are, with the exception of ठा°, all very indistinct and mostly doubtful.

by Kośikî Si[va]mitrâ, [*the wife*] of Gotiputra, a black serpent for the Pothayas and Śakas. Both Gotiputra and Kośikî Śivamitrâ were of noble or royal descent. That is indicated by their family names. *Kośikî*, in Sanskrit *Kauśikî*, means 'she of the race of Kuśika.' Kauśika is the *nomen gentile* of Viśvâmitra and of his descendants, the Viśvâmitras, who form one of the ancient Vedic *gotras*. Numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gotra*-names, such as the Gautamî, the Vâtsî, the Vâsishṭhî, the Gârgî, etc. And the explanation is no doubt that these *gotras* originally were those of the Purohitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious reasons, as the *Śrautasûtras* indicate. It seems, therefore, impossible to explain the epithet Kośikî otherwise than by the assumption that Śivamitrâ was descended from a royal race, which had been affiliated to the Kauśikas. With respect to Gotiputra, in Sanskrit Gauptîputra, it may be pointed out that this name, which means the son of her of the Gaupta race, is borne by the second king of Sir A. Cunningham's inscription on the Toraṇa of the Bharhut Stûpa, where we read[1] *Gotiputrasa Âgarajusa puteṇa*, in Sanskrit *Gauptîputrasya Aṅgâradyutaḥ putreṇa*.[2] Though I am not prepared to identify the two Gotiputras, it is evident that the name was borne at least by one royal or princely personage. The epithet of our Gotiputra, 'a black serpent for the Pothayas and Śakas,' points also to his belonging to the warrior tribe. For, according to the analogy of other well-known epithets, such as *vairimattebhasiṁha*, it can only mean that he fought with the Pothayas and Śakas and proved to them as destructive as the black cobra is to mankind in general. The Śakas are sufficiently well known. The Pothayas[3] are the Proshṭhas, whom the *Mahâbhârata*, VI, 9, 61, and the *Vishṇupurâṇa* (ed. Hall), vol. II, p. 179, name among the southern nations. In the latter passage they appear together with the Śakas and the Kokarakas. As both works include in their enumeration of the southern nations the Trigartas, who are known to be inhabitants of Northern India, the accuracy of their statements with respect to the seats of the Śakas and Proshṭhas may be doubted. But it remains interesting that the two names are placed closely together in the *Vishṇupurâṇa*, and this juxtaposition is, as our inscription shows, not without foundation. The wars, to which it alludes, may have occurred either before the Skythians conquered Mathurâ, *i.e.* before the time of Kanishka, or when their domination had passed away. The letters of the inscriptions, which are particularly old-fashioned and may belong to the first century B. C., speak in favour of the first alternative. If the inscription was incised before the Skythian conquest, it also furnishes valuable testimony for the antiquity of the Jaina temple in which it was found.

In the epithet Tevaṇika of the donor Naṁdighosha, mentioned in No. XXXV, we have probably a derivative from the name of a nation or country called Trivarṇa or Traivarṇa. I conclude this from the fact that one of the queens in the old Pabhosâ inscriptions is called Tevaṇî, 'the Traivarṇa' (*princess*).

The new inscriptions finally furnish confirmation of some of the curious words and constructions noticed *ante*, pp. 373*f*. In No. XXXI, we have again the abnormal expression

[1] See *Indian Antiquary*, vol. XIV, p. 138f.

[2] *Aṅgâradyut* means 'shining like the planet Mars,' *i. e.* 'being as harmful for his enemies as the baleful light of *Aṅgâraka*.'

[3] Pothaya corresponds literally with Proshṭhaka or Proshṭhiya.

kshuṇe, which I take to be an equivalent of *kshaṇe*. In some others, *e.g.* No. XXX, we find another indisputable instance of the use of the nominative in conjunction with genitives.

No. XXVIII.[4]

A. L. 1. सिद्ध स [२०][5] ग्रमा — दि १० ५ कोट्टियातो गणतो [ठ]णियातो[6] कुलतो·वेरितो[7] शखतो सिरिकातो

B. L. 1. — — गातो[8] वाचकस्य अर्य्यसङ्घसिहस्य निर्वर्त्तना[9] दातिलस्य — — — — — — — — मति-

2. लस्य कुठुबिणिये जयवालस्य देवदासस्य नागदिनस्य च नागदिनय च मातु

C. L. 1. श्राविकाये दि-

2. [ना]ये दानं ॥[10]

3. वर्द्धमानप्र-

4. तिम ।

Translation.

Success! The year 20, summer month 1, day 15,—at the request of the preacher (*vâchaka*) Aryya-Saṅghasiha (*Ârya-Saṅghasiṁha*) out of the Koṭṭiya school (*gaṇa*), the Ṭhâṇiya family (*kula*), the Veri (*Vajrî*) branch (*śâkhâ*) and the Śirika *saṁbhoga*, an image of Vardhamâna, the gift of the female lay-hearer (*śrâvikâ*) Dinâ (Dinnâ); the . . . of[11] Dâtila . . . , the housewife of Matila, the mother of Jayavâla (*Jayapâla*), Devadâsa, and Nâgadina (*Nâgadatta*) and Nâgadinâ (*Nâgadattâ*).

No. XXIX.[12]

L. 1. सिद्ध सव २० २ गि १ दि — — स्य पुर्व्वायं वाचकस्य अर्य्यमातृदिनस्य नि — [13]

2. सर्त्तवाहिनिये[14] धर्म्मसोमाये दानं ॥ नमो अरहंतान

Translation.

Success! The year 22, summer (*month*) 1, day . . — on the (*date specified as*) above, at the request of the preacher Aryya-Mâtridina (*Ârya-Mâtṛidatta*), the gift of Dharmmasomâ, the wife of a caravan-leader.[15] Adoration to the Arhats!

[4] This is Sir A. Cunningham's No. 6, *Archæological Survey Reports*, vol. III, pl. xiii. It is on a base, measuring 1 foot 4 inches by 11 inches, which has borne a standing Jina (destroyed). Dr. Führer's impression seems to show that the inscription has suffered in the beginning, since Sir A. Cunningham's *fac-simile* was prepared.

[5] According to Sir A. Cunningham's *fac-simile*, the date is clearly स २०. The figure is not distinct on the impression.

[6] The vowel-strokes of this and the preceding words are mostly indistinct.

[7] The vowel of the first syllable is distinct on the reverse; the second is indistinct.

[8] Restore संभोगातो; a portion of भो is faintly visible.

[9] Read निर्वर्त्तना.

[10] The two stops are expressed by two dots.

[11] Probably 'the daughter of Dâtila (*i.e.* Dattila) and the daughter-in-law of . . . ' is to be restored.

[12] This is Sir A. Cunningham's No. 7, *Archæological Survey Reports*, vol. III, pl. xiii. It is from the base of a seated Jina (partly gone), and Dr. Führer places the second line as first. I arrange them according to their natural order. Sir A. Cunningham's *fac-simile* also gives L. 2 as the first. If this is correct, the inscription begins from below, like the Pallava pillar inscription, deciphered by Dr. Hultzsch.

[13] Restore निर्वर्त्तना.

[14] Regarding the substitution of सर्त्त for सार्थ see *ante*, p. 376.

[15] With the feminine सार्थवाहिनी compare the similar सेनापतिनी "Mrs. General," विहारस्वामिनी 'wife of a manager of a Vihâra,' and so forth.

No. XXX.[16]

L. 1. स ४० ७ग्र २ दि २० एतस्य पुर्वयं वरणे गणे पेतिवमिके कुले वाचकस्य ओहनदिस्य[17] शिसस्य सेनस्य निवतना सवकस्य

2. पुषस्य वधुये गिहं — — [कुटिबिनि][18] — — — [पुष][19]दिन[स्य] [मातु] — — — यें

TRANSLATION.

The year 47, summer (*month*) 2, day 20,—on that (*date specified as*) above, at the request of Sena, a teacher in the Varaṇa (*Vâraṇa*) school and the Petivamika (*Praitivarmika*) family, and a pupil of Ohanadi (*Qhanandin*), [*the gift*] of . . . ., the daughter-in-law of the lay-hearer Pusha (*Pushya*), the housewife of Giha . . , the mother of Pushadina (*Pushyadatta*).

No. XXXI.[20]

A. 1. — — — — — — — क्ष अस्यि क्षुणे — — — — — — —

2. तो आर्यसुकरस्य[21] शिषिनि — — — — — — — — — — — अय[22] — — —

B. 1. — — — — — — — — — — — — — — — — — — [अर्य]नागदत्ता[या][23]

No. XXXIII.[24]

L. 1. [न]मो अरहतो वर्धमानस्य गोतिपुत्रस पोठयशक-

2. कालवाळस

3. — — —[25] कोशिकिये शिमित्राये[26] अयागपटो प्र— — —[27]

TRANSLATION.

Adoration to the Arhat Vardhamâna! A tablet of homage[28] was set up by Śivamitrâ (*of*) the Kauśika (*family*), [*wife*] of Gotiputra (*Gauptîputra*), a black serpent[29] for the Poṭhayas and Śakas.

[16] Sir A. Cunningham's *Archæological Survey Reports*, vol. III, pl. xiv, No. 10. It is on the base of a Jina (figure lost); stone 1′ 10″ by 9″. There are other two small pieces not given here. The inscription does not mark the long vowels. Most of the *e* and *i*-strokes are only faintly visible.

[17] Possibly देहनदिस्य, as Sir A. Cunningham reads.

[18] The first vowel is conjectural.

[19] Only the upper parts of the two letters have been preserved, and the following vowel is conjectural.

[20] On the base of a standing Jina, of which only the feet are left; 1′ 0″ by 2′ 7″.

[21] Or आर्यअकरस्य.

[22] Possibly अर्य.

[23] The whole gain from this fragment is another instance of the use of the curious form *kshune* for *kshane* (see *ante*, page 372) and of two names, that of an ascetic *Ârya-Sukara or Ârya-Akara*, and of a female name *Aryya-Nâgadattâ*.

[24] After the plates had been printed off, Dr. Führer pointed out that No. XXXII is only a duplicate of No. IX *B*, *ante*, p. 387. No. XXXIII is on a flat slab with surface carving, 1′ 7″ by 2′ 6″, excavated by Dr. Burgess in 1887.

[25] Restore भार्यायें.

[26] Read शिवमित्राये.

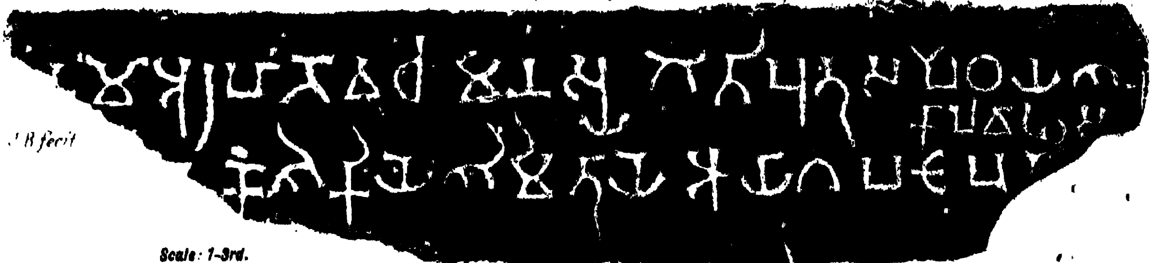
[27] Restore प्रतिष्ठापितो.

[28] *Ayâga* occurs in the *Râmâyana*, I. 32, 12 (Bo. ed.), and is explained by the commentator as *yajanîyadevatâ*, a deity to be worshipped, *i.e.* an object of homage. The *Petersburg Dict. s. v.* explains it by 'a present obtained by a sacrifice,' quoting the corresponding passage of Schlegel's edition. In the *Râmâyana* either explanation will suit, but here only the etymological one. There may, of course, be a particular technical meaning, which for the present is not to be got at

[29] *Kâlavâla* is certainly the Prakrit form of the Sanskrit *kâlavyâla* or more correctly *kâlavyâla*, the ancient form, which is found in inscriptions and survives in Southern MSS.

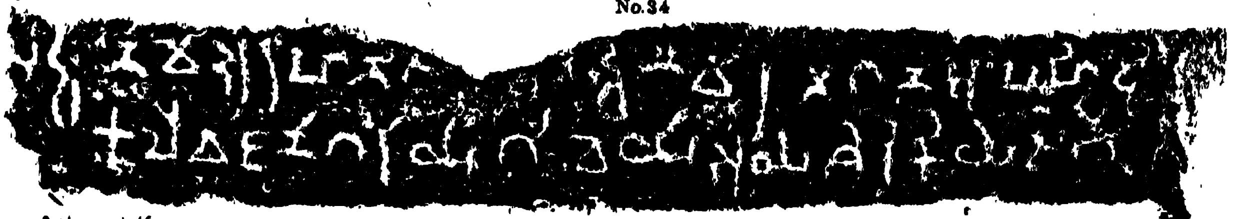
MATHURA INSCRIPTIONS: Nos. XXXIII-XXXV.

No. 33



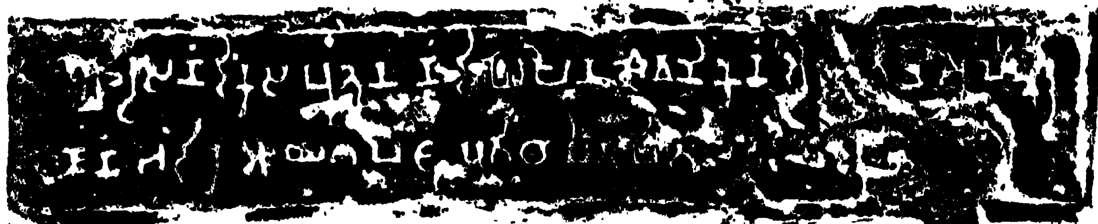
Scale: 1-3rd.

No. 34



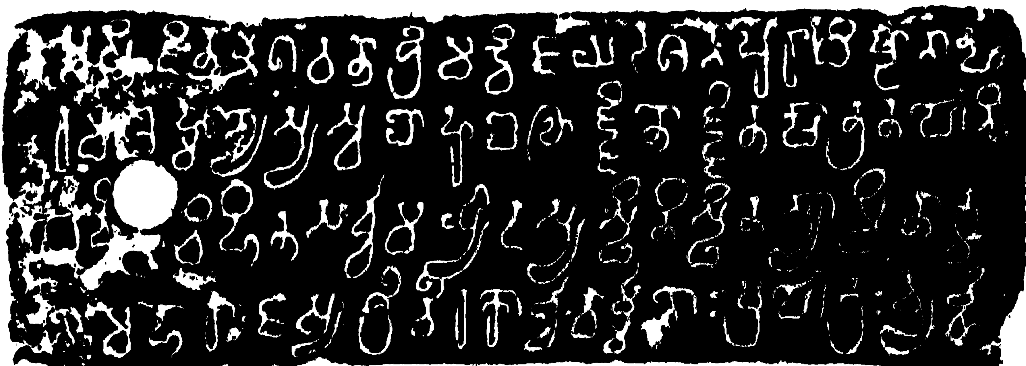
Scale: one-half.

No. 35



Scale: 3-10ths.

FIRST PLATE OF A PALLAVA COPPER-PLATE GRANT.



E. Hultzsch, Ph. D. impr.

Scale. 3-4ths of original.

No. XXXIV.[30]

L. 1. [सि]ध नमो अरहंताण — — — वन[31] वारणे गणे अयहाटि[ये][32]

2. कुलि वजनागरिया शाखाया अर्यशिरिकिये संभो[33] — —

TRANSLATION.

Success! Adoration to the Arhats! [*Adoration to the Siddhas*]! [*At the request of* . . . . .] in the Vâraṇa school, Aya-Hâṭṭiya (*Ârya-Hâlîya*) family, the Vajanâgari (*Vârjanâgarî*) branch, the Arya-Śirikiya *saṁbhoga* . . . . .

No. XXXV.[34]

L. 1. [ते] — रुसनंदिकस पुत्रेन नंदिघोषेन [ते]वणिकेन अ — — त — अ ले — —

2. णानं भंदिरे[35] [आ]यागपटा प्रतिथापित[ा] — — — — —

TRANSLATION.

By Naṁdighosha, the Tevaṇika[36] (*Traivarṇika*), son of Te..rusa(?)-Naṁdika, tablets of homage[37] were set up in the *bhaṁdira* of the . . . . .

XLV.—A PLATE OF A PALLAVA COPPER-PLATE GRANT.

BY E. HULTZSCH, PH. D.

This fragment was found lying in a tobacco field at the village of Darśi[1] in the Nellûr district of the Madras Presidency and is now in the Madras Museum. It consists of the beginning of a Sanskrit inscription engraved on one side of a copper-plate, which measures $8\frac{1}{4}$ by $2\frac{5}{8}$ inches. The remaining plates of the grant have not been found. On the left of the inscribed side of the preserved plate is a hole for the lost ring, which must have borne the royal seal. The name of the king, who issued the grant, is lost; but the plate contains the name of his great-grandfather, Śrî-Vîra-Kôrchavarman,[2] whose laudatory epithets agree literally with those attributed to the Pallava kings Skandavarman I. and Skandavarman II., respectively, in two published copper-plate grants.[3] The plate ends with the first syllables of a compound with which, in the

[30] On the base of a seated Jina, of which the head is lost, the stone measuring 3 ft. by 2′ 1″, found west of the second temple.

[31] Restore नमो सिद्धान.

[32] Possibly हाटिठ्ये.

[33] Restore संभोगे.

[34] On the border of a carved square panel, 2′ 10″ by 2′ 6″, found off the west of the Tila at the second temple.

[35] One is tempted to read मंदिरे 'in the temple.' But the first consonant seems plain.

[36] See above, p. 394.

[37] See the remarks on No. XXXIII, note 28, above.

[1] Mr. Sewell's *Lists of Antiquities*, vol. I, p. 135.

[2] The correct Sanskrit form of this name, Vîra-Kûrchavarman, occurs in a Pallava copper-plate grant at Kasâkûḍi near Kâraikkâl (Karikal), extracts from which were recently published at Paris by Professor Vinson. I am endeavouring to obtain a loan of the original of this important inscription, which appears to establish the connection between the earlier and the later Pallavas.

[3] *Indian Antiquary*, vol. V, p. 51; and vol. VIII, p. 168.

same two grants, the description of the next king opens. This close agreement and the archaic alphabet of the fragment leave no doubt, that it belongs to one of those ancient Pallava kings, whose grants are dated from Palakkada,[4] Daśanapura,[5] and Kâñchîpura.[6] This view is further confirmed by the first line of the plate, according to which the king's order was dated 'from the prosperous and victorious residence of Daśanapura.

TEXT.

L. 1. स्वस्ति जितम्भगवता [॥*] श्रीमद्विजयदशनपुराधिष्टानात्प-[7]
2. रमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जितक्षात्रतपोनि-
3. धेर्व्विधिविहितसर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्म-
4. नो महाराजस्य श्रीवीरकोर्च्चवर्म्मणः प्रपौत्रः [अ*]भ्यर्च्चि-[8]

TRANSLATION.

Hail! Victorious is Bhagavat! From the prosperous and victorious residence of Daśanapura. The great-grandson of the *mahârâja* Śrî-Vîra-Kôrchavarman, who was very pious, who acquired by the power of his arm a mighty treasure of such penance as becomes the warrior-caste, who ordained all laws according to the sacred scriptures, who was constant in virtue, and whose mind was immeasurable. . . . .

No. XLVI.—KRISHNAPURA INSCRIPTION OF KRISHNARAYA, DATED SAKA 1451.

BY E. HULTZSCH, PH. D.

The original of this inscription is engraved on the south and north faces of a rough stone tablet, which is set up in front of the Ugranarasiṁhasvâmin temple[1] at Kṛishṇâpura, a deserted village at the western extremity of the ruins of Vijayanagara. A very inaccurate abstract of the inscription was published in 1836 by Mr. Ravenshaw.[2] The subjoined transcript is prepared from an estampage made in 1889. The inscription is in the old Kanarese character. About two thirds are in Kanarese prose, and the remainder (lines 33 to 46) is in Sanskrit verse.

The Kanarese portion (lines 1 to 33) records, that Vîra-Kṛishṇarâya-mahârâya gave two villages to the image of Lakshmî-Narasiṁhadêva, which he had caused to be consecrated in the village of Kṛishṇâpura by Ârya Kṛishṇa Bhaṭṭa, who appears to have been his domestic priest. The date of the grant is :—"Friday, the 15th of the

[4] *Ibid.* vol. V, p. 52. Dr. Burnell's identification of Palakkada with the modern Pulicat (*South-Indian Palæography*, second edition, p. 36) is untenable, as the latter name is an Anglo-Indian corruption of Paḻavêrkâḍu, 'the old forest of *vêl* trees.'

[5] *Ibid.* vol. V, p. 154.

[6] *Ibid.* vol. VIII, p. 169.

[7] Read °ष्ठानात्°.

[8] Read अभ्यर्च्चि°.

[1] No. 26 on the *Madras Survey Map of Hampe.* The colossal image of Narasiṁha in this temple has baffled the attempts of the Musalmân iconoclasts and is perhaps the most remarkable of the relics of Vijayanagara.

[2] *Asiatic Researches*, vol. XX, p. 29.

bright half of Vaiśâkha of Sâlivâhana-Śaka 1451 [expired], the Virôdhi-saṁvatsara" (lines 1 to 3); and again: —"the time of an eclipse of the moon on Friday, the 15th of the bright half of Vaiśâkha in the Virôdhi-saṁvatsara." (lines 22 and 23). Mr. Fleet informs me that the eclipse referred to occurred on Friday, the 23rd April, A.D. 1529.[3] As stated *ante*, page 362, note 6, this is the latest known date of Kṛishṇarâya. The two villages granted were Vaṅganûru in Henne-nâḍu, a division of Gutti-sîme, and Belachinte in the *sîme* of Uruvakoṇḍe. The two *sîmes* are evidently named after Gutti (Gooty) and Vuravakoṇḍa in the Gooty tâlluqa of the Anantapur district.[4] The fort of Gooty (*Gutti-durga*) bears on its summit three rock-inscriptions of the Western Châlukya king Vikramâditya VI. and one of king Bukka [of Vijayanagara].[5] As Kanarese *h* corresponds to *p* in the other Drâviḍian languages, the term Henne-nâḍu may be derived from Penna (*Vaḍa-Peṇṇai* in Tamil), the Telugu name of the river "Pennar," which appears in "Penner," Pennakoṇḍa, and other local names.

The Sanskṛit portion consists of three imprecatory verses and of a verse in the *Sragdharâ* metre, which records that Kṛishṇarâya, the son of king Narasa,[6] caused the image to be consecrated at Kṛishṇâpurî by Ârya Kṛishṇa in the year preceding the grant. The date of the consecration was the day of Uttara-Phalgunî, Thursday, the lunar day of Madana, in the bright half of Chaitra of Śâka 1450 [expired], the cyclic year Sarvadhârin, *i.e.* 1528-29 A.D. To the kindness of Mr. Fleet I am indebted for the following calculation of this date. "The European equivalent is Thursday, the 2nd April, A. D. 1528. On this day the moon was in Uttara-Phalgunî at sunrise and up to 13 hours 8 minutes after mean sunrise. The expression *Madana-tithi* may apparently denote either the twelfth, the thirteenth, or the fourteenth *tithi* of the bright fortnight of Chaitra.[7] Here it denotes the thirteenth *tithi*. For, that *tithi* ended and the fourteenth commenced at 18 hours 40 minutes on the Thursday; and the *nakshatra*, having ended 5 hours 32 minutes before then, can be connected only with the thirteenth *tithi*."

TEXT.

A.—South face.

1. स्वस्ति श्रीजयाभ्युदयशालिवाहनशकवरुषंग-
2. कु १४५१नेय विरोधिसंवत्सरद वैशाख शु-
3. द्द[8] १५ शुदलु[9] श्रीमन्महाराजाधिराजरा-
4. जपरमेश्वर श्रविरायविभाड मुᲗरायर[10]
5. गंड संगीतसाहित्यसमरांगणसार्व-
6. भौम श्रीवीरप्रताप श्रीवीरकृष्णरायम-[11]
7. हारायरु श्रार्यकृष्णभट्टर कैयलु कृष्णापुर-
8. दल्लु प्रति[ष्ठ]य माडिसिद[12] श्रीलक्ष्मीनरसिंहदेवर

[3] [According to Oppolzer's *Canon*, this eclipse occurred at 15 hours 18 minutes (universal time), that is at 8 hours 24 minutes P.M. of 23rd April 1529, at Hampe, and was a large partial one.—J. B.]

[4] Mr. Sewell's *Lists of Antiquities*, vol. I, p. 116.

[5] Hultzsch's *South-Indian Inscriptions*, vol. I, p. 167.

[6] See *ante*, p. 362.

[7] See Böhtlingk and Roth's *Sanskrit-Wörterbuch*, *s. v.* मदनचतुर्दशी, मदनत्रयोदशी, and मदनद्वादशी.

[8] Read द्ध.

[9] *I. e.* शुक्रवारदलु.

[10] Read मूᲗरायर.

[11] Read ष्ण for कृष्ण throughout the inscription.

[12] Read प्रतिष्ठेय माडिसिद.

9. अमुतपडिगे[13] समर्पिस्सिद[14] [गु]त्तिसोमियोळगण ऐं-
10. नेनाडयोळगण वंगनूर ग्राम १ उऱवकों-
11. डेय सोमियोळगण बेलचितैग्राम १ उभयं
12. ग्रामवेरडकं पालिस्सिद[15] धर्मशासनद क्रमवें-
13. तंद्दरे [॥*] नाउ[16] विजयनागरद[17] सिंह्हासन-
14. दल्लि स्थिरराज्यं गेयिउतिह्[18] कृष्णापुर-
15. दल्लि आर्यकृष्णभट्टर कैयल्लि प्रतिष्ठे-
16. य माडिस्सि चितैस्सिद[19] श्रीमत्सकलभुवना-
17. धीश्वर अखिळांडकोटिब्रंह्मांडना-[20]
18. यकराद श्रीलक्ष्मीनरसिह्हदेवर[21] नैवेद्य-
19. के गु[त्ति]सोमियोळगण ऐंनेनाड मोळगण
20. वंगनूर ग्राम १दं[22] उऱवकोंडेयं
21. सोमि मोळगण बेलचिंतेय ग्राम १दं
22. विरोधिसंवत्सरद वैशाख शु १५ शुद-
23. ल्लु[23] सोमग्राहणपुंण्यकालंदल्लु[24]
24. सहिरंण्योदकदानधारापूर्वकवा-
25. गि धारेयनेऱदु चिवाचा समर्पिसिदे-
26. वादकारण[25] [इ][26] ग्राम २कं[27] सलुव[28] च-
27. तु[स्सी]मेयोळगण निधिनिक्षेपजलपाषा-

B.—North face.

28. णअक्षिणीआगामिसिध्यसाध्यंगळेंब[29] अष्टभो-
29. गतेज[:*]स्वाम्यसर्वो[त्पत्ति]सकलवळिसहितवागि मुंक-
30. सुवर्णादायतळवाऱकेसहितवाद सकलस्वा-
31. म्यगळु सर्वमान्यवागि आचंद्रार्कस्थाइ-[30]
32. यागि चिवाचा धारेयनेऱदु समर्पिसिद
33. ग्रामगळ धर्मशासन ॥ स्वदत्ताद्विगुणं[31] पुं-
34. एयं परदत्तानुपालनं [।*] परदत्तापहारेण
35. स्वदत्तं निष्फलं भवे[त्] ॥ [सा]मान्योयं धंर्म-[32]

13 Read अमृत°.
14 Read समर्पिसिद.
15 Read पालिसिद.
16 Read नावु.
17 Read °नगरद.
18 Read गेय्युत्तिह्.
19 Read माडिसि चित्तैसिद.
20 Read °ब्रह्माण्ड°.
21 Read °नरसिंह°.
22 I. e. ओंदनु.
23 See page 399, note 9.
24 Read सोमग्रहण°.
25 I. e. समर्पिसिदेवु । आदकारण.
26 Read ई.
27 I. e. एरडकं.
28 Read सलुव.
29 Read °क्षिय°.
30 Read °स्थायि°.
31 Read स्वदत्ताद्विगुणं.
32 Read धर्म°.

36. सितुर्नराणां काले काले पालनीयो भवद्भि[:] [।×] सर्वा-
37. नेतान्भाविनः पार्थिवेंद्रान् भूयो भूयो या-
38. चते रामचंद्रः ॥ स्वदत्तां परदत्तां वा यो
39. हरेत वसुंधरां । षष्ट्विर्वषसहस्राणि[33] विष्ठा-
40. यां जायते क्रिमिः ॥ श्री • श्री श्री [॥×]
41. शाके [34]सार्द्दैं(:)श्चतुर्भिं(:)र्दशभिरपि शतैः
42. संमिते सर्वदारिण्यब्दे[35] चैत्राख्यमासे.
43. सितमदनतिथौ जीववारेयंमर्च्चं । कृ[ष्णा]-
44. पुर्यां यशस्ती[36] नरसनुपसुतोका-[37]
45. रयत्कृष्णराय: कृष्णेणार्येण[38] ल-
46. क्ष्मीसहितनरहरे: स्वाम्रितेन प्रतिष्ट[ां[39] ॥]

TRANSLATION.

A.—Kanarese portion.

(L. 1.) Hail! The following are the contents of the religious edict (*dharmaśâsana*), by which the illustrious *mahârâjâdhirâja* and *râjaparamêśvara*, the conqueror of hostile kings, the destroyer of the three kings (*of the South*), he who was unrivalled on the battle-field (*as well as*) in music and rhetoric, the illustrious Vîrapratâpa, the illustrious Vîra-Kṛishṇarâya-mahârâya, protected the two villages, (*viz.*) 1 village (*called*) Vaṁganûru, which belonged to Henne-nâḍu, a division of Gutti-sîme, (*and*) 1 village (*called*) Belachinṭe, which belonged to the *sîme* of Uṛuvakoṇḍe, which (*two villages*) he gave, on Friday, the 15th of the bright half (*of the month*) of Vaiśâkha in the Virôdhi-saṁvatsara, which was the 1451st year of the illustrious, victorious and prosperous Śâlivâhana-Śaka, for (*providing*) the daily oblations (*amṛitapaḍi*) to (*the image of*) the blessed Lakshmî-Narasiṁhadêva, the consecration (*pratishṭhâ*) of which he (*viz.* king Kṛishṇarâya) had caused to be performed by Ârya Kṛishṇa Bhaṭṭa at Kṛishṇâpura:—

(L. 13.) "While we were firmly reigning on the throne of Vijayanagara, we gave,—at the auspicious time of an eclipse of the moon (*sômagrahaṇa*), on Friday, the 15th of the bright half (*of the month*) of Vaiśâkha in the Virôdhi-saṁvatsara, having given away gold and poured out water, with threefold repetition of the words ("Not Mine!")[40] and with a libation, for (*providing*) oblations (*naivêdya*) to (*the image of*) the glorious lord of the whole world, the chief of the universe with its crores of minor worlds, the blessed Lakshmî-Narasiṁhadêva, the consecration of which we had graciously caused to be performed by Ârya Kṛishṇa Bhaṭṭa at Kṛishṇâpura,—1 village (*called*) Vaṅganûru, which belonged to Henne-nâḍu, a division of Gutti-sîme, (*and*) 1 village (*called*) Belachinte, which belonged to the *sîme* of Uṛuvakoṇḍe. Therefore (*we issued this*)

[33] Read षष्टिं वर्ष°.

[34] Read सार्धै°.

[35] Read सर्वधारिण्यब्दे.

[36] Read यशस्वी.

[37] Read °नृप°.

[38] Read कृष्णेनार्येण.

[39] Read प्रतिष्ठाम्.

[40] H. Kṛishṇa Śâstri, my Kanarese assistant, informs me that it is still customary to utter the two Sanskrit words न मम in making a gift.

religious edict (*which refers*) to the villages, which (*we*) gave as rent-free (*sarvamânya*), with threefold repetition of the words ("Not Mine!") and with a libation, to last as long as the moon and the sun, endowed with all the taxes (*bali*), all the produce (*utpatti*) and the right of the power over the eight kinds of possession,[41] *viz.* buried treasures, deposits, water, stones, the *akshiṇî*, future additions (? *âgâmin*), actuals (? *siddha*) and outstandings (? *sâdhya*), which obtain within the four proper boundaries of these 2 villages, and (*with*) all rights (*svâmya*), as tolls (*suṅka*), the land-rent in money (*suvarṇâdâya*) and the village-watchman's quit-rent."[42]

B.—Sanskrit portion.

(L. 33.) "The preservation of the gift of another is twice as meritorious as one's own gift; by the confiscation of the gift of another, one's own gift will become fruitless."

(L. 35.) "Râmachandra again and again implores all future lords of this earth: 'This bridge of merit, which is common to (*all*) men, must be preserved by each of you in his time.'"

(L. 38.) "He who shall confiscate land given by himself or given by another, is born as a worm in ordure for sixty thousand years."

(L. 41.) In the Śâka (*year*) measured by fourteen and a half hundreds (*i.e.* 1450) (*which was*) the (*cyclic*) year Sarvadhârin, on Thursday, the lunar day of Madana in the bright half of the month called Chaitra, under the Aryamarksha,[43] Kṛishṇarâya, the renowned son of king Narasa, caused to be performed by Ârya Kṛishṇa, who had placed himself under his protection, the consecration (*of the image*) of Lakshmî and Narahari (*i.e.* Narasiṁha) at Kṛishṇâpurî.

[41] On *ashṭabhôga-têjaḥ-svâmya* see *Ind. Ant.* vol. XIX, p. 244, and Mr. Rice's *Mysore Inscriptions*, p. 3, note ‡.

[42] The term *taḷavârike* is derived from *taḷavâra* or *talâri* (Tamil *talaiyâri*), 'a village-watchman.' Compare *Ind. Ant.* vol. XII, p. 165. note 38; Mr. Rice's *Mysore Inscriptions*, p. 229, note *; Hultzsch's *South-Indian Inscriptions*, vol. I, p. 108, note 6, and vol. II, p. 119, note 4.

[43] *I. e.* the Uttara-Phalgunî-nakshatra.

THE COMPUTATION OF HINDU DATES IN INSCRIPTIONS, &c.

By Professor Hermann Jacobi, Ph. D., Bonn.

Introductory.

If we compute the moment of expiry of a *tithi* by the elements of two or more *Siddhântas*,[1] the results may differ by an hour or even more. This difference will affect the calculated date only where the end of the *tithi* falls near the beginning or end of a day. But in such cases even a small difference may carry the end of the *tithi* to the preceding or following day, and thereby change the date by a whole day. For these cases, then, it is desirable to be able to compute the *tithi* according to more than one *Siddhânta*. Besides, the moment of the *Saṁkrânti*, or the true beginning of the solar month, varies with the different authorities, and this difference may affect the name of the lunar month according as the new-moon falls before or after the beginning of the solar month;[2] and hence the necessity of tables for all available *Siddhântas*.

2. The following tables are based, as far as possible, on the Hindu solar year. This arrangement recommends itself by facilitating the finding of the lunar month, and by abridging the calculation of the *tithi*.

3. A close study of the subject proves that the several *Siddhântas* furnish the elements on which a date depends nearly correct (*i.e.* compared with the results of modern science) for the time of their composition. Some *Siddhântas* yield tolerably correct results for a long period extending over several centuries, while others diverge sooner from the truth. Now of course it is always uncertain which *Siddhânta* was followed by the unknown almanac-maker who furnished the date recorded in any historical document; but it may be presumed that he used the *karaṇa* most in vogue, *i.e.* one which was not very old, and which therefore yielded correct results for the time being. These considerations have induced me to construct a General Table in which the value of the quantities necessary for the calculation of dates, *viz.* the relative position of sun and moon, and the moon's anomaly, are set down in accordance with modern science.

4. The General Table is to be first used; and only when by that table the end of the *tithi* falls very near the beginning of the day, and the week-day comes out in error by one day only, need the Special Tables for the several *Siddhântas* be tried to see if one of them will furnish the desired result.

[1] The tables published by me in the *Indian Antiquary*. vol. XVII, pp. 147—181, are based on the *Sûrya Siddhânta* as now current. They yield therefore the end of a *tithi*, the principal item of a Hindu date, in accordance with that *Siddhânta* only.

[2] My previous tables give the beginning of the solar month according to the *Ârya Siddhânta* only; the present furnish the same also according to the other *Siddhântas* available to me.

Hindu Chronology.

5. The difficulties which beset the verifying of Hindu dates are of two kinds: one, caused by the strictly astronomical basis of the calendar, will be as far as possible removed by the present tables. The other is due to the intricacy of the calendar-system, which is further enhanced by the variety of usages adopted in different parts of India as regards some of the elements. It may therefore be convenient to preface these tables by a short description of the principles of Hindu chronology.

The Solar and Lunar Calendars.

6. The solar year is the same all over India. It commences with the instant of the sun's entrance (*Saṁkrânti*) into the Hindu sign of Mesha—Aries, which is, at the same time, the beginning of the solar month Vaiśâkha. The beginnings of the other solar months are similarly determined by the entrance of the sun into the different zodiacal signs (see Table III). The moment of the entrance (*Saṁkrânti*) however is not the same if calculated according to different authorities, but this calculation is reduced to a very easy process by the tables. The solar years are recorded in the era of the Kaliyuga, the years of which are converted into those of the Christian era by subtracting 3101 from the number of complete years elapsed since the beginning of the Kaliyuga; and, *vice versâ*, the corresponding complete, or expired, year of the Kaliyuga is found by adding 3101 to the Christian year.[3]

7. The items of the solar calendar most frequently recorded in documents are the Saṁkrântis, which, as stated above, are identical with the true commencements of the several solar months; and of which the Makara-Saṁkrânti is also called Uttarâyaṇa-Saṁkrânti, because with it the sun enters upon his northern course, and the Karkaṭa-Saṁkrânti is called the Dakshiṇâyana-Saṁkrânti, because with it the sun enters upon his southern course.[4] Otherwise the solar calendar is seldom used by itself; a knowledge of it however cannot be dispensed with, as the solar year is the scale by which the lunar calendar is regulated.

8. A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amânta*, *darśânta*, or southern scheme; the latter the *pûrṇimânta* or northern scheme.[5]

9. Each month consists of two *pakshas*, usually translated by 'fortnight'. The bright fortnight (*śukla*, *śuddha* or *sita paksha*, or *śudi*, *sudi*, *śuti*) is the period of the waxing moon; the dark fortnight (*krishṇa*, *bahula* or *asita paksha*, or *badi*, *vadi*, *vati*) that of the waning moon. As indicated above, the bright fortnight in the *amânta* or southern scheme is the first *paksha* of the month; in the *pûrṇimânta* or northern scheme, it is the last. But in either case it denotes the same space of time. It is different with the dark fortnight; for the dark fortnight of an *amânta* month corresponds to that of the following month in the *pûrṇimânta* scheme, *e.g.* the dark fort-

[3] It should however be kept in mind that the Christian year does not quite correspond to the year of the Kaliyuga. For, roughly speaking, the three first months of the corresponding Christian year belong to the preceding year Kaliyuga; and the same months of the following Christian year form the end of the given year of the Kaliyuga.

[4] Compare however § 39, on the tropical *Saṁkrântis*.

[5] Though the *pûrṇimânta* or northern scheme is decidedly the older of the two, yet for practical reasons the lunar tables are primarily intended for the *amânta* scheme.

night of Chaitra in the *amânta* scheme is the dark fortnight of Vaiśâkha in the *pûrṇimânta* scheme, and *vice versâ*.

10. The name of the lunar month is now invariably determined by the new-moon forming the true beginning of its bright fortnight. For the lunar month takes the name of the solar month in which that new-moon occurs, *e.g.* the new-moon in the solar month of Chaitra always inaugurates the bright fortnight of the lunar month Chaitra.[6] If two new-moons occur within one solar month, there will be two lunar months of the same name: the proper one (*nija*) and the intercalated one (*adhika*).[7] In the south the intercalated month precedes the proper one; in the north it is inserted between the two *pakshas* of the proper month. Usually, however, the two homonymous *pakshas* are marked *prathama* and *dvitîya*. If no new-moon occurs in a solar month, there will of course be no lunar month of that name, and that month is considered expunged (*kshaya*).[8]

11. Each *paksha* is divided into fifteen *tithis*. A *tithi* is the time required by the moon to increase its distance westward from the sun by twelve degrees of the zodiac. As the true motions of the sun and the moon vary with their position in their orbits, the length of a *tithi* is variable; but the General Tables enable us to determine the limits of any *tithi* within about one *ghaṭikâ* (24 minutes) of the truth, and the Special Tables to within about a *pala* (24 seconds).

12. The *tithis* are named or numbered by the Sanskrit ordinals—*prathamâ*, *dvitîyâ*, &c., up to *pañchadaśî*, but the 15th *tithi* of the bright half is also called the full-moon *tithi*—*paurṇamâsî*, and the 15th *tithi* of the dark half, the new-moon *tithi*—*amâvâsî* or *amâvasyâ*;[9] and the first *tithi* of either half bears the name *pratipad* or *pratipadâ*. The instants of new and full-moon are the terminal points of the dark and bright fortnights. In civil reckoning, the *tithis* are coupled with the civil days in such a way that the civil day (from true sunrise to sunrise) takes the name, *i.e.* number of that *tithi* which ends in it; *e.g.* *Mâgha-śuddha-pañchamyâm* (usually abbreviated Mâgha-sudi 5) means the day on which ends the 5th *tithi* of the bright fortnight of Mâgha.

13. It sometimes happens (on an average once in $63\frac{10}{11}$ *tithis*) that two *tithis* end in one civil day; in that case the *tithi* which falls within the civil day is considered as expunged (*kshaya*), and the day is named (or numbered) after the first *tithi* ending in it, the name (or number) of the second being omitted in the numbering of the civil days; *e.g.* if *tithi* 5 and 6 end in one day, that day is called the 5th, and the following day the 7th. On the contrary, if a *tithi* begins on one day, runs over the following, and ends on the next again, the day on which no *tithi* ends takes the same number as the preceding day, which is thus repeated (*adhika* or *dvitîya*); *e.g.* if the 4th *tithi* ends on one day, and the 5th on the day next but one, the three days are numbered respectively 4, *adhika* or *dvitîya* 4, and 5.

[6] It is evident that generally only a part of the lunar month falls in the eponymous solar month; in the *amânta* scheme the last part of the lunar month extends into the next solar month; in the *pûrṇimânta* scheme either the beginning of the lunar month falls in the preceding solar month, or the end of the lunar month in the following solar month.

[7] According to a verse quoted from Brahmagupta, a lunar month which begins and ends in the same solar month receives the name of the *preceding* solar month. This custom however has long since gone out of use. See Fleet's *Corp. Inscr. Ind.* vol. III, p. 88, note 5.

[8] According to Warren (*Kalasankalita*), its name is compounded with that of the following month.

[9] For full-moon and new-moon form the *end* of the bright and dark fortnights respectively.

14. In connexion with civil reckoning it may be remarked here that the Hindus have adopted the planetary week current in Europe since about the 2nd century A.D. The Indian week-days are named in the same order as ours, *Ravivâra*, *Somavâra*, *Maṅgala* or *Bhaumavâra*, *Budhavâra*, *Guruvâra*, *Śukravâra*, *Śanivâru*, being our Sunday, Monday, &c. In documents, the week-day is frequently noted together with the lunar date, which enables us to verify the latter. The mean civil day is divided into 60 *ghaṭikâs*, of 60 *palas* each. The *ghaṭikâ* is therefore = 24 minutes, and the *pala* = 24 seconds.[10]

15. Astronomers begin the lunar year with the new-moon in Chaitra; and this reckoning also prevails in Northern India. It will be remarked that the beginning of the lunar year thus falls in the middle of the lunar month of Chaitra according to the *pûrṇimânta* scheme, the first or dark fortnight of Chaitra belonging to the preceding year. In the *amânta* scheme, however, the beginning of the lunar year coincides with that of the month. In Southern India the lunar year usually begins seven months later, *i.e.* with new-moon in solar Kârttika. The part of the year from Kârttika to Phâlguna is the same in the north and south of India; but the months Chaitra to Âśvina of the southern year stand one year in advance of the northern account.

16. The most common eras in which the lunar years are reckoned are the Śaka[11] and Vikrama eras. By adding 3044 to the Vikrama year and 3179 to the Śaka year, the concurrent year of the Kaliyuga is found. The northern lunar year coincides with the concurrent solar year (K.Y.), except in the first part (of varying length) of the lunar month Chaitra, which always falls in the preceding solar year; but of the southern lunar year only the first part, *viz.* Kârttika to Phâlguna, coincides with the concurrent solar year,—the lunar months Chaitra to Âśvina falling in the following year.

17. Usually the year given in a date means the *expired* year, *e.g.* Śaka 735 means in full phrase "after 735 years of the Śaka era had elapsed," and the year denoted is actually the 736th year current. In conformity with this, the tables always give expired years. The Hindus however occasionally use the current year, the number of which is, of course, in advance by one of the expired years.

18. In interpreting a date, we must keep in mind all possible cases. The year may be either the expired or the current year; it may be either the northern or the southern lunar year; and the date may be recorded either in the northern (*pûrṇimânta*) scheme, or in the southern (*amânta*) scheme. Therefore, if the first calculation of a date yield an unsatisfactory result, we must try the other possible cases before deciding upon it.[12]

[10] The sidereal day which is shorter than the civil day by about 10 *vinâḍîs* or *palas* (correctly 3 minutes 56·555 seconds) is divided into 60 *nâḍîs*, each of 60 *vinâḍîs*, each of 6 *asus*. The difference between civil and sidereal time may be neglected, whenever the time is sufficiently small, say less than 3 *ghaṭikâs*. This will always be the case in this paper. Correctly speaking, the Hindus employ true civil time, so that the *ghaṭikâs* are not of invariable length. This difference, however, may safely be neglected in the operations with which we are concerned.

[11] It may perhaps be worth while to note that in Śaka 0, the mean solar year began with full-moon.

[12] I subjoin in a tabular form the various ways in which, as Professor Kielhorn has shown (*Ind. Ant.* vol. XIX, page 22), a date may be interpreted—

I. Dates in the five months from Kârttika to Phâlguna—
- (*a*) dates in bright fortnights; two possible cases:
  - (1) expired year,
  - (2) current year;
- (*b*) dates in dark fortnights; four possible cases: expired year and current year according to both the *pûrṇimânta* and *amânta* schemes.

II. Dates in the seven months from Chaitra to Âśvina—
- (*a*) dates in bright fortnights; three possible cases:
  - (1) northern year current,
  - (2) northern year expired = southern year current,
  - (3) southern year expired;
- (*b*) dates in dark fortnights; six possible cases: the same three years according to both the *pûrṇimânta* and *amânta* schemes.

The Tables: the Julian Calendar.

19. The tables are based, as far as possible, on the Hindu solar calendar; but for simplicity a solar calendar is employed in them in which the dates may differ by one day from the Hindu solar dates. As the Hindus scarcely ever used the solar calendar by itself, this difference is of no practical moment; in the sequel, however, will be shown how the true solar date may be elicited from the tables. It is only necessary here to show how a date in the tables may be converted into the corresponding Christian date, old style. For this purpose the subjoined tables may be used.

PART I.—CURRENT CENTURIES OF THE KALIYUGA.

Century	31	32	33	34	35	36	37	38	39	40
Equation	0	1	2	3	3	4	5	6	7	8
Century	41	42	43	44	45	46	47	48	49	50
Equation	9	10	10	11	12	13	14	15	16	16

PART II.—ODD YEARS OF THE CENTURY K.Y.

For the years 1, 2, 5, 6, 9, 10, 13, 17, 21, 25, 29, 33, 37, 41, subtract 1.
„ „ „ 72, 76, 80, 84, 88, 92, 96, add 1.

Years not entered here take the equation of the century without any alteration.

PART III.—FOR HINDU MONTHS.

Vaiśâkha *14th March*	Jyaishṭha 14th April	Âshâḍha *15th May*	Śrâvaṇa 16th June	Bhâdrapada *17th July*	Âśvina *17th August*
Kârttika 17th September	Mârgaśira *17th October*	Pausha 15th November	Mâgha *14th December*	Phâlguna *13th January*	Chaitra. 12th February.

Chaitra of preceding year K.Y.	Vaiśâkha of following year K.Y.	
12th February C.Y. 13th February L.Y.	14th March C.Y. 13th March L.Y.	NOTE.—If the date falls in a common Julian year, the first date should be taken; if in a leap year, the second. The italicised months contain 31 days.

20. *Rule for finding the Julian date corresponding to a date in the Tables*: *Ex.* 1. for 3940 K.Y. 25th Bhâdrapada. Take the equation of the century K.Y. from Part I, in this case 7; make the alteration prescribed by Part II, here none; add the result to the Julian date placed below the given Hindu month, here 7 + 17 = 24th July. This is the Julian date corresponding to the first day of the solar month, which in the table is numbered 0. Add to the above result the number of the given day, here 25; the sum is the corresponding date of the given day, *viz.* 24 + 25 = 49th July, *i.e.* 18th August. Accordingly 3940 K.Y., 25th Bhâdrapada is A.D. 839, 18th August, O.S.

Example 2: 4237 K.Y., 28th Mâgha.
10 — 1 = 9. 9 + 14th December + 28 = 51st December 1136, *i.e.* 20th January, 1137, O.S.

Example 3: 4584 K.Y., 13th Kârttika.
12 + 1 + 17th September + 13 = 43rd September, *i.e.* 13th October A.D. 1483, O.S.

21. *To find the date corresponding to a given Julian date*: *Ex.* 1: A.D. 839, 18th August. Convert the year A.D. into the corresponding year K.Y. by adding 3101. (Take care, however, to select the year K.Y. in which the Julian date actually falls).; 839 + 3101 = 3940 K.Y. Take the equation of the corresponding year K.Y. *viz.* 7. Add it to a date in Part III, so that the sum, or resulting date, is still less or earlier than the given Julian date: 17th July + 7 = 24th July = 0 Bhâdrap. and if July 24th = 0 Bhâdrap. the 18th Aug. (25 days later) must be 25th Bhâdrapada, 3940 K.Y.

Example 2: 1137 A.D., 20th January. The date falls in 4237 K.Y. 10 — 1 = 9. 14th December or 0 Mâgha + 9 = 23rd December.
20th January = 51st December. 51 — 23 = 28th Mâgha 4237 K.Y.

Example 3: 1483 A.D., 13th October.
4584 K.Y. 12 + 1 = 13. Kârttika 0, or 17th September + 13 = 30th September; 13th October = 43rd September. 43 — 30 = 13th Kârttika.

Description and use of the General Tables.

22. Tables I-IV serve to verify lunar dates coupled with the week-day. The tables are based on the solar calendar, and indirectly indicate the lunar date. This must always be borne in mind in order to understand the application of the tables.

Tables I and II refer to the years of the Kaliyuga. Table I contains the centuries; Table II the complete odd years of the century; Table III gives the days of the solar months approximately; and Table IV, the *ghaṭikâs* of a whole day.

To the right of the Index the three columns headed Feriæ (*i.e.* week-day), Tithi, and 'moon's mean anomaly', furnish the elements on which the verification of a lunar date depends.

23. *To convert a date of the tables into a lunar date*:—First convert the given year of the Śaka, Vikrama (or other) era into the corresponding year of the Kaliyuga, by applying the proper equation. As an example take—Śaka 1503, Vaiśâkha-sudi 11 Friday. Here we have 1503 + 3179=4682 K.Y.

The quantities contained in the columns in the different tables must be summed up, *e. g.*, with the date 4682 K.Y. 18th solar Vaiśâkha, we proceed as follows:—

			Fer.	Tithi.	☽'s an.
By Table	I	4600	(0)	17·60	15
" "	II	82 years	(5)	7·09	971
" "	III	18th Vaiś.	(1)	15·26	544
		Sum. 4682K.Y. 18th Vaiś.	(6)	39·95	560

The week-days are counted from Sunday=1 (Saturday being 7 or 0). Therefore, if the Feria is greater than 7 (or 14), retrench 7 (or 14); the remainder indicates the week-day. In this case it is the 6th, or Friday.

24. The *tithis* are counted from 0 to 30, the order of the numbers being that of the *amânta* scheme; 0 to 15 are the *tithis* of the bright fortnight, 15 to 30 (or 0) those of the dark fortnight. Therefore, if the sum of the *tithis* is greater than 30 (or 60), retrench 30 (or 60). In this case we have 39·95—30 = 9·95. This is the sum of the complete *tithis* elapsed and the decimal fraction of the current *tithi*, at the moment to which the tables refer, *viz.* the beginning of the day of Hindu astronomers, *i.e.* mean sunrise at Laṅkâ (supposed to be situated on the Equator under the prime meridian). *Tithi* 9·95, therefore, means that 9 complete *tithis* and 0·95 of the tenth *tithi* of the bright fortnight have elapsed at mean sunrise at Laṅkâ. If the *tithi* (or remainder)

is above 15, retrench 15; the remainder indicates the complete *tithi* of the dark fortnight, *e.g.* 17·60 denotes that 2·60 *tithi* of the dark fortnight have elapsed.

This, however, is not the true *tithi*, but always less, and a correction must be applied to obtain the true *tithi*. This correction, which is always *additive*, depends on the mean anomaly of the moon, which is here expressed in thousandth parts of a revolution. Therefore, if it exceeds 1000, the first figure, if it has more than three, is to be rejected. With the remainder as argument turn to the Auxiliary table III, and take out the equation for this argument. The equation added to the mean *tithi* gives the true *tithi*.

Thus the data already found, *viz.*, (6) 9·95 560 :—

☾'s an. 560, gives equation	+ 0·26
true *tithi*. . .	10·21

Accordingly, on the day under consideration, which was a Friday (as shown by Fer. = 6), the 11th *tithi* was running at mean sunrise at Laṅkâ. Of the 11th *tithi* 0·21 had elapsed, 0·79 *tithi* being wanting to complete it. Table IV shows that 0·79 *tithi* is equal to about 46 *ghaṭikâs*. Accordingly the 11th *tithi* ended at about 46 *ghaṭikâs* after mean sunrise at Laṅkâ, and therefore that day (18th solar Vaiśâkha) was *sudi* 11. New-moon occurred about 11 days before the 18th solar Vaiśâkha, or on the 7th; and since it fell in solar Vaiśâkha, it commenced the lunar month of Vaiśâkha. The lunar date corresponding to 18th Vaiśâkha 4682 K. Y. is therefore Vaiśâkha-*sudi* 11, Friday.

Example 2 : 4327 K. Y. 22nd Pausha.

	Fer.	Tithi.	☾'s an.
4300 K. Y.	(0)	27·78	251
27 years	(6)	28·76	908
22nd Pausha.	(6)	29·38	617
	(5)	25·92	776
an. 776, eq. =		+ 0·01	
		25·93, or 10·93 of the dark fortnight.	

To find the day of new-moon preceding or succeeding the day under consideration: subtract the *tithi* found, *viz.* 25·92 from the *tithi* of 22nd Pausha, *viz.* 29·38=3·46; on the day whose *tithi* is equal to or near this remainder of 3·46, new-moon occurred. The next preceding new-moon fell on the 26th Mârgaśira; the next following new-moon on the 27th Pausha. Therefore the lunar date corresponding to 4327 K. Y. 22nd Pausha is, in the *amânta* scheme, Mârgaśira *badi* 11, Gurau or Thursday; in the *Pûrṇimânta* scheme—Pausha *badi* 11, Gurau or Thursday.

25. But the problem which the historian is called upon to solve, is the converse of this: *viz.* the *tithi* being given, to find the day on which it ended, or more correctly, the *tithi* and the week-day being given, to find whether they really went together or not in a given year. The majority of dates in all kinds of documents give rise to this question when we have to test their genuineness, or to elicit circumstantial or other general information. The problem must be solved indirectly, *i.e.*, we ascertain approximately the day on which the given *tithi* was likely to end, and then calculate, in the way stated above, the *tithi* that really ends on that day; and the solution of this problem may be so managed that the first approximation leads at once to a definite result. The method will be best explained by an example.

The date 3585 K. Y., Âshâḍha-*sudi* 12, Thursday, being given,—we calculate first the Feria, *tithi*, and ☾'s anomaly for the beginning of the given year, *viz*. 3585, K. Y.

	Fer.	Tithi.	☾'s an.
3500 K. Y.	(1)	25·96	585
85 years	(2)	10·52	747
3585 K. Y.	(3)	6·48	332

We next ascertain the new-moon in solar Âshâḍha, as by it the lunar month Âshâḍha is determined. New-moon being equal to *tithi* 30·00, we find (by subtracting the *tithi* for the beginning of the given year, *viz*. 6·48 from 30) that 23·52 *tithis* have to elapse before the next new-moon. Therefore all days in Table III, whose *tithi* is 23·52 or the next lower figure, are approximately new-moon days in 3585 K. Y. Call 'Index of new-moon,' the difference between the *tithi* for the beginning of the given year and 30, and 'Index of the *tithi*,' the sum of the index of new-moon and the number of the *tithi* given in the date to be verified. In this example the *Index* of new-moon is 23·52, and the *Index* of the *tithi* is 23·52 + 12 = 35·52 or 5·52.

We now look out in Table III, in the column of the given month, for the day whose *tithi* is nearest to, but smaller than, the Index of new-moon. In this case we find that this occurred on the 24th Âshâḍha. We then select the day whose *tithi* is nearest to, but smaller than, the Index of the *tithi*. If the date belongs to the bright fortnight, or if it is a date in the *amânta* scheme, the day selected must be the nearest day pointed out by the index of the *tithi*, which comes *after* new-moon; but if the date belongs to the dark fortnight of the *pûrṇimânta* scheme, the day is to be sought *before* the new-moon day. The date in the present case belonging to the bright fortnight we look out the index of the *tithi*, 5·52, after the 24th Âshâḍha (the day of new-moon); and the *tithi* of the 2nd Śrâvaṇa being 4·70, we select it, and add the corresponding elements to those calculated for the beginning of K. Y. 3585, thus :—

	Fer.	Tithi.	☾'s an.
3585 K. Y. (as above)	(3)	6·48	332
2nd Śrâvaṇa.[13]	(2)	4·70	375
	(5)	11·18	707
☾ an. 707, eq.		+ 0·02	
		11·20	

Accordingly, at the beginning of the day, the 12th *tithi* was current, 0·80 *tithi* being wanting to complete the 12th. Table IV shows that 0·80 *tithi* is equal to about 47 *ghaṭikâs*. Therefore the 12th *tithi* ended on the day in question, about 47 *ghaṭikâs* after mean sunrise at Laṅkâ; that day was a Thursday as the corresponding Feria is (5). It follows that the date—3858 K. Y. Âshâḍha-*sudi* 12, Thursday, is correct, or that in 3858 K. Y. Âshâḍha-*sudi* 12 fell on a Thursday. The above operations may be expressed in the following—

Rules.

26. (1). Sum up Feria, *tithi*, ☾'s *an.* for the century (Table I) and the odd years (Table II) of the Kaliyuga corresponding to the given date. The result is the Feria, *tithi*, and ☾'s *an.* for the beginning of the given year.

[13] Though this notation of the solar day is artificial, still it should always be recorded in the calculation; for it will be of use in some cases, as will be seen in the sequel.

(2). Subtract from 30 the *tithi* for the beginning of the given year. The remainder is the *Index* of new-moon. Add to it (*i.e.* to its complete *tithis*) the number of the *tithi* given in the date; the sum is the *Index* of the *tithi*. It should however be remarked that, if the *tithi* belongs to the dark fortnight, 15 must be added to the above sum to find the *Index* of the *tithi*, both for the *amânta* and *pûrnimânta* schemes.

(3). Then look out, in Table III, in the solar month synonymous with the lunar month given in the date, the day whose *tithi* is nearest to, but smaller than, the Index[14] of new-moon. Now, if the date belong to the *amânta* scheme, or if it belong to the bright fortnight of either scheme, look out, *after* new-moon day, the day whose *tithi* is nearest to, but smaller than, the index of the *tithi*. But the *tithis* of the dark fortnight in the *pûrṇimânta* scheme precede new-moon. Add the Feria, *tithi*, and ☾'s *an.* of the day indicated by the *Index* of the *tithi*, to the quantities found for the beginning of the given year, and add to the *tithi* thus found the equation for ☾'s *an.* from the Auxiliary Table III. The result shows what *tithi* was current at the beginning of the day at Lankâ. The end of the *tithi* can be found approximately by Table IV.

Ex. 1. Saṁvat 1232 Bhâdrapada-*sudi* 13, Ravau (northern year Saṁ 1232=K.Y. 4276, Ravau= Sunday=1.)

	Fer.	Tithi.	☾'s An.	
4200	(1)	2·19	699	Ind. ● or new moon = 30—3·46 = 26·54.
76 years	(5)	1·27	454	Ind. tithi *sudi* 13, is 26·54+13—30 = 9·54.
4276 K.Y.	(6)	3·46	153	
3rd Âśvina	(2)	8·83	661	
	(1)	12·29	814	
☾'s *an.* 814, eq. =		0·03		
	(1)	12·32=Sunday, sudi 13.		

Ex. 2 Saṁvat 1011, Bhâdrapada-*badi* 11, S'ukradine (*pûrnimânta*, northern year), Saṁ 1011=4055 K.Y.

	Fer.	Tithi.	☾'s An.	
4000 K.Y.	(1)	8·98	523	Ind ●=30—17·31=12·69.
55 years	(6)	8·33	63	Ind *badi* 11, is 15+11+12·69—30=8·69.
4055 K.Y.	(7)	17·31	586	
4th Bhâdr.	(0)	8·31	573	
	(7)	25·62	159	
☾'s an. 159, eq.		+0·77		
	(7)	26·39		

Accordingly, at the beginning of Saturday (= 7) the 27th tithi, or the 12th tithi of the dark fortnight, was running; and the 11th *tithi* ended on the preceding day, a Friday, which therefore was the day intended in the date.

Ex. 3. Saṁvat 1236, Vaiśâkha-sudi 15, S'ukre, southern year; hence Vaiśâkha does not belong to the corresponding solar year, 4280 K.Y., but to the following year 4281; see above §15.

	Fer.	Tithi.	☾'s An.	
4200 K.Y.	(1)	2·19	699	Ind. ● is 1·52.
81 years	(4)	26·29	725	Ind. *sudi* 15 = 16·52.
4281 K.Y.	(5)	28·48	424	
19 Vaiśâkha	(2)	16·28	581	
	(7)	14·76	5	
☾'s an. 5, eq.		+0·43		
	(7)	15·19		

The 15th *tithi* having ended on the preceding day, which was a Friday (6), the date is correct.

[14] We may also take the *tithi* which is equal to the *Index* or even a little larger.

Ex. 4. Saṁvat 1154, Chaitra-sudi 2, Ravau (southern year), Saṁvat 1154=4198 K.Y. Chaitra belonging to the corresponding solar year, K.Y. 4198, we use the second Chaitra of Table III (see § 16).

	Fer.	Tithi.	☾'s An.
4100 K.Y.	(1)	5·58	111
98 years	(4)	3·99	59
4198 K. Y.	(5)	9·57	170
15 Chaitra	(4)	22·52	593
	(2)	2·09	763, eq.=0.

Ind. ● = 20·43
Ind. *sudi* 2 = 22·43

The 2nd *tithi* ended on the preceding day, Sunday, as required.

Ex. 5. Saṁvat 1194, Chaitra-*badi* 5, Gurau. Northern year, *pûrṇimânta*.

We must use the second Chaitra of Table III (see § 15). Saṁvat 1194 = 4238 K.Y.

	Fer.	Tithi.	☾'s An.
4200 K.Y.	(1)	2·19	699
38 years	(6)	0·63	728
4238 K. Y.	(7)	2·82	427
9th Chaitra	(5)	16·42	375
	(5)	19·24	802
☾'s *an.* 802, eq. =		0·02	
		19·26	

Thus the 20th *tithi*, or 5th *tithi* of the dark fortnight, ended on Thursday as required.

If a doubt be entertained, whether the *tithi* actually ended on the day whose *tithi* has been calculated, calculate for the following day; thus—

4238 K. Y.	(7)	2·82	427
10th Chaitra	(6)	17·44	412
	(6)	20·26	839
☾'s an. 839, eq. =		0·07	

20·33 Hence at the beginning of Friday (6) the 21st *tithi* was running, and therefore the day could not be *badi* 5.

We may however dispense with a second calculation whenever the running *tithi* is between ·10 and ·90.

27. *Corrections for true time.*—The tables yield the date in mean Laṅkâ time; to convert it into mean local time, add to or subtract from it the difference in time between the prime meridian—that of Ujjain, or 75° 51′ 45″ (5 hours 3 minutes 27 seconds) east of Greenwich,—and the place from which the document is dated, one degree being equal to 6 *vinâḍîs*. If the place lies to the east of Ujjain, the amount must be added; if to the west, it must be subtracted, for local time. Table XXV furnishes, for the principal towns in India, the latitudes, longitudes, and difference in time expressed in *ghaṭikâs* and *palas*. The sign + or — indicates the amount that is additive or subtractive.

28. A second correction (the Equation of time) is required for converting mean local time into true local time. A method for finding the exact value of this correction will be given below. For the present it will be sufficient to know in which way the correction influences the date. The rule is that true local time is in advance of the mean time (*i.e.* the correction is additive) from about solar Vaiśâkha to Kârttika, but behind it (or subtractive) from about Kârttika to Vaiśâkha. The correction is at its maximum about the ends of solar Âshâḍha and Pausha, and at its minimum about the beginnings of Vaiśâkha and Kârttika.

29. *To find the beginning of a solar month.*—Whenever new-moon occurs on one of the three first days of a solar month, *viz.* on one of the three days marked 0, 1, 2, in the

tables, it becomes doubtful whether the new-moon belongs to the current or to the preceding solar month. For the true beginning of each solar month, *i.e.* the instant of the *saṁkrânti*, or entrance of the sun into the zodiacal sign, usually falls near the beginning of the second day of the solar month of the tables, *i.e.* on one of the two days marked 0 and 1; it may however also fall on the day marked 2, and still more rarely on the last day of the preceding month. It will therefore, in these cases, be necessary to ascertain the precise beginning of the solar month. For this purpose the column headed "Solar Cor." in Tables I and II, and a similar element placed under the names of the solar months in Table III, is used. The figures entered in this column of Tables I and II denote, in *ghaṭikâs* and *palas*, the time by which the beginning of the *mean* solar year (according to the different authorities named in Table I) precedes (—), or follows (+), mean sunrise at Laṅkâ (*i.e.* the beginning of the day throughout these tables) of the 3rd Vaiśâkha of Table III. *E.g.*—According to the *Ârya Siddhânta* the "Solar Cor." for 4000 K. Y. is — 16 *gh.* 40 *p.*; for 30 years—14*gh.* 23*p.*; for K. Y. 4030, therefore, — 16*gh.* 40*p.* — 14 *gh.* 23*p.* or — 31*gh.* 3*p.*; for 36 years + 18*gh.* 45*p.*, for K. Y. 4036 = — 16*gh.* 40*p.* + 18*gh.* 45*p.* = + 2*gh.* 5*p.* These figures denote that the *mean* solar year according to the *Ârya Siddhânta* began in 4000 K. Y. 16*gh.* 40*p.* before mean sunrise at Laṅkâ; in 4030 K. Y. 31*gh.* 3*p.* before; and in 4036 K. Y. 2*gh.* 5*p.* after mean sunrise at Laṅkâ of the 3rd Vaiśâkha of the tables. In Table III the 'Solar Cor.' placed below the names of the several months, as the correction of the month, shows by how much the true beginning of the month is separated from the mean sunrise of the second day of the same month (marked 1 in Table III), the beginning of the mean solar year being supposed to coincide with the beginning of the 3rd of Vaiśâkha. In all other cases the 'Solar Cor.' for the year must be combined with the 'Cor.' of the month, in order to find the true beginning of the latter, *e.g.*, 4030 K.Y. = — 31*gh.* 3*p.*; Âśvina = + 17*gh.* 51*p.*: the sum, — 13*gh.* 12*p.* indicates that Âśvina in 4030 K. Y. began 13*gh.* 12*p.* before the 1st Âśvina in Table III. As however the beginning of the solar year, and consequently that of the solar months, varies with the different authorities, four columns are given under Corrections for Solar dates in Table I, headed by the name of the *Siddhântas* from which the elements are derived. The 'Cor.' in Table II strictly applies only to the *Ârya Siddhânta*, and for other *Siddhântas* it requires a small correction; this however may be neglected in calculations with the General Tables, as the exact calculation can only be made with the Special Tables. In using the *Brahma Siddhânta*, we must use the day 0 of Table III, in place of the day 1, as according to that *Siddhânta* the beginning of the solar year precedes by about one day the beginning of the solar year employed by the other *Siddhântas*.

The "Cor." for the months differs also with the different authorities. It is given according to the *Ârya Siddhânta*[16] and to the *Sûrya Siddhânta*, which yield the greatest and the smallest amounts. As the General Tables give only approximate results, *i.e.* results correct only to within one or two *ghaṭikâs*, it would be needless to strive after greater accuracy in the ascertainment of the beginning of the solar months.

[16] I give the 'Cor.' for the months according to the *Sûrya Siddhânta* as found by the Special Tables; but the 'Cor.' according to the *Ârya Siddhânta* is calculated from the length of the solar months given by Warren. The latter result differs in some cases by more than half a *ghaṭikâ* from my calculations. But as Warren probably gave his dates on the authority of a native tradition, and as the difference is smaller than need be taken into account, I have adhered to his statements.

As the beginning of a solar month is the moment of the *saṁkrânti*, the rules given above serve at the same time for calculating the *saṁkrântis*.

30. *Doubtful cases.*—When the index of new-moon points to one of the first three days of a month in Table III, compute the true beginning of the solar month as above, and then calculate the *tithi* for the moment thus found. The result shows at once whether new-moon followed or preceded the true beginning of the month, and consequently whether that new-moon belonged to the same or to the preceding month.

Rule.—Sum up the *tithi*, ☾'s *an.* and *Cor.* for the given year; add the *tithi* and ☾'s *an.* for day 1 of the given month, and the *Cor.* for the given month. Add to, or subtract from these sums the *tithi* and ☾'s *an.* for the *ghaṭikâs* of the sum of *Cor.* (Table IV) according as the latter has the sign + or —. Then proceed as usual and interpret the result (*i.e.* the true *tithi*) as explained above. This will be best illustrated by examples.

Ex. Suppose a date in Pausha 3844 K. Y. be given, we calculate as usual :—

	Fer.	Tithi.	☾'s An.	
3800 K. Y.	(1)	15·17	348	Ind. ● = 8·37
44 years	(6)	6·46	243	
3844 K. Y.	(7)	21·63	591	

The index of new-moon points to the first Pausha and to the first Mâgha, both these days belonging to the doubtful days; hence it is uncertain whether the first new-moon belongs to Mârgaśira or Pausha, and whether the second belongs to Pausha or Mâgha. We therefore determine first the true beginning of the solar months Pausha and Mâgha. *Cor.* for 3800 is —0*gh.* 50*p.*, for 44 years +22*gh.* 55*p.*; consequently for 3844 K. Y. it is + 22*gh.* 5*p.* Add 'Cor.' for Pausha (+ 9*gh.* 44*p.*) = +31*gh.* 49*p.*, and for Mâgha (+ 30*gh.* 37*p.*) = + 52*gh.* 42*p.* We then add to the result for 3844 K. Y. the *tithi* and ☾'s *an.* for 1 Pausha and 1 Mâgha, and the increase of *tithi* and ☾'s *an.* for the calculated *Cor.* of Pausha and Mâgha.

	Tithi.	An.
3844 K. Y. . .	21·63	591
1 Pausha . .	8·11	855
32 gh. (Table IV) .	0·54	19
	0·28	465
☾'s an. 465, eq. .	0·51	
	0·79	

	Tithi.	An.
3844 K. Y. . .	21·63	591
1 Mâgha . .	7·48	908
53 gh. . .	0·89	32
	0·00	531
☾'s an. 581, eq. .	0 34	
	0·34	

The true *tithi* for the beginning of both months shows that, in both cases, new-moon had passed; consequently the first new-moon belonged to Mârgaśira and the second to Pausha.

31. *Intercalary and expunged months.*—If in the above example the first new-moon had occurred *after*, and not *before* the beginning of Pausha, there would have been two new-moons in the same solar month, and consequently there would have been an intercalation of Pausha. If on the contrary the second new-moon had occurred *after* the beginning of Mâgha while the first occurred *before* that of Pausha, there would have been no new-moon in Pausha, and consequently lunar Pausha would have been expunged. The preceding remarks lead us to the following rules :—

(1) If at the beginning, as well as at the end, of a solar month, the moon is either waxing or waning: or, in other words, if both the current *tithis* belong either to the bright or to the dark fortnight, there is an ordinary and no intercalary or expunged month.

(2) If the moon is waning at the beginning, but waxing at the end of a solar month there is an intercalary month.

(3). If the moon is waxing at the beginning, but waning at the end of a solar month, the homonymous lunar month is expunged. These rules are expressed in the subjoined scheme.

At beginning of a solar month,	and	At end of the same solar month.	
Sudi	and	*Sudi*	ordinary month.
Badi	and	*Badi*	ordinary month.
Badi	and	*Sudi*	intercalary month.
Sudi	and	*Badi*	expunged month.

Examples for intercalary months—

Ex. 1. Saṁvat 1218 (northern year) dvi° Âshâḍha sudi 5, Gurau.

Saṁvat 1218 = 4262 K. Y.

	Fer.	Tithi.	An.		gh.	p.
4200 K. Y.	(1)	2·19	699	Cor.	—32	30
62 years	(1)	25·98	861		+ 2	17
4262 K. Y.	(2)	28·17	560		—30	13

'Cor.' for Âshâḍha, + 10*gh.* 51*p.* added to 'Cor.' of the year,—30*gh.* 13*p.* makes—19*gh.* 22*p.*; Âshâḍha began 19*gh.* 22*p.* *before* 1 Âshâḍha of Table III. 'Cor.' for S'râvaṇa, + 12*gh.*, 31*p.* added to —30*gh.* 13*p.* makes —42*gh.* 44*p.*; S'râvaṇa began (or Âshâḍha ended) 42*gh.* 44*p.* before 1 S'râvaṇa of the Table.

	Tithi.	An.
4262 K. Y.	28·17	560
1 Âshâḍha	1·07	177
	29·24	737
—19 gh.	—0·32	11
	28·92	726
☾'s an. 726, eq.	0·01	
	28·93, Moon waning.	

	Tithi.	An.
4262 K. Y.	28·17	560
1 S'râvaṇa	3·68	339
	1·85	899
—43 gh.	0·73	26
	1·12	873
☾'s an. 873, eq.	0·11	
	1·23, Moon waxing.	

Accordingly there was an intercalary Âshâḍha. We now calculate *sudi* 5, of the intercalated month.

	Fer.	Tithi.	An.
4262 K. Y.	(2)	28·17	560
4th S'râvaṇa	(4)	6·74	448
	(6)	4·91	8
☾'s an. 8, eq. =		0·44	
	(6)	5·35	

Ind. ● = 1·83
Ind. *sudi* 5 = 6·83

Accordingly the 5th *tithi* ended on the preceding day, which was a Thursday, as shown by its Fer. being (5). The *sudi* 5 of the regular month fell on the 6th Âshâḍha, which was a Wednesday.

Ex. 2. Saṁvat 1298, dvi° Bhâdrapada-*badi* 7, Gurau.

The year being the southern year, Bhâdrapada fell in 4343 K. Y. (not in 4342 K. Y.) See § 16.

We proceed as above-

	Fer.	Tithi.	An.	gh.	p.
4300 K. Y.	(0)	27·28	251	+ 9	35
43 years	(5)	25·66	997	+ 7	24
4343 K. Y.	(5)	22·94	248	+ 16	59

Bhâdrapada Cor. + 15*gh.* 41*p.* + 16*gh.* 59*p.* = + 32 *gh.* 40 *p.*

Âśvina Cor. + 17*gh.* 51*p.* + 16*gh.* 59*p.* = + 34 *gh.* 50*p.*

	Tithi.	An.
4343 K. Y.	22·94	248
1 Bhâdrapada	5·26	464
+ 33 gh.	0·56	20
	28·76	732
An. 731, eq.=	0·00	
	28·76. Moon waning.	

	Tithi.	An.
4343 K. Y.	22·94	248
1 Âśvina	6·80	589
+ 35 gh.	0·57	21
	0·31	858
An. 858, eq.	0·09	
	0·40. Moon	

Accordingly, there was an intercalation of Bhâdrapada. We calculate the *tithi* :-

	Fer.	Tithi.	An.		
4343 K. Y.	(5)	22·94	248	Ind.	7·06
22nd Âśvina	(0)	28·14	351	Ind. *badi* 7 = 29·06	
	(5)	21·08	599		
An. 599, eq.		0·17			
	(5)	21·25			

Accordingly the 22nd *tithi*, or *badi* 7, ended on Thursday (5), as required.

We have selected the day according to the *amânta* scheme, which comes out correctly; had we tried the *pûrṇimânta* scheme, the week-day would not have come out correctly, *viz.* 24th Bhâdrapada, Wednesday, in the first month, 25th Śrâvaṇa, Monday. If we had tried the northern year Saṁ 1298, whose Bhâdrapada fell in 4342 K. Y., we should have found that there was no intercalary Bhâdrapada in that year. As the character of a given date is not usually known beforehand, all these calculations must be made in order to decide the case.

32. Though an expunged month cannot occur in a date, still it may be interesting to see how an expunged month can be proved by calculation to have been due. If it be suspected that in 4012 K. Y., Pausha had been expunged, we calculate the *tithis* and anomaly for the beginning of Pausha and Mâgha : —

	Tithi.	☾'s an.	gh.	p.
4000 K. Y.	8·98	523	— 16	40
12 years	12·67	66	+ 6	15
4012 K.Y.,	21·65	589	— 10	25
1 Pausha	8·11	855		
—10 gh.	—0·17	—6		
	29·59	438		
an. 438, eq.	0·57			
	0·16, Moon waxing.			

	gh.	p.	gh.	p.	gh.	p.
Pausha	— 10	25 +	9	44 =	— 0	49
Phâlguna	— 10	25 +	30	37 =	+ 20	12

	Tithi.	☾'s an.
4012 K. Y.,	21·65	589
1 Mâgha	7·48	908
+ 20 gh.	0·34	12
	29·47	509
an. 509, eq. =	0·39	
	29·86, Moon waning.	

The calculation shows that no new-moon occurred in solar Pausha: accordingly Pausha was expunged in the Lunar calendar of 4012 K. Y.

The following general rules will be found useful :—

(1) The months Kârttika up to Phâlguna only can become expunged.

(2) There can never be an intercalary Pausha, and the intercalation of the months Mârgaśira and Phâlguna is possible only under favourable circumstances, depending on the moon's anomaly.

33. It may sometimes be desired to know in which years of a given century a certain month was intercalary. This may best be explained by an example. If it be required in which years of the 40th century of the Kaliyuga, Śrâvaṇa was intercalary: we add the elements of the 40th century to those of the 1 Śrâvaṇa and 1 Bhâdrapada, and calculate them for the beginning of those months in 4000 K. Y., *viz.*—

	Tithi.	☾'s an.	gh.	p.
4000 K. Y.	8·98	523	— 16	40
1 Śrâvaṇa	3·68	339	— 12	31
	12·66	862	— 29	11
—29 *gh.*	—0·49	—18		
	12·17	844		

	Tithi.	☾'s an.	gh.	p.
4000 K. Y.	8·98	523	— 16	40
1 Bhâdr.	5·26	464	+ 15	41
	14·24	421	— 0	59
—1 *gh.*	—0·02	1		
	14·22	420		

Now it is evident that, as 12·17 + 17·83 = 30, and 14·22 + 15·78 = 30, those years in Table II whose *tithi* is larger than 15·78, but smaller than 17·83, may have had an intercalary Śrâvaṇa; for such a *tithi* added to that for the beginning of Śrâvaṇa of 4000 K. Y., *viz.* 12·17, will give less than 30, indicating wane of the moon, and added to the *tithi* for the beginning of Bhâdrapada, *viz.* 14·22, give more than 30 or indicate waxing moon as required for an intercalary month. Running the eye over Table II, we select the years whose *tithi* is between 15·78 and 17·83, *viz.* 7, 15, 34, 53, 64, 72, 91.

In these years, therefore, an intercalation of Śrâvaṇa was possible. Those years whose *tithi* is very near the limits must be calculated, as for them the intercalation is doubtful, *e.g.* 7, the *Cor.* of 7 being —12 *gh.* 21*p.* subtract the equivalent (Table IV) from the result.

	Tithi.	An.
K.Y. 4000	12·17	844
7	17·65	798
4007	29·82	642
—12 *gh.*	—0·20	—7
	29·62	635
an. 635	+0·11	
	29·73	

As 29·73 indicates waning moon, the month was intercalary, for without calculation we see that the 1st *tithi* of Bhâdrapada comes out larger than 30 or 0.

But, if we compute for 4064, we find that the new-moon had occurred before the beginning of the Śrâvaṇa,—there being consequently no intercalary month of that name.[16]

34. As the beginning of the solar year, and consequently of the solar months, depends on the length of the solar year, and as the different authorities vary in this particular, Table I exhibits columns for the solar correction according to the different *Siddhântas* most in use. By using the different columns we get different beginnings of the solar months. Usually the difference amounts to a few *ghaṭikâs* only; but the *Brahmasiddhânta* yields a date differing by about one day from that of the others.

It is obvious that the difference in the beginning of the solar months, even if it amounts to few *ghaṭikâs* only, may occasionally make one month intercalary according to one *Siddhânta*, while others would make a preceding or following month intercalary. For instance, if we calculate Bhâdrapada in Saṁvat 1467, that month is an ordinary one according to the *Árya Siddhânta*, but intercalary according to the *Sûrya Siddhânta*, while Âśvina is intercalary according to the *Árya Siddhânta*.

1st.—The calculation according to the *Sûrya Siddhânta*—

	Tithi.	An.	gh.	p.
4500	20·99	428	+ 9	15
11 years	1·87	820	— 9	16
4511 K. Y.	22·86	248	— 0	1
Bhâdra.	5·26	464	+ 17	57
	28·12	712	+17	56
18 *gh.*	+0·30	11		
	28·42	723		
an. 723, eq. =	0·01			
	28·43. Moon waning.			

	Tithi.	An.	gh.	p.
4511 K. Y.	22·86	248	— 0	1
Âśvina	6·80	589	+ 19	30
	29·66	837	+ 19	30
19 *gh.*	+0·32	11		
	29·98	848		
an. 848, eq. =	0·08			
	0·06, Moon waxing.			

[16] The two factors which influence the preliminary result are *Cor.* of the year and ☾'s *an.* The former may even extend the limits under certain circumstances: if *Cor.* of the odd year is —, the limit for the beginning of the month may become extended, if +, that for the end of the month; but never by more than 0·60.

Now compute Âśvina and Kârttika according to the *Ârya Siddhânta.*

	tithi.	An.	gh.	p.
4500 K.Y.	20·99	428	+3	45
11 years	1·87	820	—9	16
4511 K. Y.	22·86	248	—5	31
Âśvina	6·80	589	+17	51
	29·66	837	+12	20
+12 gh. =	0·20	7		
	29·86	844		
An. 844, eq. =	0·08			
	29·94	Moon waning.		

	tithi.	An.	gh.	p.
4511 K. Y.	22·86	248	— 5	31
Kârttika	8·29	714	—14	47
	1·15	962	—19	18
—19 gh. =	—·32	—11		
	0·83	951		
951, eq. =	0·28			
	1·11	Moon waxing.		

The calculation proves that in Saṁvat 1467, Bhâdrapada was intercalary according to the *Sûrya Siddhânta,* and Âśvina according to the *Ârya Siddhânta.* However, to decide such cases beyond doubt, the *tithi* should be calculated by means of the Special Tables for the *Siddhânta* in question.

35. *On mean intercalations.* [17]—It is probable that, in ancient times, besides the system of true intercalations as described above, that of mean intercalations was used. The difference between the systems consists in this, that in the latter *mean* solar and lunar months are used instead of *true* ones. As a mean lunar month is shorter by 54 *ghaṭikâs* 28 *palas* than a mean solar month, it follows that a mean intercalation is due whenever mean new-moon occurs within 54*gh.* 28*p.* after the beginning of the mean solar month, or, expressed in a form more convenient for calculation,—when at the beginning of the mean solar month the mean *tithi* is between 29·08 and 30·00. From this, it follows that, when at the beginning of a mean solar month the mean *tithi* is found to be between 0·00 and 0·92, the *preceding* month was intercalary.

Mean solar month.	Mean tithi.
(Chait. prec. yr. . .	29·68)
Vaiśâkha . . .	0·60
Jyaishṭha . . .	1·52
Âshâḍha . . .	2·44
Śrâvaṇa . . .	3·37
Bhâdrapada . .	4·29
Âśvina . . .	5·21
Kârttika . . .	6·13
Mârgaśira . . .	7·06
Pausha . . .	7·98
Mâgha . . .	8·90
Phâlguna . . .	9·82
Chaitra . . .	10·74
(Vaiś. fol. yr. . .	11·67)

In computing mean intercalations we sum up the *tithi* and *Cor.* for the century and the odd years, from Tables I and II, and add the mean *tithi* current at the beginning of the mean solar month under consideration from the table here given.

Ex. 1.—The Khera plate of Dharasena IV mentions an intercalary Mârgaśira. It has been proposed by Dr. Schram[18] that this was a mean intercalation which occurred in 3749 K.Y. Let us calculate the mean *tithi* for the beginning of mean Mârgaśira according to the above rules.

		tithi.	gh.	p.
Table I.	3700 K. Y.	19·17	+ 7	5
„ II.	49 years	2·50	—19	29
	mean Mârg.	7·06		
		28·73	—12	24
„ IV.—12 *gh.*		—0·20		
		28·53		

[17] The calculation of mean intercalations is easier by the Special Tables, as will be seen from the example in § 36.

[18] *Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften,* Wien 1885.

As the *tithi*, 28·53, does not come within the limits prescribed above for a mean intercalation (*viz.* 29·08—30), Mârgaśira could not have been intercalary.

Now, as a mean solar month is longer by 54*gh.* 28*p.* than a mean lunar month, it follows that at the beginning of a mean solar month the *tithi* will be larger by 0·92 than at the beginning of the preceding one. By this rule we find that in this case the mean *tithi* at the beginning of mean solar Pausha (the month after Mârgaśira) was 28·53+0·92=29·45. And as this *tithi* makes the month intercalary, it follows that there was a mean intercalation of Pausha; if, however, we have recourse to Brahmagupta's way of naming intercalary months (see § 10, note 7), the intercalated month was Mârgaśira.[19]

Ex. 2.—It has been suggested[20] that, in Kaliyuga 3741, mean Pausha was intercalary according to the elements of the *Brahma Siddhânta.*

	tithi.	gh.	p.
3700 K. Y.	19·17	+13	7
41 years	3·04	+36	21
m. Pausha	7·98	—60	
	0·19	—10	32
11 *gh.* —	0·19		
	0·00		

The *tithi* being just within the prescribed limits, the month was probably intercalary. See below § 57.

On Karaṇas.

36. Half a *tithi* is called a *Karaṇa*, sixty of which make up a lunar month. Their names and numbers are as follows:—

Kiṁstughna	. 1	Vaṇij	. 7, 14, 21, 28, 35, 42, 49, 56
Bava .	. 2, 9, 16, 23, 30, 37, 44, 51	Vishṭi	. 8, 15, 22, 29, 36, 43, 50, 57
Bâlava .	. 3, 10, 17, 24, 31, 38, 45, 52	Śakuni	. 58
Kaulava .	. 4, 11, 18, 25, 32, 39, 46, 53	Nâga	. 59
Taitila .	. 5, 12, 19, 26, 33, 40, 47, 54	Chatushpada	60
Gara .	. 6, 13, 20, 27, 34, 41, 48, 55		

The first *tithi* of the bright fortnight is composed of the *karaṇas* Kiṁstughna and Bava, the second of Bâlava and Kaulava, and so on. The *karaṇas* therefore do not denote a particular day, but a certain part of a day, about 29½ *ghaṭikâs.*

Ex.—In the date Saṁ. 1275 (*i.e.* 4319 K.Y.) Mârgaśira-sudi 5, the *karaṇa* Bâlava is given. What time of the day is intended? We calculate first the *tithi.*

4300 K. Y.	27·78	251	Ind. ●	=	1·90
19 years	0·82	864	Ind. *sudi* 5	=	6·90
4319 K. Y.	28·10	115			
28 Mârgaśira	6·09	783			
	4·19	898			
An. 898, eq. =	0·17				
	4·36				

From the above scheme of *Karaṇas* we make out Bâlava No. 10 to have been the second half of *sudi* 5. By table IV we find that the difference between the *tithi* for the beginning of the day 4·36 and that for the beginning of Bâlava 4·50, *viz.* 0·14, is equal to about 8 *ghaṭikâs.* The time intended by Bâlava therefore was 28th Mârgaśira 8 to 37 *gh.*

[19] Comp. also Fleet, *Corp. Insc. Ind.* vol. III, introd. p. 94.

[20] *Sitzungsberichte*, ut sup.

Place of the Moon.

37. *Moon's Nakshatra and Râśi.*—Dates are frequently coupled with the name of the *Nakshatra* or asterism in which the moon was at the time of the date; occasionally the *râśi* or zodiacal sign also is mentioned. Table IX shows which part of the Hindu ecliptic is attributed to each *Nakshatra*, and Table V that of the single zodiacal signs, *e. g.* Table IX shows that the *Nakshatra* Viśâkhâ denotes 200°—213° 20′ of sidereal longitude,[21] and Table V that the sign Kumbha extends from 300° to 330° sidereal longitude. If we know the longitude of the moon, we can tell at once in which *Nakshatra* and zodiacal sign she stood. It will, therefore, be necessary to calculate the moon's longitude. Now the longitude of the moon=longitude of the sun + distance of sun and moon. The latter element is furnished by the *tithi;* for, as one *tithi* is equal to the time required by sun and moon to increase their distance by 12°, we need only multiply the *tithi* for a given moment by 12, to find the distance of the sun and moon in degrees. We found above that, at the beginning of the 28th Mârgaśira 4319 K.Y. the true *tithi* was 4·36; it follows that the distance of sun and moon is 12×4·36=52°·32 or 52° 19.′

The true longitude of the sun for the beginning of every day of the solar year is furnished by the column headed ☉'s longitude in Table VIII, but a correction must be applied for the interval between the beginning of the mean solar year and the beginning of the given day.

Rule.—Having found 'Cor.' for the year under consideration, add as many minutes to the longitude of the sun as 'Cor.' contains *ghaṭikâs*, if 'Cor.' is negative; if positive, subtract the amount from the sun's longitude.

Thus for the 28th Mârgaśira 4319 K.Y. we must subtract 14′, for 'Cor.' (+19 *gh.* 35*p.*—5 *gh.* 6*p.*) = +14 *gh.* 29*p.* from the longitude of the sun given in Table VIII for the day under consideration, *viz.* 237° 49′. The result, 237° 35′, is the sun's longitude at the beginning of 28th Mârgaśira 4319 K. Y.

To the longitude of the sun must be added the distance of sun and moon; the result, retrenching 360° if necessary, will be the true longitude of the moon. Turning with the longitude of the moon to Table IX, we find in which *Nakshatra* the moon was at the moment calculated. In the same way Table V shows through which zodiacal sign she was then passing through.

In this example we have—

Longitude of the sun	237°	35′
+ Distance of sun and moon	52°	19′
Longitude of the moon	289°	54′

According to Table IX the moon stood in Śravaṇa (280°—293° 20′), and would pass into the next *Nakshatra* in between 15 and 16 *ghaṭikâs*, the difference 293° 20′—289° 53′=3° 27′, being equal to 15*gh.* 43*p.* (the motion of the moon being supposed to be of mean amount), see Table XI. Table V shows the moon to have been in *Makara*, the Hindu Capricornus.

Yogas.

38. A *Yoga* is the period, of variable length, in which the joint motion in longitude of the sun and the moon amounts to 13° 20′, being the extent of a lunar mansion. There

[21] The Hindus use sidereal, not tropical, longitude.

are therefore as many *Yogas* as there are lunar mansions, *viz.* 27. Their names and the portions of each are given in Table IX, together with those of the *Nakshatras*.

In order to find the *Yoga* current at a given moment, add the longitudes of the sun and moon, and interpret the sum from Table IX.

Ex.—For the beginning of the day, whose *Nakshatra* we have calculated above, 4319 K.Y. Mârgaśira-sudi 5, we have found :—

Longitude of the sun	237° 35′
Longitude of the moon	289° 54′
Accordingly degrees of *yoga*	527° 29′ or 167° 29′

Table IX shows that 167° 29′ falls within the portion of the *yoga* Vyatîpâta (160° —173° 20′) which therefore was current at the beginning of the day. It ended, and Harshaṇa commenced, after about 25 *ghaṭikâs*, as the difference 5° 53′ (=173° 20′—167° 29′) is by Table XI =24 *gh.* 55 *p.*

I shall now give the calculation of a date which contains all the particulars discussed in the foregoing paragraphs.

Vikrama 1531 (K.Y. 4575), Kârttika-sudi 9, Budhavâsare, Dhanishṭhâ-nakshatre Vṛiddhi-yoge, Kaulava karaṇe, Kumbha-râśi-sthite chandre.

Calculate first the *tithi* and weekday—

	Fer.	Tithi.	An.	gh. p.		
4500 K.Y.	(0)	20·99	428	+ 3 49	Ind. ●	= 19·56
75 years	(3)	19·45	173	+ 20 4	Ind. *sudi* 9	= 28·56
4575 K.Y.	(3)	10·44	601	+ 23 53		
20th Kârttika	(1)	27·57	403			
	(4)	8·01	4			
An. 4, eq.		0·43				
		8·44				

Accordingly, on Wednesday (4), at mean sunrise, the 9th *tithi* was current; it ended about 33 *ghaṭikâs* (the equivalent of 0·56, see Table IV) later. At the same moment ended the *karaṇa* Kaulava, No. 18, being the second-half of the ninth *tithi*.

On the 20th Kârttika the longitude of the sun is 199° 15′ (Table VIII), *Cor.* for 4575 K.Y. is, as calculated above, + 23*gh.* 53*p.* Accordingly 23′ 53″, or say 24′ must be subtracted from the ☉'s longitude. The remainder 198° 51′ is the true longitude of the sun at the beginning of the day under consideration.

The distance of sun and moon is 12×8·44=101°·28 or 101° 17′. Add longitude ☉ to find the ☾'s longitude=198° 51′+101° 17′=300° 8′. Table IX shows that the moon stands in the *Nakshatra* Dhanishṭhâ, and Table V that she had just entered Kumbha or Aquarius, when her longitude is 300° 8′.

The *yoga* is 198° 5′ + 300° 8′=498° 59′ or 138° 59′, and Table IX shows that the *yoga* Vṛiddhi was current.

This proves the date to be correct in all particulars. By the rules laid down in § 20 we find that the day corresponded to the 19th October 1474, (Old Style), a Wednesday.

The place of the Sun.

39. To find for any particular day the sun's place in the ecliptic—either in zodiacal sign or in lunar mansion, we need only use the sun's longitude for the given day (in Table VIII) for the Index of Tables V and IX, and in the same way as we have used the

longitude of the moon for finding the *Nakshatra* and *Râśi*. The *Nakshatras* divide the course of the sun into 27 equal parts which determine fixed periods of the year. These periods are commonly used for regulating agricultural labours; but I do not know whether they are mentioned in the dates of documents. The particulars most frequently mentioned in dates are the *Saṁkrântis*. As a *Saṁkrânti* is the moment of the true beginning of a solar month, this element can be derived from the tables.

In connection with those *Saṁkrântis*, however, which determine the Uttarâyaṇa and Dakshiṇâyana, it will be necessary to remark respecting the precession of the equinoxes (*Krântipâtagati*), that as stated above, the Hindus measured all longitudes on the fixed ecliptic, taking for its initial point the vernal equinox, as it was in 3600 K.Y.[22] At that time the sidereal (*nirayana*) signs coincided with the tropical (*sâyana*) signs, but afterwards they differed from each other by the amount of the precession (*ayanâṁśa*). This amount, in degrees, is found by multiplying the difference between the given year K.Y. and 3600[23] by 3, and dividing by 200; *e.g.* in 4572 K.Y. the *ayanâṁśa* amounted to $\frac{3 \times 972}{200} = 14°{\cdot}58$ or 14° 34′·8. By so much the beginning of every tropical (*sâyana*) sign precedes that of the sidereal sign. Hence to find a tropical (*sâyana*) Saṁkrânti, we must subtract the *ayanâṁśa* of the given year from the number of degrees supplied by Table V for the beginning of the fixed (sidereal or *nirayana*) signs. Thus the beginning of the tropical sign Kanyâ in K.Y. 4572 will be at 150°−14° 35′=135° 25′ of longitude. Table VIII shews that the sun was at that point about the 17th Bhâdrapada. By means of Tables I-III, we find the day to have been a Friday, Bhâdrapada *sudi* 2, and we compute as follows:—

	Fer.	Tithi.	☾'s An.	Cor. gh.	Cor. h.
K.Y. 4500	(0)	22·99	428	+ 3	45
72 years	(0)	17·04	434	—22	30
17th Bhâdr. . . .	(6)	21·54	45	—18	45
	(6)	1·57	907		
	An. 907, eq.	0·19			
		1·76	Friday, *sudi* 2		

We must, however, as explained above, § 37, add as many minutes to the longitude of the sun for the calculated day (in this case, 135° 10′) as the solar correction for the year (−18*gh.* 45*p.*) has *ghaṭikâs*; 135° 10′ + 19′ = 135° 29′. Accordingly the *sâyana Saṁkrânti* of Kanyâ, which should take place at 135° 25′, occurred just before the beginning of the day calculated, *viz.* about 4 *ghaṭikâs* earlier.

A calculation of this sort should be made whenever a date coupled with a *Saṁkrânti*, does not come out correctly in all particulars. For, it is possible that a *sâyana* Saṁkrânti may be intended, since these Saṁkrântis too are auspicious moments.

Eclipses.

40. The solar and lunar eclipses from B.C. 1207 down to A.D. 2000 are registered in von Oppolzer's *Canon der Finsternisse.*[24] The details of solar eclipses can easily be derived from the tables of Dr. Schram (*ib.* vol. LI). To these works therefore the student is referred in all cases where actual eclipses have to be dealt with. But the

[22] According to the *Siddhânta Śiromaṇi*, however, in 3628 K.Y.

[23] The rule for the *Siddhânta Śiromaṇi* is—subtract 3628 from the given year K.Y.; the remainder is the *ayanâṁśa* in minutes. Subtract from this result, if a high degree of accuracy is wanted, the tenth part of the above remainder taken as seconds.

[24] *Denkschriften der Kaiserlichen Akademie der Wissenschaften, math. natur. Classe, Wien,* vol. LII.

eclipses mentioned in inscriptions are not always actually observed eclipses, but calculated ones. My reasons for this opinion are the following:—Firstly, eclipses are auspicious moments, when donations, such as are usually recorded in inscriptions, are particularly meritorious. They were therefore probably selected for such occasions, and must accordingly have been calculated beforehand. No doubt they were entered in the *pañchâṅgas* or almanacs in former times as they are now.[25] Secondly, even larger eclipses of the sun, up to seven digits, pass unobserved by common people, and smaller ones are only visible under favourable circumstances. Thirdly, the Hindus place implicit trust in their Śâstras, and would not think it necessary to test their calculations by actual observation. The writers of inscriptions would therefore mention an eclipse if they found one predicted in their almanacs.

For determining the occurrence of eclipses the columns showing the sun's distance from the moon's nodes in Tables VI, VII, VIII, serve. The quantities are given in thousandth parts of the semicircle. In Table VI this quantity is given from modern European tables and also according to the *Ârya*, *Sûrya*, and *Brahma Siddhântas*, and the *Siddhânta Śiromaṇi*.[26] In the remaining tables the difference between the various authorities is so small that it is neglected.

According to Hindu science—

At new-moon a solar eclipse is	certain, if ⊙ from node is between	0 and 90, or 910 and 1000
	doubtful „ „ „	91 „ 105 „ 909 „ 895
	impossible „ „ „	106 „ 894
At full-moon a lunar eclipse is	certain, if ⊙ from node is between	0 and 58, or 942 and 1000
	doubtful „ „ „	59 „ 75 „ 911 „ 923
	impossible „ „ „	76 „ 922

41. A solar eclipse can only happen at the time of new-moon, *i.e.* when *tithi* is 0 or 30, and a lunar eclipse only at the time of full-moon, *i.e.* when the *tithi* is 15·00. It is also obvious that an eclipse of the moon is visible only when the moon is above the horizon during the eclipse, *i.e.* after sunset; and a solar eclipse is invisible after sunset. Therefore, in computing lunar eclipses, we calculate the moment of mean sunset, *i.e.* 30*gh.* For this we must add 0·51 to the *tithi*, 18 to anomaly, 3 to node as shown below:—

Ex.—Śaka 851, 4030 K.Y. Mâgha-sudi 15, Sunday, a lunar eclipse.

According to Tables I-III, and (node) Tables VI—VIII:—

	Fer.	Tithi.	☾'s An.	Node.	
4000 K. Y.	(1)	8·98	523	62	Ind. ● 18·83
30 years	(3)	2·19	684	228	Ind. *Tithi* 3·83
4030 K. Y.	(4)	11·17	207	290	
27 Mâgha	(4)	2·81	815	712	
30 *ghaṭikâs*		0·51	18	3	
	(1)	14·95	40	5	
☾'s an. 40, eq.		52			
		Tithi 15·01			

[25] An eclipse which was not visible in India is recorded in Professor Kielhorn's paper, "Examination of questions connected with the Vikrama era."—*Ind. Ant.* vol. XIX, p. 116, eclipse No 83.

[26] The limits of a solar eclipse are approximate only. They determine eclipses that might be visible at some point of the whole earth. The Hindu method of calculating solar eclipses is cumbrous, and the results cannot be given in a convenient tabular form. It is different with lunar eclipses. In the middle of solar Âshâḍha a lunar eclipse occurs, as calculated by the *Sûrya Siddhânta*, when at full-moon the anomaly is 500 and 0 and distance from node 75 or 925, or anomaly 0 and distance of node 62 or 938; in the middle of solar Pausha, when at full-moon the anomaly is 500 and distance from node 74 or 926, or anomaly 0 and distance from node 58 or 942. It will be seen that the limit is influenced more by the value of the anomaly than by the time of the year. Details need not be entered upon here; these remarks will serve for most cases.

The *tithi* 15·01, shows that on the day calculated, a Sunday, full-moon occurred before mean sunset at Lânkâ (about ½*gh.* earlier, see Table IV) and as 'node'=5 is within the limits of certain eclipse, there was therefore a lunar eclipse visible in India. The date is 17th January, 930 A.D. On that day, according to von Oppolzer's *Canon*, the middle of a lunar eclipse occurred at 13 hours 8 minutes after mean midnight at Greenwich[27] or 12 hours 12 minutes after mean sunrise at Lankâ. Our tables make the middle of the eclipse fall about half an hour earlier than the true time.

Ex.—Was there a solar eclipse in 4730 K.Y. Jyaishṭha?
Calculate first Jyaishṭha badi 15[28]:—

	Tithi.	An.	Node.		
4700 K. Y.	14·20	605	345	Ind. ●	13·61
30 years	2·19	684	328		
4730 K.Y.	16·39	289	573		
13 Âshâḍha	13·30	631	413		
	29·69	920	986		
An. 920, eq.	0·22				
	29·91				

New-moon therefore occurred 0·09 *tithis* or 5½ *ghaṭikâs* = 2 hours 12 minutes later. There was a solar eclipse at that time, though we do not find by the tables whether it was visible in India or not. But we learn from von Oppolzer's *Canon* and maps that the eclipse on the 11th June 1629 was so. The middle of the eclipse occurred at 3 hours after mean sunrise at Lankâ. Our result therefore is in error by 48 minutes.

The cycles of Jupiter.

42. A chronological datum not unfrequently met with in Hindu dates is the name of the year according to one of the cycles of Jupiter. We know of two Jovian cycles, one of twelve years, and one of sixty years; and there are two ways of applying either cycle. We begin with:

43. *The sixty-year cycle.*—The names of the 60 years in the cycle are given in Table XXIII. They are applied, in the north, on strictly astronomical principles, while in the south this cycle has no longer any connection with the movements of Jupiter. The years in the sixty-year cycle in the south coincide with the civil (solar) year.

Rule.—Subtract 14 from the year of the Kaliyuga, or 15 from the Śaka year, or 30 from the Vikrama year (or 33 from the year A.D.); divide by 60, and the remainder is to be looked out in Table XXIII as the number of the cyclic year; *e.g.*—For 3678 K.Y. 3678—14=3664. $\frac{3664}{60}$ = 61, rem. 4. No. 4 in Table XXIII is Hemalamba, which therefore is the cyclic name of the K.Y. year 3678; that year is Śaka 499, Vikrama 634, 577 A.D.; and going through the same operation as prescribed in the rule with these numbers, we always arrive at the same result.

44. *The sixty-year cycle in the north.*—The years in this cycle are Jovian years. The Jovian year is equal to the mean time (about 361 days 1⅓ gh.), required by Jupiter to move through a zodiacal sign. Therefore one cycle contains five mean revolutions of Jupiter[29] or about 59⅓ civil years.

[27] Greenwich time from midnight, less 56 minutes, gives mean Lankâ time from sunrise.

[28] Compare note 9.

[29] These five minor cycles, contained in one whole cycle, are named (after the five years of the Vedic *yuga*):—(1) Saṁvatsara, (2) Parivatsara (3) Idavatsara, (4) Anuvatsara, and (5) Udvatsara.—*Bṛihat Saṁhitâ*, VIII, 24

The columns headed 'Jupiter's Samvat.' in Tables VI, VII, VIII, furnish the means of ascertaining the Jovian year for any given epoch. The numbers in them must be summed up for the parts into which the given date is divided, *e.g.*, we find for 3542 K.Y., 18th Kârttika :—

	Jup. Sam.
3500 K.Y.	0·95
42 years	42·4914
18th Kârtt.	0·5595
	44·0009

The integers give the number of the current cyclic year, Table XXIII; in this case 44=Îśvara[30]; the decimals show how much of the Jovian year has elapsed, here $\frac{9}{10,000}$ or about 20 *ghaṭikâs*. This result however does not refer to the beginning of the day, but to a point of time removed from it by the same interval as separates the beginning of the mean solar year from the beginning of the day. We find the moment in question by the 'Cor.' of the given year; in this case for 3542 K. Y. the 'Cor.' is (according to the *Sûrya Siddhânta*) + 32 *gh.* 52 *p.*—8 *gh.* 8 *p.* = + 24 *gh.* 44 *p.* Therefore the result above refers to 24 *gh.* 44 *p.* after mean sunrise at Laṅkâ, and the beginning of the year Îśvara occurred about 4 *gh.* after mean sunrise of the 18th Kârttika in K.Y. 3542.

The tables yield the Jovian years according to the *Sûrya Siddhânta* with *bîja*. To find the same according to the *Sûrya Siddhânta* without *bîja*, multiply the year of the Kaliyuga by 2, and divide by 9; the quotient is to be added as 10,000th parts to the value given in the tables. In the present instance $3542 \times \frac{2}{9} = 787$. Dividing by 10,000 gives 0·0787, and this added to 44·0009 makes 44·0796,—the value according to the *Sûrya Siddhânta* without *bîja*.

For the *Ârya Siddhânta*, divide the year K.Y. by 3, and add the quotient divided by 10,000 to the tabular value. In the example this gives 44·1190.

For the *Brahma Siddhânta*, multiply the year K.Y. by 0·0000401528; add to the tabular value and subtract 0·0180.

For *Śiddhânta Śiromaṇi*, multiply the year K.Y. by 0·0000273639; add to tabular value and subtract 0·0180.

For the *Ârya Siddhânta* with Lalla's correction subtract 420 from the Śaka year (or 3599 from the year of the Kaliyuga); multiply the remainder in 0·00010445; and subtract the product from the 'Jupiter's Sam.' as found for the original *Ârya Siddhânta*.

The tables yield the result correctly within about 2 *ghaṭikâs*, which in most cases is an accuracy not needed. If, however, for special cases, still greater accuracy should be required, it can be found with a high degree of exactness for the commencement of the solar year, by the help of the above rules, for the various *Siddhântas*. But it must be calculated for the day of the year by multiplying the *ahargaṇa*, or number of the day of the year, by 0·00276988 for *Sûrya Siddh.*; by 0·00276982 for the same *Siddhânta* with *bîja*; by 0·00276991 for the *Ârya Siddhânta* :—the product is the 'Jupiter Sam.' for the beginning of the day under consideration. The fractions here given are the increase of the element in one solar day (60 *ghaṭikâs* or 24 hours). From these data the increase for any interval in *ghaṭikâs* or hours can easily be found.

[30] If they are larger than 60, subtract 60. The value of 'Jupiter' in Tables VI and VII, it must be noted, refer to the beginning of the *mean* solar year.

Ex.—To find the cyclic year current at the beginning of 4210 K. Y., and on what day that year ended. From Tables VI and VII, and Tables I and II, we have—

	Jup.	Cor. *Sûrya Siddh.*	Cor. *Ârya S.*
4200 K. Y.	49·14	− 28 *gh.* 22 *p.*	− 32 *gh.* 30 *p.*
10 years	10·117	+ 35 „ 12 „	+ 35 „ 12 „
4210 K. Y.	59·257	+ 6 *gh.* 50 *p.*	+ 2 *gh.* 42 *p.*

Jup. 59·257 shows that Nandana, the 60th or last year, of the cycle, was current. The fraction shows how much of it had elapsed according to the *Sûrya Siddhânta* with *bîja*. The amount according to the same *Siddhânta* without *bîja* must be raised by $\frac{8}{9}$ of 4210 ÷ 10000 = 0·09355 and is 59·3506. For the *Ârya Siddhânta*, we must add 4210 ÷ 30000 = 0·1403 and obtain J.=59·3973.

Consequently, the end of the year Nandana, or the beginning of Vijaya, occurred after the beginning of the solar year 4210 K.Y.,—by the *Sûrya Siddhânta* with *bîja* after 0·743; by the *Sûrya Siddhânta* without *bîja* after 0·6494; and by the *Ârya Siddhânta* after 0·6027. Now taking these figures as arguments in Table VIII, we find the days on which the Jovian year ended according to the three authorities, *viz.* by:—

(*a*) *Sûrya Siddhânta* with *bîja* on 25 Pausha, when J.=0·7424, diff. 0·0006;
(*b*) *Sûrya Siddhânta* without *bîja* on 20th Mârgaśira, J. = 0·6482, diff. 0·0012;
(*c*) *Ârya Siddhânta* on 3rd Mârgaśira, J.=0·6011, diff. 0·0017.

Multiplying the figures of the differences by $2\frac{1}{6}$, the result is the difference in *ghaṭikâs*. In this case we have (*a*) 13 *gh.*, (*b*) 26 *gh.*, (*c*) 37 *gh.* Added to *Cor.* we get (*a*) 20 *gh.*, (*b*) 33 *gh.*, and (*c*) 40 *gh.* for the times after mean sunrise at Laṅkâ, of the above calculated days, when the year Nandana ended according to the three different authorities.

It must, however, be noted that this calculation yields results correct only within two *ghaṭikâs*, unless the calculation explained above should be resorted to, in which case any degree of accuracy may be attained.

45. The beginning of a cyclic year according to the *Ârya Siddhânta* falls about three days earlier than if the same moment is calculated by the rule of Varâha Mihira (*Bṛihat Saṁhitâ*, VIII, 20, 21) or the *Jyotistattva*. To find the time intervening between the beginning of the mean solar year and the beginning of the cyclic year according to these authorities we compute thus: Multiply the Śaka year by 44, add to the product 8589, according to Vârâha Mihira, or 8582 according to *Jyotistattva;* neglect the quotient, and multiply the remainder by 365 days 15 *ghaṭikâs* 31 *vinâḍîs*,[31] the product divided by 3750 shows the interval in days supposed to have elapsed since the beginning of the cyclic year, current at the beginning of the solar year, up to the latter moment. If it is proposed to find the end of Jupiter's year current at the beginning of a given Śaka year, we must compute, not for the given year, but for the next following one, and find the part of the Jovian year elapsed up to the calculated moment. The result subtracted from 365 days $15\frac{1}{2}$ *ghaṭikâs* shows the interval elapsed from the beginning of the given Śaka year up to the end of the Jovian year which was current at its

[31] This part of the rule, which is wanting in Varâha Mihira, is absurd. The remainder should be multiplied by 361 days 1 *gh.* 21 *p.* The *Kshepa* too does not correspond with the results of the *Ârya Siddhânta*, on which the rule is based; it ought to be 8626 instead of 8589 or 8582.

beginning.[33] If a few days do not influence the general result, as is usual, the tables here given may be used, applying the correction prescribed for the *Ârya Siddhânta.*

46. *The cycle of twelve years.*—The years in this cycle take the names of the common months with *Mahâ* prefixed, *e.g.* Mahâkârttika; they are entirely regulated by Jupiter, but on two distinct principles.

47. *The mean-sign system.*—In this system the name of the Jovian year depends on the zodiacal sign in which mean Jupiter is at a given time. The end and beginning of the Jovian years are exactly the same as in the sixty-year cycle. We can therefore use the tables as before.

Rule.—Find 'Jupiter's Samvat.' for the given date according to the *Siddhânta* to be employed. Divide the figures of the integral part by 12, neglect the quotient, and the remainder is the index of the subjoined table:—

0 or 12. Âśvayuja.	4. Mâgha.	8. Jyaishṭha.
1. Kârttika.	5. Phâlguna.	9. Âshâḍha.
2. Mârgaśira.	6. Chaitra.	10. Śrâvaṇa.
3. Pausha.	7. Vaiśâkha.	11. Bhâdrapada.

E. g. we have found above that 'Jupiter' according to the *Ârya Siddhânta* about the beginning of 4210 K.Y. was 59·3973. By the above rule we find that then the year Mahâ-Bhâdrapada was running, which ended, as calculated above, on the 3rd Mârgaśira.

48. *The heliacal rising system.*—The year in this system begins with the heliacal rising of Jupiter *i.e.* his reappearing after his conjunction with the sun: the year is named from the *Nakshatra* in which the planet rises heliacally, in the same way as the lunar months were named after the *Nakshatra* in which the moon of a particular month became full. The 27 (or 28) *Nakshatras* are formed into twelve groups (indicated in Table IX by an asterisk placed after the last *Nakshatra* in each group). Of the two or three nakshatras in each group, only one (the name of which is spaced in Table IX) gives name to the lunar month or to the Jovian year.

The problem, therefore, is to find the apparent longitude of Jupiter at his heliacal rising, and the time of the rising. If we know the longitude of Jupiter when heliacally rising, we can readily interpret it according to the different systems of the *Nakshatras* as specialised in Tables IX and X. A strict solution of the problem would entail long and troublesome calculations. As, however, all dates as yet found in this cycle have already been calculated (by Mr. Dîkshit, *Corpus Inscrip. Ind.* vol. III, p. 105), there will only be occasion to solve the problem when new dates occur. We may therefore be content to ascertain the time of Jupiter's heliacal rising within a day from the correct date, and the longitude of Jupiter at that time within a degree of the truth.

Ex.—Calculate 'Jupiter's Sam.' for the beginning of the year; *e.g.* 3576 K. Y., 0·95 + 16·8892*= 17·8392. For the *Sûrya Siddhânta* without *bîja* add $\frac{2 \times 3576}{90000}$ = 0·0795, making 17·9187, or rejecting the 3rd and 4th decimals—17·92. Subtract 12 or multiples of 12 from the integers, and there results 5·92. Multiply this by 0·083, add the product, 0·49, to the 'Jupiter Sam.' found above: 5·92 + 0·49 = 6·41. With the sum apply to Table XII and add to or subtract from it (as directed in the table) the

[33] For such problems, however, Professor Kielhorn's tables published in the *Indian Antiquary* (1889), vol. XVIII, pp. 193ff. and 380ff., and in the *Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen*, 1889, supply an easy method of computation.

equation; thus 6·41 — 0·05 = 6·36. Convert the last result into degrees by multiplying it by 30; 6·36 × 30 = 190°·8 or 190°48′. This is approximately the longitude of Jupiter at his conjunction with the sun. Add 1°; the result will be approximately the apparent longitude of Jupiter at his heliacal rising. Looking out this longitude of Jupiter in Tables IX and X, we find in which *Nakshatra* the planet stood, and consequently what was the name of the Jovian year which then commenced. In this case we find Mahâ-Vaiśâkha according to the *Brahma Siddhânta*, and Mahâ-Chaitra according to the other systems. But this is only an approximation.

49. The second part of the problem is to find the date of the heliacal rising of Jupiter. At the same time we can correct the longitude of Jupiter. Select in Table VIII the day on which the longitude of the sun is equal to that found for Jupiter at his conjunction, and calculate 'Jupiter Sam.' for that day, correct it by the equation, and convert it into degrees as above. The longitude of the sun is 191° 14′ on the 12th Kârttika; 'Jupiter' for that day is 0·5429, which added to the value for beginning of 3576 K.Y.: 5·9187 makes 6·4616 or 6·46; subtract equation 0·05, and we have 6·41, or in degrees 192°·3 or 192° 18′. If the resulting longitude of Jupiter is smaller than the longitude of the sun calculated for the day, the conjunction has passed; if larger, it is still to come. In either case the conjunction is removed from the computed date by as many days as degrees intervene between Jupiter and the sun. About 14 days after the conjunction the heliacal rising of Jupiter takes place, and the new Jovian year begins. In this case we find that the conjunction took place on the 13th Kârttika, and consequently the heliacal rising of Jupiter about the 27th, when his longitude was about 193° 18′. The 27th Kârttika of 3576 K.Y. is to be calculated by Tables I—III,—

	Fer.	Tithi.	An.	
3500	(1)	25·96	585	
76 years	(5)	1·27	456	
27 Kârtt.	(1)	4·67	658	
	(7)	1·90	699	
An. 699, eq.		= 0·02		
		1·92		Kârttika-sudi 2, Saturday.

Mr. Dîkshita, who has calculated the same date, ascertained that the heliacal rising took place on Kârttika-sudi 1; this result therefore differs from the correct one by one day. If we calculate again the longitude of Jupiter for the 27th Kârttika we find it to be 193°30′, interpreted by Table X as the beginning of Svâti, according to Garga and Brahmagupta. The year was therefore Mahâ-Vaiśâkha.

The Ahargaṇa.

50. An element constantly used in Hindu calculations is the *Ahargaṇa*, or the days elapsed since the beginning of the Kaliyuga. Column *Ahar.* in Tables VI-VIII, serves for finding the *Ahargaṇa* for any given date, by summing up the figures in the column for the three parts into which a date is divided; *e.g.* for K.Y. 4163, 19th Phâlguna, we find—

	Ahar.
4100	1497561
63 years	23011
19th Phâlguna	821
Ahargaṇa	1,520,893

By adding 588,466 to the *Ahargaṇa*, we get the corresponding day of the Julian period, in this case 2,109,359. Divide the *Ahargaṇa* or the day of the Julian period by 7; the rest indicates the week-day, counting from Friday =0 for the *Ahargaṇa*, or Monday =0 for the Julian period.

If the *Ahargaṇa* is given, we find the date from the tables in the following way:—Find in Table VI the *Ahar*. nearest to, but smaller than, the proposed *Ahargaṇa*, and subtract it from the latter; with the remainder go through the same operation using Table VII; and with the second remainder apply to Table VIII for the day of the year. The entries of the Index put together will give the date sought.

E.g. the poet Nârâyaṇabhaṭṭa mentions that he finished his *Bhâgavata stotra* on the 1,712,210th day of the Kaliyuga. We find the corresponding date according to the above rule, thus:—

1712210
1680190 = 4600 K. Y.

32020
31777 = 87 years.

243 = 0 Pausha.

The day intended was K.Y. 4687, 0 Pausha, or A.D. 1586, 28th November.

If instead of the *Ahargaṇa* the day of the Julian period be given, subtract 588,466 from the latter. The remainder is the *Ahargaṇa* with which we proceed as just explained.

The Special Tables.

51. The Special Tables are chiefly intended for calculating *tithis* and other items of Hindu dates according to different *Siddhântas*, after the day and time of the day when the *tithi* ended has been ascertained approximately by means of the General Tables. The General Tables serve as a key for the Special Tables; hence the general arrangement is the same in both. There is, however, this difference, that, while the General Tables refer to mean sunrise at Laṅkâ, the Special Tables for centuries and odd years (XIII and XIV—XIX) refer to the beginning of the mean solar year. The time intervening between this moment and mean sunrise at Laṅkâ is furnished by the column 'Cor.' In order, therefore, to make the calculation for mean sunrise at Laṅkâ by the Special Tables, we must add to, or subtract from, the elements furnished by the tables for the day under consideration, their increase for the time indicated by 'Cor.'[33] The amount of the increase, taken from the Table XXII for *ghaṭikâs* and *palas*, must be added with the sign of 'Cor.' *i.e.* the amount must be added if 'Cor.' is additive, and *vice versâ*.

The Special Tables furnish the astronomical data on which the *tithi* depends, *viz.* the mean distance of sun and moon, the mean anomaly of the moon, and the mean anomaly of the sun. The latter is composed of the anomaly of the sun for the beginning of the century[34] and the mean longitude of the sun for the moment under con-

[33] The sign of 'Cor.' in the Special Tables will be found to be the converse of that in the General Tables. But the numerical value is the same in both.

[34] As this is practically the same in odd years, the corresponding column has been omitted in the table for odd years.

sideration. These three elements for the several parts into which a date is divided, must be summed up; and complete revolutions rejected.

With the resulting ☾'s anomaly and ⊙'s anomay, turn to the Table XXIV, for the equation; take the corresponding equations (interpolating for values intermediate between those in the table), find their sum or difference as the equations are additive or subtractive. The sum or difference, according to its sign, must be added to, or subtracted from, the mean distance to obtain the true distance of sun and moon for the moment calculated. As 12° indicate one *tithi*, we find the number of *tithis* elapsed since the instant of the last conjunction or *amâvâsyâ* by dividing the degrees of the equated distance by 12; the quotient shows how many *tithis* are gone.[35]

Ex.—We have found above (§ 25) that Âshâḍha-sudi 12 K. Y. 3585, occurred on 2nd Śrâvaṇa. Mr. Dîkshit has calculated the same date according to several *Siddhântas*, (*Corp. Insc. Ind.* vol. III, introd. p. 157), and he states that according to the *Sûrya Siddhânta* the 12th *tithi* ended 51 *gh.* 11 *p.* after mean sunrise at Laṅkâ.

First compute K. Y. 3585, 2nd Śrâvaṇa, according to the *Sûrya Siddhânta*:—

	Dist.			☾'s an.			⊙'s an.			Cor.
3500 K. Y.	323°	0′	0″	40°	29′	30″	282°	45′	25″	− 23 *gh.* 52 *p.*
85 years	126	7	48	268	1	32	0	0	0	+ 0 21
2nd Śrâvaṇ	53	44	23	135	2	33	91	39	39	− 23 31
Sums.	502	52	11	443	33	35	374	25	4	
Or	142	52	11	83	33	35	14	25	4	

As shown by 'Cor.', we must retrench the increase for 23 *gh.* 31 *p.* to find the value of the elements for mean sunrise at Laṅkâ. But as we have to calculate their amount for 51*gh.* 11*p.* after sunrise, we add that time to 'Cor.' *viz.*— 23*gh.* 31*p.* + 51*gh.* 11*p.* = + 27*gh.* 40*p.* We therefore add the increments for 27 *gh.* 40 *p.* (Table XXII for *ghaṭikâs* and *palas*) to the above result:—

	Dist.			☾'s an.			⊙'s an.		
3585 K. Y., 2nd Śrâv.	142°	52′	11″	83°	33′	35″	14°	25′	4″
27 *gh.*	5	29	9	5	52	45		26	37
40 *p.*		8	8		8	42			39
	148	29	28	89	35	2	14	52	20

We have now to find the equation for the ☾'s anomaly. In Table XXIV, we have the equation for ☾'s anomaly 86° 15′ = — 5° 2′ 9″. The difference between the given ☾'s anomaly and this is 3° 20′. The increase of the equation for one minute of anomaly Δ is 0·″16, accordingly for 3° 20′ or 200′ it is 32″. Added to the above equation this makes — 5° 2′ 41″.[36]

In the same way we find the equation for the ⊙'s anomaly 14° 52′ = + 0° 34′ 4″. The sum of both equations = — 4° 28′ 37, added to 148° 29′ 28″ gives 144° 0′ 51″ for the true distance of sun and moon. As a *tithi* is equal to 12° of distance, 144° marks the end of the 12th *tithi*, and the distance 51″ is equal to about 4 *palas* (Table XXII), by which time the end of the *tithi* occurred before the moment calculated by Mr. Dîkshit.[37]

Let us now calculate the same date according to the *Brahma Siddhânta* and the

[35] In all these calculations care should be had to take the tables for the same *Siddhânta* throughout the process; only Tables XXI and XXII equally apply to all *Siddhântas*.

[36] In this instance it would have been easier to start from anomaly 90°, and subtract the increase for 25′; the resulting equation will then be found to be 5° 2′ 42″, which is more correct.

[37] I cannot account for the difference in the result, but I should think that the native method of calculation admits of various abbreviations of the process which in the end bring about a slightly different result.

Siddhánta Śiromaṇi. Mr. Dîkshit finds that the 12th *tithi* ended according to the *Brahma Siddhánta* at 50 *gh.* 15 *p.* after mean sunrise at Laṅkâ, and according to the *Siddhanta Śiromaṇi* at 53 *gh.* 21 *p.* For the *Brahma Siddhánta*, (Tables XIII and XVI), we must select the 3rd Śrâvaṇa and not the 2nd:—

	Dist.			☾'s anomaly.			☉'s anomaly.			Cor.
3500 . . .	312°	30′	0″	22°	47′	43″	282°	6′	0″	− 31 *gh.* 52 *p.*
85 years . . .	125	52	30	268	27	31	0	0	0	+ 1 58
3rd Śrâvaṇa .	65	55	50	148	6	27	92	38	47	− 29 54
	144	18	20	79	21	41	14	44	47	

The corrections for *Siddhánta Śiromaṇi* (Table XIX) are:—

	Dist.		☾'s anom.		☉'s anom.	
3500 . . .	35′	0″	52′	30″	52′	30″
85 years . .	0	39	1	16	1	16
	35	39	53	46	53	46

These corrections must be subtracted from the above result:—

Brahma Siddhánta	144°	18′	20″	79°	21′	41″	14°	44′	47″
	—	35	39	—	53	46	—	53	46
Siddhánta Śiromaṇi	143	42	41	78	27	55	13	51	1

Add 50 *gh.* 15 *p.* to *Cor.* − 29 *gh.* 54 *p.* = + 20 *gh.* 21 *p.* for *Brahma Siddhánta.*
" 53 " 21 " " " " " = + 23 " 27 " " *Siddhánta Śiromaṇi.*

Add the increase to the result for both authorities (Table XXII):—

Brahma Siddhánta	144°	18′	20″	79°	21′	41″	14°	44′	47″
20 *gh.* .	4	3	49	4	21	18		19	43
21 *p.* .		4	16		4	34			21
	148	26	25	83	47	33	15	4	51
Siddhánta Śiromaṇi	143°	42′	41″	78°	27′	55″	13°	51′	1″
23 *gh.* . .	4	40	23	5	0	30		22	40
27 *p.* .		5	29		5	53			27
	148	28	33	83	34	18	14	14	8

We find the equations, for the *Brahma Siddhánta* (Table XXIV):—

☾ = − 5° 0′ 14″
☉ = + 33 58
Sum = − 4° 26′ 16″

And for the *Siddhánta Śiromaṇi*:—

☾ = − 5° 0′ 7″
☉ = + 32 15
Sum = − 4° 27 52

Applying the sum of the equations to the above results we get by the *Brahma Siddhánta*, 144° 0′ 9″; by the *Siddhánta Śiromaṇi*, 144° 1′ 1″. Accordingly the 12th *tithi* ended before the time stated by Mr. Dîkshit, by less than one *pala* in the case of the *Brahma Siddhánta*, and by four *palas* in that of the *Siddhánta Śiromaṇi.*

Other problems solved by the Special Tables:

52. All problems which depend on the position of the sun and the moon, and which are treated of in the preceding section can be solved, for the several *Siddhántas*, with the greatest accuracy by means of the Special Tables.

True longitude of the Sun.—A calculation of a date as conducted in the preceding paragraphs yields (1) the distance of the mean moon from the mean sun for a particular moment (Dist.), (2) the mean anomaly of the moon, (3) the mean anomaly of the sun for the same time, (4) the equation of mean moon to true moon, (5) the equation of mean sun to true sun, and (6) the true distance between sun and moon.

From (3) and (5) we derive the true longitude of the sun by adding to the mean anomaly of the sun the equation of the sun, but with the sign changed, and then subtracting the mean anomaly of the sun for the beginning of the century. *E. g.* we have found that K. Y. 3585, Âshâḍha sudi 12, ended, according to the *Brahma Siddhânta*, 50 *gh.* 15 *p.* after mean sunrise at Laṅkâ, and that at that moment the mean anomaly of the sun was 15° 4′ 51″; the corresponding equation is + 33′ 58″; applying the equation with the sign changed, we have 14° 30′ 53″. By subtracting the mean anomaly of the sun for the beginning of the century, *viz.* 282° 6′, we have the sun's true longitude 92° 24′ 53″.

53. *True longitude of the Moon.*—If we add the true longitude of the sun to the true distance between sun and moon (5), we get the true longitude of the moon, on which depends the *Nakshatra* and *Râśi* (see § 6).

Here we have 144° + 92° 24′ 53″ = 236° 24′ 53″. The *nakshatra* is Jyeshṭhâ (Table IX) and the *râśi* Tulâ (Table XII). Adding the ⊙'s long. to the ☽'s long. we find the *Yoga*, 236° 24′ 53″ + 92° 24′ 53″ = 328° 49′ 46″, *Yoga*: Brahman (Table IX).

54. *The Saṁkrântis.*—The time of all Saṁkrântis according to the *Sûrya Siddhânta* is found in Table XX. If the time, according to another *Siddhânta*, is wanted, we can use the mean longitude of the sun as given at the same place; *e.g.* if it be proposed to find the moment of the Karkaṭa Saṁkrânti in K. Y. 4581, according to the second *Ârya Siddhânta*, we calculate as follows:—

4500 K. Y. ⊙'s Anom. .	282° 4′ 2″	Table XVII, *Second Ârya Siddhânta.*	
Kark. Saṁkr. ,, . .	90° 30′ 28″		
	12° 34′ 30″	Eq. 11° 15′ =	+ 25′ 28″
Eq. ⊙	—0° 28′ 13″	+ 1° 19′ =	2′ 45″
	12° 6′ 17″	Eq. 12° 34′ =	+ 28′ 13″
Subtract mean an. ⊙ . .	—282° 4′ 2″		
True long. ⊙ . . .	90° 2′ 15″		

At the moment assumed for the *Saṁkrânti, viz.* 0 Śrâv. 49 *gh.* 48 *p.*, the Saṁkrânti had passed, and the sun had advanced 2′ 15″ beyond the initial point of Karkaṭa. According to Table XXII[38], 2′ 15″ is equal to about 2 *gh.* 17 *p.* by which time therefore the Saṁkrânti, according to the second *Ârya Siddhânta*, preceded the moment calculated. The Saṁkrânti occurred therefore on 0 Śrâvaṇa 47*gh.* 31*p.* This result however does not refer to mean sunrise at Laṅkâ, but to the beginning of the mean solar year. In order to reduce the result to Laṅkâ time, we must find the correction: 4500 = —6*gh.* 22*p.*, 81 years = + 2*gh.* 45*p.*, K. Y. 4581 = — 3*gh.* 37*p.* Sunrise at Laṅkâ preceded the beginning of the mean solar year by 3*gh.* 37*p.* Hence the Saṁkrânti occurred 47*gh.* 31*p.* + 3*gh.* 37*p.* = 51*gh.* 8*p.* after mean sunrise at Laṅkâ according to the second *Ârya Siddhânta.*

55. *Intercalary months.*—If we know the age of the moon at the beginning and end of a solar month, we can decide by the rules in § 31, whether there was an intercalated month or not. We compute the *tithi* at the time of the two Saṁkrântis which

[38] It may be remarked that the minutes and seconds of the mean motion of the sun nearly correspond to as many *ghaṭikâs* and *palas*.

form the beginning and the end of the solar month. As Table XX furnishes the elements on which the *tithi* depends for the time of the Saṁkrânti according to the *Sûrya Siddhânta*, the calculation for that *Siddhânta* will be easy. Let us compute the 2nd example in §31, Bhâdrapada, in K. Y. 4343.

	Distance.			☾'s Anom.			⊙'s Anom.						
4300 . . .	345°	24′	0″	276°	1′	30″	282°	43′	53″				
43 years . .	309	27	14	0	36	36		......					
4343 K. Y. . .	294	51	14	276	38	6	282	43	53				
Siṁha Saṁkr. .	63	6	33	180	54	0	121	31	25	Eq. ☽	— 5°	0′	11″
	357	57	47	97°	32′	6″	44°	15′	18″	Eq. ⊙	+ 1	31	25
Sum of Eqs. . .	—3	28	46							Sum	— 3°	28′	46″
Distance, ☾ — ⊙ .	354°	29′	1″										

Accordingly new-moon was still to come.

K. Y. 4343 . .	294°	51′	14″	276°	38′	6″	282°	43′	53″				
Kanyâ Saṁ. .	81	19	14	226	14	1	152	6	4	Eq. ☽	— 3°	3′	14″
	16	10	28	142°	52′	7″	74°	49′	58″	Eq. ⊙	+ 2	6	4
Sum of eq. . .	—0	57	10							Sum	— 0°	57′	10″
Distance ☽ — ⊙	=15°	13′	18″										

Accordingly new-moon had passed. It follows that there were two new-moons in solar Bhâdrapada, and consequently there was an intercalary Bhâdrapada.

If the calculation is to be based on another *Siddhânta*, we still make use of the elements for the Saṁkrânti as furnished by Table XX. The same calculation will show by what time the Saṁkrânti and by what time the new-moon preceded or followed the moment calculated. It will then be easy to decide the case. To give an example we now calculate the same dates according to the first *Ârya Siddhânta.*

	Dist.			☾'s An.			⊙'s An.						
4300 (T. XIII) .	344°	24′	0″	274°	24′	42″	282°	0′	0″				
43 years (T. XV)	309	22	56	0	15	27		......					
4343 K. Y. .	293	46	56	274	40	9	282	0	0				
Siṁha Saṁkr. (Tab. XX) .	63	6	33	180	54	0	121	31	25	Eq. ☾ Eq. ⊙	— 4° + 1	50′ 27	0″ 5
	356	53	29	105°	34′	9″	43°	31′	25″	Sum	— 3°	22′	55″
Sum of Eqs. .	—3	22	55										
	353°	30′	34″										

Mean long. ⊙ .	=	121°	31′	35″
Eq. ⊙ .	= —	1	27	5
True long. ⊙ .	=	120°	4′	30″

From Table XXII (column ⊙'s long.) we conclude that the Saṁkrânti had occurred 4*gh.* 30*p.* before the moment calculated, and from the same (column ☾ — ⊙) that new moon will occur 32*gh.* later; consequently it fell in Bhâdrapadâ. We now compute the next Saṁkrânti:—

	Dist.			☾'s an.			⊙'s an.						
K. Y. 4343 . .	293°	46′	56″	274°	40′	9″	282°	0	0	Eq. ☽	— 3°	9′	38″
Kanyâ Saṁk. .	81	19	14	226	14	1	152	6	4	Eq. ⊙	+ 2	3	57
	15	6	10	140°	54′	10″	74°	6′	4″	Sum	= 1°	5′	41″
Sum of Eq. =	—1	5	41										
	14°	0′	29″										

Mean long. ⊙ =	152°	6′	4″
Eq. ⊙ =	2	3	57
True long. ⊙ =	510°	2′	7″

Saṁkrânti occurred 2*gh.* 7*p.* before the moment calculated, but new-moon more than a whole day; accordingly this new-moon too belonged to Bhâdrapada, and as there were two new moons in Bhâdrapada, there was an intercalary Bhâdrapada according to the *Ârya Siddhânta* as well as the *Sûrya Siddhânta.*

56. The Special Tables may also be used for computing mean intercalations. For this purpose the subjoined Table, which is similar to that given in § 35, should be employed. To show its working, let us calculate by it the second example in § 35, mean Pausha, in 3741 K.Y., according to the *Brahma Siddhânta.*

	Dist.		
3700 K. Y.	227°	30′	0″
41 years	43	46	30
Mean Pausha	88	31	4
	359°	47′	34″

Accordingly mean new-moon occurred about 1 *gh.* later than the beginning of mean solar Pausha. At the end of the same solar month the distance will be larger by 11° 3′ 53″. It follows that the distance will come out 10° 51′ 27″ for the end of mean Pausha. By Table XXII it will be seen that this amount of difference corresponds to more than 58 *gh.* by which time accordingly new-moon preceded the end of Pausha. As there were two mean new-moons in mean solar Pausha, there was due a mean intercalary month, which by the common rule was Pausha; but by the rule of the *Brahma Siddhânta* itself quoted above (§ 10, note 7), the month would have been an intercalated mean Mârgaśira.

Mean solar month.	Distance. ☾ — ☉		
(Chaitra pr. y.)	(348°	56′	7″)
Vaiśâkha .	0	0	0
Jyaishṭha .	11	3	53
Âshâḍha .	22	7	46
Srâvaṇa .	33	11	39
Bhâdrapada .	44	15	32
Âśvina .	55	19	25
Kârttika .	66	23	18
Mârgaśira .	77	27	11
Pausha .	88	31	4
Mâgha .	99	34	57
Phâlguna .	110	38	50
Chaitra .	121	42	43
(Vaiś. fol. yr.) .	(132	46	36)

Corrections for true local time.

57. The calculations taught above yield the astronomical data in mean Laṅkâ time, reckoned from mean sunrise at Laṅkâ. The Hindus, however, actually employ true local time, reckoned from true sunrise at the place of the observer or computer. Therefore, in order to make the results square with the latter, we must apply to the result in Laṅkâ time the following corrections.

58. *Correction for mean local time.*—Mean local time is reckoned from mean sunrise at the point on the Equator which has the same longitude with the place under consideration. This correction is found by the difference in longitude between Ujjain and the given place. The difference in minutes is at once the interval sought in *asus*, six of which make a *vinâḍî.* In Table XXV the interval between mean Laṅkâ and local time is given for a considerable number of places. If the place is east of Laṅkâ (*i.e.* Ujjain), the sign + is prefixed to the interval; if west, the sign —. The interval applied, according to its sign, to Laṅkâ time gives mean local time.

Let it be proposed to find the true *tithi* for 4300 K. Y. 28th Bhâdrapada at Aṇhilwâḍ, on the basis of the first *Ârya Siddhânta*, corrected. Mean Aṇhilwâḍ time differs from mean Laṅkâ time by —40 *vin.*; therefore, the mean sun rises 40 *vin.* later on the meridian of Aṇhilwâḍ than at Laṅkâ. We combine these 38 *vin.* with 'Cor.' in

order to find the values of distance of sun and moon, &c., for mean sunrise on the meridian of Aṇhilwâḍ.

	Dist.			☾'s.	an.		⊙'s.	an.		gh.	p.
4300 K. Y. . . .	344°	24′	0″	274°	24′	42″	282°	0′	0″	—19	35
28th Bhâdrapada .	28	36	45	169	44	44	147	50	25	+ 0	40
	13	0	45	84	9	6	69	50	25	—18	55
—18 gh. 55 p. . . .	—3	50	36	4	7	9	0	18	38		
At mean sunrise Aṇhilwâḍ	9	10	9	80	1	57	69	31	47.		

59. An element wanted for the further correction is the tropical longitude of the mean sun, which is equal to the sidereal longitude of the sun plus the *ayanâṁśas* for the year. The sidereal longitude of the mean sun is obviously equal to the mean anomaly of the sun for the date calculated minus the mean anomaly for the beginning of the century; here 69° 31′ 47″—282°=147°. 31′ 47″. The *ayanâṁśa* are 3 × (4300—3600) ÷ 200 = 10° 30′ (see § 39). Accordingly the tropical longitude of mean sun is 147° 31′ 47″ + 10° 30′ = 158° 1′ 47″ or 5ˢ 8° 1′ 47″.

60. *Correction for terrestrial latitude.*—This correction is combined with another which is necessitated by the obliquity of the ecliptic. Table XXVI gives the time in *asus* (6 *asus* = 1 *vinâḍî*) which each of the tropical signs takes in rising above the horizon on the parallel of latitude marked at the head of the vertical columns. We sum up the *asus* of the signs past, in this case 5 signs for 24° north, which is nearly the latitude of Aṇhilwâḍ. Signs I—V inclusive give 1353+1533+1829+2041+2057=8813. Now we have this proportion: as the 30 degrees of sign VI rise in 1987 *asus*, 8° 1′·7 rise in 532 *asus*. Adding this to 8813 we get 9345 *asus* which the part of the ecliptic, through which the mean sun has passed, takes up in rising. Converting the sun's tropical longitude into minutes, we find 5ˢ 8° 21′ = 9482′; this is the time in *asus* which an arc of the Equator equal to the mean longitude of the sun takes in rising. Subtracting the one from the other, 9482—9345 = 137, we obtain the interval in *asus* between the rising of the mean sun assumed to move on the Equator and that on the ecliptic. When the sun is in one of the first six signs, I—VI, he rises earlier in a northern latitude than on the Equator; if in the last six signs, VII—XII, he rises later. In this case the sun, being in sign VI, rises earlier than calculated by 137 *asus*, which divided by 6 give the amount in *vinâḍîs*, *viz.* 23. Therefore, we subtract from the element *Dist.* &c., as found above, their increase in 23 *palas*—

	Dist. ☾—⊙			☾'s	an.		⊙'s	an.			
	9°	10′	9″	80°	1′	57″	69°	31′	47″	☾ an. 79° 57′ eq.	— 4° 56′ 24″
Table XXII, 23p.	0	4	40	0	5	0	0	0	22	⊙ an. 69 31 eq.	+ 2 0 45
	9	5	29	79	56	57	69	31	25	Sum of equations	— 2 55 39
Sum of Eq.	2	55	39								
Dist. of ⊙ & ☾	6°	9′	50″								

Thus we get 6° 9′ 50″ as the true distance of sun and moon at the true rising of the mean sun at Aṇhilwâḍ.

61. *True Sunrise.*—In § 52 we have seen that the true longitude of the sun is derived from the mean longitude by adding the sun's equation with the sign changed; consequently the ⊙'s true longitude is greater or less than his mean longitude by the amount of the equation, according as the sun's equation in Table XXIV has the sign —

or +. It is evident that the true sun rises later than the mean sun if the true longitude is greater than the mean, and *vice versâ*. In the present case, the equation being additive, true sunrise precedes mean sunrise.

We have now to find in how much time the part of the ecliptic equal to the ☉'s equation rises on the given parallel.

Convert the ☉'s equation into minutes, *viz.* 121'; multiply this by the *asus* which the tropical sign, through which the sun is passing, takes in rising, 1987, and divide by 1800. The result 135 is the interval in *asus* between the rising of the true and the mean sun. Divide this by 6, the quotient 23 is the interval in *vinâḍîs*. The increase of distance for the interval thus found must be added to the corrected distance if the equation in Table XXIV is subtractive, or, subtracted if the equation is additive. Here—

Distance	6°	9'	50"
—23 *vin.*—	0	4	40
True Dist.	6°	5	10

This is the final result. It will be seen from Table XXII, that 26 *p.* (the time corresponding to an increase of distance = 5' 10") before true sunrise, the first *Karaṇa* had ended.

It should, however, be remarked that if the interval between true sunrise and the end of a *tithi*, &c. is *very* small, say a few *palas*, the case must be regarded as doubtful; for, though our calculations materially agree with those of the Hindus, still an almanac-maker avails himself of abbreviations which in the end may slightly influence the result (*vide inf.*).

62. *Dates anterior to Bhâskara* (K. Y. 4251).—In the *Siddhânta Śiromaṇi, Golâdhyâya*, iv, 20, Bhâskara states that the ancient astronomers assumed that at Laṅkâ (or on the Equator) the zodiacal signs rise in the same time with 30 degrees of the equinoctial, or, in other words, that the *udayâsu* of all signs are 1800'. On this condition the entries in Table XXVI require a correction exhibited in column *Chara*, as explained at the foot of the table, *e.g.* the column 24° would, on this supposition, show the following figures,—1483, 1538, 1694, 1906, 2062, 2127, instead of 1353, &c. It is obvious that in calculating dates anterior to Bhâskara's time, the *asus* in Table XXVI should be corrected in the way explained.

If we knew the Hindu estimate of the latitude and longitude of the place for which the calculation is to be made, the result would of course be the same as that arrived at by a Hindu calculator. As yet, however, we do not know the Hindu latitude and longitude of any place, but substitute for them their true values. It is obvious that the error in the Hindu estimate of the geographical site of a given place influences the result, from which our result, calculated on absolutely correct data, may differ considerably. Therefore, so long as we ignore the Hindu latitude and longitude of the places for which almanacs were constructed, our calculation, though theoretically correct, must yield discordant results. I may therefore be allowed to appeal to native astronomers to collect and furnish us with a list of the latitudes and longitudes of the principal places of India, as employed by ancient Joshîs.

Examples of General Application.

1. To find the European date corresponding to a given Hindu lunar one.

This may be effected by §§ 20-26. But we may calculate also by means of the column for 'Julian Calendar' in the tables. Thus in Ex. 1, § 26, we have Sam. 1233, Bhâdrapada Sudi 13, Sunday, corresponding to K.Y. 4276, 3rd Âśvina, solar reckoning; and :—

	Fer.	Tithi.	☾'s An.	Jul. Cal.
K. Y. 4200	(1)	2·19	699	9
76 years	(5)	1·27	456	2
3rd Âśvina	(2)	8·83	661	20=14+3 Aug.
Sun	(1) eq.	0·03	814	31st Aug.
		13·32, Bhâdrapada sudi.		

4276—3101=1175 A.D., 31st August, Sunday.

2. To convert a European date into a Hindu lunar date. Find (*a*) the corresponding Kaliyuga year by adding 3101 or 3100 as the case requires; (*b*) by § 21 find the date corresponding to the Julian day; and by § 23 compute the corresponding *tithi;* (*c*) the lunar month is of the same name as the solar month in which the new moon preceding the date falls, except when the date belongs to the dark fortnight *and* is to be interpreted according to the *Pûrṇimânta* scheme,—when the lunar month takes the name of the following solar month; (*d*) if the Vikrama era, beginning generally in Kârttika, is used, the lunar months Chaitra to Kârttika in Table III belong to the preceding year; and (*e*) if the date is in New Style, it must first be converted into Old Style.

Ex. 1. To find the Hindu date corresponding to 1st June 1891. 1st June 1891 corresponds to 20th May (O. S.), K. Y. 4992. By §21, 16+1+14 April=1st May for 0 Jyaishṭha. Hence 20th May O. S. corresponds to 19th Jyaishṭha of the Tables. Now by Tables I-III :—

	Fer.	Tithi.	☾'s An.	Jul. Cal.
K. Y. 4900 . .	(0)	7·41	783	15
92 . .	(4)	28·16	514	2
19 Jyaish. . .	(5)	17·83	706	3 = 19 + 14 April.
Mon. .	(2) eq.	0·42	3	20th May.
		23·82 or 8·82 badi, *i. e.*, badi 9.		

The date belonging to the dark fortnight, about the 24th day of the moon's age, new moon must have occurred before 1st Jyaishṭha, or towards the end of Vaiśâkha; hence in the *Amânta* scheme the date is Vaiśâkha badi 9, K. Y. 4992 or Śaka 1813; but being before Kârttika, it is in Saṁvat 1947. In the *Pûrṇimânta* scheme it is Jyaishṭha badi 9.

Ex. 2. For 11th February 1878.

11th February is 30th January O. S. and this falling before Chaitra, the year K. Y. is 4978. 0 Phâlguna=16+13 January=29th January. Hence 30th January=1st Phâlguna. Then—

	Fer.	Tithi.	☾'s An.	Jul. Cal.
K. Y. 4900 . .	(0)	7·41	783	15
78 . .	(0)	22·87	949	1
1st Phâlg. . .	(2)	7·88	996	14 = 1 + 13 Jan.
Mon.	(2) eq.	0·00	728	30th Jan.
		8·16 Mâgha sudi.		

Hence the 9th tithi sudi ended on Monday, 30th January O. S., or 11th February N. S., and new moon occurred about 23rd Mâgha; hence the date in both schemes is Mâgha sudi 9, Śaka 1799 or Saṁvat 1934.

ON THE CONSTRUCTION OF THE TABLES.

63. Tables I and II are so constructed that the common and leap years are distributed in such a way that the end of the tabular year differs from the end of the corresponding mean solar year of the Hindus[39] by an interval (indicated by '*Cor.*') rarely exceeding 60 *ghaṭikâs*, but generally much less. As 100 solar years of the Hindus contain 36,526 days less about ⅛th day, the centuries in table I contain 84 common and 26 leap years, except that in every eighth century there are only 25 leap years. The leap years in the century are so placed that '*Cor.*' is kept under 30 *ghaṭikâs*.

64. *Calculation of the 'correction.'*—As '*Cor.*' is the fraction of the day by which the sum of the solar years is more or less than an integral number of days, this fraction depends on the length of the solar year; and the latter depends on the days in one *Yuga* according to the different *Siddhântas*; that is, the sum of days in a *yuga* divided by the number of solar years in a *yuga* (*viz.* 4,320,000) gives the length of the solar year:[40] Thus:—

	Days in a yuga.	Length of a solar year.				
Sûrya Siddhânta	1,577,917,828	365·258756481 days or	365 d.	15 gh.	31·52 p.
Ârya Siddhânta	1,577,917,500	365·258680555	,, 365 ,,	15 ,,	31·25 ,,
2nd Ârya Siddhânta	1,577,917,542	365·258690278	,, 365 ,,	15 ,,	31·28 ,,
Brahma Siddhânta	1,577,916,450	365·258437499	,, 365 ,,	15 ,,	30·37 ,,

From these data is derived the mean duration of 100, 1000 and 3000 years according to the different authorities. Thus according to the *Ârya Siddhânta*, 3000 years being 1,095,776*d.* 2*gh.* 30*p.*, the '*Cor.*' is + 2*gh.* 30 *p.* As the astronomical day in the *Sûrya Siddhânta* begins with mean midnight at Laṅkâ, while common use makes it begin with mean sunrise at Laṅkâ from the duration 1,095,776*d.* 16*gh.* 10*p.*, we must retrench 15 *ghaṭikâs* (the time between mean midnight and mean sunrise), the remainder + 1 *gh.* 10 *p.* is the required '*Cor.*' as entered in the table. But according to the *Brahma Siddhânta*, 3,000 solar years contain 1,095,775*d.* 18*gh.* 45*p.* or about one day less than is given by the other *Siddhântas*; 3000 K.Y. therefore began on the day preceding that entered in the tables, and the '*Cor.*' was + 18*gh.* 45*p.*

65. *Calculation of the week day* (*Feria*):—*Kaliyuga* began with a Friday, or according to our notation the Feria was (6). Now as 3,000 solar years contain 1,095,776 days or 156,539 weeks + 3 days, 3000 K.Y. began on (6) + (3) = (9) or (2) = Monday. Again as a century of 36,526 days contains exactly 5,218 weeks, it follows that after the lapse of such a century the week-day will be found the same as at the beginning of it. But after a century of 36,525 days the week-day must retrograde by one day. In this way the Feriæ of Table I have been ascertained. In Table II, the week-day advances by one day after every common year (of 365 days), and by two days after a leap year (of 366 days). The advance of F. by 2 in Table II therefore shows that the preceding tabular year consists of 366 days.

66. *Verification of a date in the Tables.*—The *Kaliyuga* began on the 18th February 3102 B.C., after the 588,465th complete day of the Julian period. As 4,000 solar years

[39] The Hindu solar year is the *sidereal* year. The *tropical* year on which European Chronology is based is hardly ever used by the Hindus. So also, in Hindu astronomy the revolutions of the planets, &c., are sidereal, and not tropical. The precession of the equinoxes is taken into account in such cases as are affected by it, but it is neglected in all others.

[40] The European value of this sidereal year is 365·2563744 days, while the *tropical* year consists of 365·24224 days; and taking the precession of the equinoxes at 180 revolutions in a *yuga*, according to the *Sûrya Siddhânta*, the Hindu tropical year would be 1,577,917,828 ÷ 4,320,180 = 365·243539667 days.—J.B.

of the Hindus contain 1,461,035 days, they are equal to 40 centuries of Julian years plus 35 days. Therefore 4000 K.Y. began on 18th February + 35 days = 26th March.[41]. The same date will be yielded by the tables if the 3rd Vaiśâkha or beginning of the mean solar year of 4000 K.Y. is calculated. We may also test the Julian date by calculating the *ahargaṇa*, or civil days from the commencement of the Kaliyuga, by tables VI, VII, VIII, and adding 588,465, the result being the corresponding day of the Julian period, which can readily be converted into the corresponding day of the Julian Calendar by the usual tables.

67. *Construction of the Special Tables XIII—XXI.*—The Special Tables are based on the mean solar year, and not on the artificial year introduced in the General Tables. It is evident that '*Cor.*' must denote the same interval of time in both sets of tables, but with a contrary sign, because in the General Tables, the artificial year being given, '*Cor.*' serves to find the end of the solar year, and in the Special Tables the solar year being given, it serves to find the end of the artificial year, *i.e.* the interval between the end of the solar year and the beginning of the next preceding or following sunrise at Laṅkâ.

68. *To calculate a given Tithi.*—As a *Tithi* is equal to the time required by the sun and moon to increase their distance by 12° of longitude, we require the following data: (1) the true longitude of the moon, (2) the true longitude of the sun. According to Hindu astronomy, true long. ☾ = mean long. ☾ ± equation of the ☾'s centre; and true long. ⊙ = mean long. ⊙ ± equation of the ⊙'s centre. The equations of the sun and moon's centres depend on their mean anomalies. Now we have the equations: true distance ☾ — ⊙ = true long. ☾ — true long. ⊙ = mean long. ☾ — mean long. ⊙ ± equation ☾ ± equation ⊙. The mean long. ☾ — mean long. ⊙ is equal to the place of the moon in her synodical revolution. Hence it follows that the tables must enable us to calculate accurately—

(1) the synodical motion of the moon,
(2) the anomalistic motion of the moon,
(3) the anomalistic motion of the sun.

Besides this we require tables furnishing the equation for (2) and (3).

69. The synodical motion of the moon (Tables XIII to XIX) in one solar year is evidently equal to the synodical revolutions of the moon in a *yuga* divided by the number of solar years in a *yuga*. The moon's synodical revolutions in a *yuga* are, in the *Sûrya Siddhânta* and *Ârya Siddhânta* 53,433,336;[42] *2nd Ârya Siddhânta* 53,433,334; *Brahma Siddhânta* 53,433,330. Dividing these figures by 4,320,000 and multiplying by 360°, we find the mean synodical motion in degrees for one solar year, *viz. Sûrya* and *Ârya Siddhânta*—rejecting complete revolutions or multiples of 360°, = 132° 46′ 40·8″ in 100 solar years: 317° 48′, &c.

As the mean distance of the sun and moon at the beginning of the Kaliyuga was 0° (the longitude of both being supposed to have been 0°), the mean distance ☾ — ⊙ at 3000 K.Y. was 174° as given in column headed 'Distance' ☾ — ⊙ of Table XIII. From these data the value of the distance for centuries and for odd years can easily be computed; in a similar way the corresponding values for the other *Siddhântas* have been computed.

[41] The Julian date advances by one day after each century of 36,526 days, but remains the same after a century of 36,525.

[42] Hence the synodical period of the *S. S.* is *s* = 1,577,917,828 *d.* ÷ 53,433,336 *r.* = 29·53058795 days.—J.B.

70. The daily synodical motion of the moon[43] in degrees is, according to the *Sûrya Siddhânta*, 12° 11′ 26″·69817, as given in the translation of the *Sûrya Siddhânta* (*Journ. Am. Or. Soc.*) i, 34. This value is practically the same for the other *Siddhântas* also, for the difference in a year amounts to 2 seconds only for the 2nd *Ârya Siddhânta*, and to 1 second every month for the *Brahma Siddhânta:* For the latter *Siddhânta* therefore we get the correct value, if we add to that furnished by Table XIV one second for each month elapsed since the beginning of the solar year.

71. The calculation of the *anomalistic motion* of the moon is similar to that of the synodical motion. The anomalistic revolutions of the moon in one yuga—are (1) *Sûrya Siddhânta* 57,265,133;[44] (2) *Ârya Siddhânta* 57,265,117; (3) *2nd Ârya Siddhânta* 57,265,125·326; and (4) *Brahma Siddhânta* 57,265,194·142.

According to the *Sûrya Siddhânta*, the anomalistic motion in one solar year is 92° 5′ 39·9″; and in 100 solar years, 209° 26′ 30″, &c.

72. As the position of the moon's apogee at the beginning of the Kaliyuga was 90° according to the *Sûrya* and *1st Ârya Siddhântas*, the mean anomaly was 270°; and as in 3000 solar years the increase of the anomaly, according to the *Sûrya Siddhânta*, is 163° 15′, the mean anomaly of the moon at 3000 K. Y. was 73° 15′ as in the Special Table XIII for the *Sûrya Siddhânta*, in the column headed ☾'s Anom. From the above data the value of this element for the other periods is computed.

73. In calculating the mean anomaly of the moon for the *2nd Ârya Siddhânta* and the *Brahma Siddhânta*, we must add to the increase of ☾'s an. 236° 9′ 36″ and 234° 30′ 14″ respectively as the anomaly of the moon at the beginning of the Kaliyuga; for the position of the moon's apogee at that epoch was according to the *2nd Ârya Siddhânta* 123° 50′ 24″ and according to the *Brahma Siddhânta* 125° 29′ 46″.

The daily increase of the moon's mean anomaly according to the *Sûrya Siddhânta* is 13° 3′ 53″·889; and the other *Siddhântas* yield nearly the same result. The difference accumulating to a few seconds in a year may be neglected, as it does not sensibly affect the calculation of the true place of the moon.

74. The *mean anomaly of the sun* is the sun's mean longitude minus the longitude of the sun's apogee. As the sun's mean longitude at the beginning of a mean solar year is 0° (or 360°), we subtract long. ☉'s apogee from 360°, in order to find the sun's mean anomaly for the beginning of the mean solar year.

75. The long. of ☉'s apogee, according to the *Ârya Siddhânta*, is 78° and this quantity is regarded as constant.[45] Therefore the mean anomaly of the sun for the beginning of every mean solar year is 282° according to this *Siddhânta*.

The other *Siddhântas*[46] attribute a slow motion to the sun's apogee, *viz.*:—

The sun's apogee.

	Revol. in a Kalpa.	Position at 0. K. Y.	Mean anom. ☉ at 0 K. Y.
Sûrya Siddhânta :	387	77° 7′ 48″	282° 52′ 12″
2nd Ârya Siddhânta	461	77° 45′ 36″	282° 14′ 24″
Brahma Siddhânta :	480	77° 45′ 36″	282° 14′ 24″

[43] This is found by dividing 360° by the synodical period; see preceding note.—J. B.

[44] Hence the anomalistic revolution takes place in g = 1577,917,828d. ÷ 57,265,133 rev. = 27·5545999 days; and the daily motion = 360° ÷ g = 13° 3′ 53″·889.—J. B.

[45] In European astronomy the longitude increases by about 11″·25 from the motion of the apsides.—J. B.

[46] *Sûrya Siddh.* N. S. I. 44.

The motion in seconds in one solar year, according to the *Sûrya Siddhânta*, is thus 0·″1161; similarly for the *2nd Árya Siddhânta* it is 0·″1383, and for *Brahma Siddhânta* 0·″144. Subtracting the amounts for 3000 years from the sun's mean anomaly for 0 K.Y., we find the same for 3000 K.Y., *viz.* (1) 282° 46′ 24″; (2) 282° 7′ 29″; (3) 282° 7′ 12″; as entered in Table XIII in the column headed ☉'s an.

76. The tables for the equations of the centres of the sun and moon are calculated from the epicycles. Their dimensions are the following :—

	According to *Árya S.*	*2nd Árya S.*	*Brahma S.*
Epicycle of the moon . . .	31° 30′	31° 34′	31° 36′
Epicycle of the sun	13 30	13 40	13 40

Now according to Hindu astronomy, sin. eq. : sin. an. :: minutes in the epicycle : minutes in the orbit.

In all these calculations the Hindu sines have to be used. Thus we find *e.g.* the eq. ☾ for ☾'s an. $=45°$ (sin $45°=2431'$), according to the first *Árya Siddhânta*, $212'\!\cdot\!71=3°\ 32'\ 43''$; according to the second *Árya Siddh.* $213'\!\cdot\!65=3°\ 33'\ 39''$.

77. The epicycles of the moon and sun, according to the *Sûrya Siddhânta*, have circumferences of 32° and 14° respectively, and are assumed to contract at the odd quadrants by 20′. The amount of the contraction at any other point, say at anom. a, is $\frac{20\times \text{Sin.}a}{3438}$; hence the equation of the sun's centre for anomaly a is $=$ sin $\frac{32}{360}a - \frac{20\times \text{Sin.}^2 a}{3438\times 360\times 60}$, which formula will be found convenient for the calculation of the table. This has been done by Davies (*As. Res.* vol. II, p. 256); I have taken Davies' tables from Warren's *Kala Sankalita*, Tables XXII and XXIII.

78. The *General Tables* yield approximately correct results with the smallest amount of calculation; but they do not conform strictly to the data of any *Siddhânta*, but are based on the European tables of Largeteau[47] with this difference that while Largeteau expresses the mean distance of sun and moon, a, in 10,000th parts of the circle, these tables furnish the same element, called *tithi*, in 30th parts of the synodical revolution. But the mean anomaly of the moon is expressed in the same way in both. For 3200 K.Y. = 99 A.D. 18th March, Largeteau's tables give a=moon's age 2575, and b=857, for mean midnight at Paris. Reducing this for mean sunrise at Lankâ we must add the increments of a and b for $1^h\ 6^m$, *viz.* 15 and 2, which give $a=2590$ and $b=859$. From a we subtract 200 (the sum of the equations of ☾ and ☉ at their maximum), multiply by 30, and divide by 10,000; which gives 7·17 the required *tithi* for 3200 K.Y. as in Table I. The value of b found above, 859,[48] is transferred to column ☾'s an. of Table I without further change. The same elements in Table II can easily be derived from Largeteau's Table for the years of the 9th century, attention being paid to the leap years.

[47] *Additions a la Connaissance des Temps, 1846*, pp. 1—29, containing *Tables pour le calcul des Syzygies écliptiques ou quelconques;* par M. C. L. Largeteau. These short tables are founded on those of Delambre for the sun and of Damoiseau for the moon, and take only the larger equations into account. M. Largeteau uses six quantities in his tables, but does not explain what each indicates; they are,—a = moon's age (or distance from the sun) in 10,000ths of a lunation—300 (sum of negative equations); b = moon's mean anomaly (Hansen's g); $c=2a-b$; d = sun's mean anomaly (Hansen's g'); e = moon's distance from the Node or Hansen's $g+\omega$; and f = sun's distance from Moon's Node or $2e-2a$ (that is Hansen's $2g'+2\omega'$). The last four quantities are given in 1000th parts of the circumference. Similar handy tables, but sexagesimal, and with more equations were published in the seventh edition of the *Encyclopædia Britannica*, and others in Gummere's *Astronomy* (Philadelphia 1858).—J. B.

[48] If the degrees in 'Distance ☾ — ☉' Table XIII, &c., be multiplied by 30 we obtain this element a according to the different *Siddhântas*; thus for K.Y. 3200 we have $89°\!\cdot\!6\times 30=2688$; or if we divide the same by 12, we have 7·47 tithi. Again for b, from Table XIII, $132°\ 10'\times 100\div 36=367$, and $367-500=867$, differing by about 3° from the European value. Hansen's *Tables de la Lune* give for the value of the tithi here, 7·1637 and for ☾'s anom. $=858\cdot 11$.—J. B.

79. As the beginning of the mean solar year (*i.e.*, mean long. ⊙ = 0) always falls on the 2nd or 3rd Vaiśâkha of Table III, it is obvious that on any given date in that table the ⊙'s mean long. and consequently the ⊙'s mean anomaly and the equation dependent on the latter will be nearly the same for every year. Accordingly the equation ⊙ has been coupled with the *tithi* of the several solar days, so that only the equation of the moon's centre had to be exhibited in the table auxiliary to Table III. 'Sun from Node' of Tables VI, VII, VIII, denotes the distance of the *true* sun from the moon's node expressed in thousandth parts of the semi-circle. This element has been derived from Largeteau's tables[49] by coupling Largeteau's values with the equation of the sun's centre.

80. 'Jupiter's saṁvat' is the Jovian year; according to the *Sûrya Siddhânta* with *bîja*, twelve of which make up one mean revolution of Jupiter. Hence the increase of this in one solar year is evidently equal to twelve times the revolutions of Jupiter in a *yuga* divided by the number of solar years in the *yuga*, *viz.* 1·0117. The increase for 100 solar years is 101·17, or, as 60 years make up one cycle, 41·17. In making these calculations according to the *2nd Ârya Siddhânta* and *Brahma Siddhânta* the mean place of Jupiter at the beginning of the Kaliyuga is to be taken into account, *viz.* 357° 7′ 12″ according to the former, and 359° 27′ 36″ according to the latter *Siddhânta.*

81. The tables for finding *true local time* have been calculated according to the precepts of the *Siddhânta Śiromaṇi*, *Golâdhyâya*, IV, 19-24, and *Sûrya Siddhânta*, III, 42ff.

82. The Longitudes and Latitudes of the principal places in India have been taken partly from Johnston's *Index Geographicus*, and partly from the list attached to the *Sâyana Pañchâṅga* of Bombay.

The longitude of Laṅkâ *i.e.* Ujjain is $5^h\ 3^m\ 27^s$ east of Greenwich.

83. The following is a list of all the data required from the *Siddhântas*—

Elements.	*Sûrya Siddh.*	*Ârya Siddh.*	*2nd Ârya Siddh.*	*Brahma Siddh.*
Sun's revol. in a Yuga . .	4,320,000	4,320,000	4,320,000	4,320,000
Civil days „ „ . . .	1,577,917,828	1,577,917,500	1,577,917,542	1,577,916,450
Lunar tithis „ „ . . .	1,603,000,080	1,603,000,080	1,603,000,000	1,602,999,000
Moon's synod. revol. in a Yuga .	53,433,336	53,433,336	53,433 334	53,433,300
„ sider. „ „ . .	57,753,336	57,753,336	57,753,234	57,733,300
„ anom. „ „ . .	57,265,133	57,265,117	57,265,125·326	57,265,194·142
„ nodes „ „ . .	—232,238[50]	—232,226	—232,313·354	—232,311·168
„ apsides „ „ . .	488,203	488,219	488,108·074	488,105·858
Jupiter's revol. „ „ . .	364,220[51]	364,224	...	364,226·455
Revol. of ⊙'s apsis in a Kalpa .	387	not stated.	461	480
Circumference of the ⊙'s epicycle .	14° & 13° 40′	13° 30′	13° 40′	13° 40′
„ „ ☾'s „ .	32° & 31° 40′	31° 30′	31° 34′	31° 36′
Place of ⊙'s apsis at 0 K. Y. .	77° 7′ 48″	78°	77° 45′ 36″	77° 45′ 36″
„ „ „ ☾'s „ .	90°	90°	123° 50′ 24″	125° 29′ 46″
„ Jupiter at 0 K. Y. . .	0°	0°	257° 7′ 12″	329° 27′ 36″

[49] Largeteau's *f*, or Hansen's $2g' + 2\,\omega'$ is the mean value, independent of the Sun's equation of the centre, the correct period of which is 173·30998176 days; or, from the *Sûryâ Siddhânta* elements it may be found thus: 1577917828 ÷ 2(4320000 + 232238) = 173·3123167 days.—J. B.

[50] In the *Sûrya Siddhânta* with *bîja*, this is—232,242 rev.; the apsides make 488,199 rev.; and Jupiter 364,228 rev. The modern value of the mean heliocentric motion of Jupiter in a Julian year being 30° 20′ 46″·72, his motion in a *Yuga* of 4,320,000 true sidereal years would be only 364195·406 revolutions; or, in the *yuga* of the *Sûrya Siddhânta*, 364,197·798 rev. and twelve times this divided by the years in a *yuga* gives 1·011938328 instead of 1·0117 as in § 78.—J. B.

[51] With *bîja* this becomes 364212.

TABLE I.—*For Centuries of the Kaliyuga.*[1]

Luni-solar data.					Corrections for solar dates.			
Years K. Y.	Feriæ.	Tithi.	Moon's M. Anom.	Jul. Cal.	*Ārya-Siddh.*	*Sūrya-Siddh.*	*Brahma Siddh.*	*Siddh. Śirom.*
					gh. p.	*gh. p.*	*gh. p.*	*gh. p.*
3000	2	13·97	685	−2	+ 2 30	+ 1 10	+18 45	
3100	2	10·57	272	−1	− 5 25	− 6 18	9 22	
3200	2	7·17	859	0	13 20	13 46	0 0	
3300	2	3·77	446	+1	21 15	21 13	− 9 23	
3400	2	0·37	34	2	30 10	28 41	18 45	
3500	1	25·96	585	2	+22 55	+23 52	+31 52	
3600	1	22·56	172	3	15 0	16 24	22 30	
3700	1	19·17	759	4	7 5	8 56	13 7	
3800	1	15·77	348	5	− 0 50	1 29	3 45	
3900	1	12·37	936	6	8 45	− 5 59	− 5 37	
4000	1	8·98	523	7	−16 40	−13 27	−14 59	
4100	1	5·58	111	8	24 35	20 54	24 22	−22 41
4200	1	2·19	699	9	32 30	28 22	33 44	30 41
4300	0	27·78	251	9	+19 35	+24 10	+16 53	+21 27
4400	0	24·38	840	10	11 40	16 43	7 31	13 35
4500	0	20·99	428	11	+ 3 45	+ 9 15	− 1 52	+ 5 45
4600	0	17·60	15	12	− 4 10	1 47	11 14	3 6
4700	0	14·20	605	13	12 5	− 5 40	20 37	9 58
4800	0	10·81	194	14	20 0	13 8	29 59	17 49
4900	0	7·41	783	15	27 55	20 36	39 22	25 40
5000	6	3·00	337	15	+24 10	+31 57	+11 16	+26 30

TABLE II.—*Years of the century.*

For odd years—(0-24).						For odd years—(25-49).					
Year.	Feriæ.	Tithi.	☽'s Anom.	Jul. Cal.	Solar Cor. *Á. S.*	Year.	Feriæ.	Tithi.	☽'s Anom.	Jul. Cal.	Solar Cor. *Á. S.*
					gh. p.						*gh. p.*
0	0	0	0	1	0 0	25	3	6·14	379	0	+28 01
1	1	10·80	246	0	+15 31	26	5	17·96	662	1	−16 28
2	2	21·60	493	0	+31 2	27	6	28·76	908	1	− 0 56
3	4	3·42	776	1	−13 26	28	0	9·57	155	1	+14 35
4	5	14·22	22	1	+ 2 5	29	1	20·37	401	0	+30 6
5	6	25·03	269	0	+17 36	30	3	2·19	684	1	−14 23
6	0	5·83	515	0	+33 7	31	4	12·99	930	1	+ 1 9
7	2	17·65	798	1	−11 20	32	5	23·79	177	1	+16 40
8	3	28·45	44	1	+ 4 10	33	0	4·59	423	0	+32 11
9	4	9·25	291	0	+19 41	34	1	16·41	706	1	−12 18
10	5	20·05	537	0	+35 12	35	2	27·21	952	1	+ 3 13
11	0	1·87	820	1	− 9 16	36	3	8·01	199	1	+18 45
12	1	12·67	66	1	+ 6 15	37	4	18·82	445	0	+34 16
13	2	23·47	313	0	+21 46	38	6	0·63	728	1	−10 13
14	4	5·29	595	1	−22 43	39	0	11·44	974	1	+ 5 19
15	5	16·09	842	1	− 7 11	40	1	22·24	221	1	+20 50
16	6	26·89	88	1	+ 8 20	41	2	3·04	467	0	+36 21
17	0	7·70	335	0	+23 51	42	4	14·86	750	1	− 8 8
18	2	19·51	618	1	−20 37	43	5	25·66	997	1	+ 7 24
19	3	0·32	864	1	− 5 6	44	6	6·46	243	1	+22 55
20	4	11·12	110	1	+10 25	45	1	18·28	526	1	−21 33
21	5	21·92	357	0	+25 56	46	2	29·08	772	1	− 6 3
22	0	3·74	640	1	−18 33	47	3	9·88	19	1	+ 9 28
23	1	14·54	886	1	− 3 1	48	4	20·68	265	1	+25 0
24	2	25·34	133	1	+12 30	49	6	2·50	548	1	−19 29

TABLE II.—*continued.*

For odd years—(50-99).					
Year.	Feriæ.	Tithi.	☽'s Anom.	Jul. Cal.	Solar Cor. *Á. S.*
					gh. p.
50	0	13·30	794	1	− 3 58
51	1	24·11	41	1	+11 34
52	2	4·91	287	1	+27 5
53	4	16·73	570	1	−17 24
54	5	27·53	816	1	− 1 53
55	6	8·33	63	1	+18 39
56	0	19·13	309	1	+29 10
57	2	0·95	592	1	−15 19
58	3	11·75	838	1	+ 0 12
59	4	22·55	85	1	+15 44
60	5	3·36	331	1	+31 15
61	0	15·17	614	1	−13 14
62	1	25·98	861	1	+ 2 17
63	2	6·78	107	1	+17 49
64	3	17·58	353	1	+33 20
65	5	29·40	636	1	−11 9
66	6	10·20	883	1	+ 4 12
67	0	21·00	129	1	+19 54
68	1	1·80	376	1	+35 25
69	3	13·62	658	1	− 9 4
70	4	24·42	905	1	+ 6 27
71	5	5·22	151	1	+21 59
72	0	17·04	434	2	−22 30
73	1	27·84	680	1	− 6 59
74	2	8·65	927	1	+ 8 32
75	3	19·45	173	1	+24 4
76	5	1·27	456	2	−20 25
77	6	12·07	702	1	− 4 54
78	0	22·87	949	1	+10 37
79	1	3·67	195	1	+26 9
80	3	15·49	478	2	−18 20
81	4	26·29	725	1	− 2 49
82	5	7·09	971	1	+12 42
83	6	17·90	217	1	+28 14
84	1	29·71	500	2	−16 15
85	2	10·52	747	1	− 0 44
86	3	21·32	993	1	+14 47
87	4	2·12	240	1	+30 19
88	6	13·94	522	2	−14 10
89	0	24·74	769	1	+ 1 21
90	1	5·54	15	1	+16 52
91	2	16·34	262	1	+32 24
92	4	28·16	544	2	−12 5
93	5	8·96	791	1	+ 3 26
94	6	19·77	37	1	+18 57
95	0	0·57	284	1	+34 29
96	2	12·39	566	2	−10 0
97	3	23·19	813	1	+ 5 31
98	4	3·99	59	1	+21 2
99	5	14·79	306	1	+36 34

[1] Year Kaliyuga = Vikrama + 3044 = Śaka + 3179 = A.D. + 3101.

TABLE III.—*For days of the year.*

0. Chaitra of preceding year. Solar Corr. { Â. S. –29$^{gh.}$ 31$^{p.}$ S. S. –28 30				1. Vaiśâkha (Mâdhava). –8$^{gh.}$ 59$^{p.}$ –10 14			2. Jyaishṭha (Śukra). –12$^{gh.}$ 21$^{p.}$ –14 9			3. Âshâḍha (Śuchi). +10$^{gh.}$ 51$^{p.}$ +11 7			4. Śrâvaṇa (Nabhas). –12$^{gh.}$ 31$^{p.}$ –10 12			5. Bhâdrapad (Nabhasya). +15$^{gh.}$ 41$^{p.}$ +17 57			6. Âśvina (Isha). +17$^{gh.}$ 51$^{p.}$ Â. S. +19 20 S. S.			
Date.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☽'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Date.
0	2	26·49	802	4	26·96	891	0	28·49	16	3	0·06	141	0	2·66	303	3	4·24	428	6	5·78	553	0
1	3	27·50	839	5	27·97	927	1	29·50	52	4	1·07	177	1	3·68	339	4	5·26	464	0	6·80	589	1
2	4	28·52	875	6	28·99	964	2	0·52	89	5	2·09	214	2	4·70	375	5	6·28	500	1	7·82	625	2
3	5	29·53	912	0	0·00	0	3	1·54	125	6	3·11	250	3	5·72	411	6	7·29	536	2	8·83	661	3
4	6	0·55	948	1	1·02	36	4	2·56	161	0	4·13	286	4	6·74	448	0	8·31	573	3	9·85	698	4
5	0	1·56	984	2	2·04	73	5	3·58	198	1	5·15	323	5	7·76	484	1	9·33	609	4	10·87	734	5
6	1	2·58	20	3	3·06	109	6	4·59	234	2	6·17	359	6	8·77	520	2	10·35	645	5	11·88	770	6
7	2	3·59	56	4	4·07	145	0	5·61	270	3	7·19	395	0	9·79	557	3	11·36	682	6	12·90	807	7
8	3	4·61	92	5	5·09	181	1	6·63	306	4	8·21	432	1	10·81	593	4	12·38	718	0	13·91	843	8
9	4	5·62	129	6	6·10	218	2	7·65	343	5	9·23	468	2	11·83	629	5	13·40	754	1	14·93	879	9
10	5	6·64	165	0	7·12	254	3	8·67	379	6	10·24	504	3	12·85	665	6	14·42	790	2	15·95	916	10
11	6	7·65	202	1	8·14	290	4	9·68	415	0	11·26	540	4	13·87	702	0	15·44	827	3	16·96	952	11
12	0	8·67	238	2	9·16	327	5	10·70	452	1	12·28	577	5	14·89	738	1	16·45	863	4	17·98	988	12
13	1	9·68	272	3	10·17	363	6	11·72	488	2	13·30	613	6	15·91	774	2	17·47	899	5	19·00	24	13
14	2	10·70	310	4	11·19	399	0	12·74	524	3	14·32	649	0	16·92	811	3	18·49	936	6	20·01	61	14
15	3	11·71	347	5	12·21	436	1	13·76	561	4	15·34	686	1	17·94	847	4	19·51	972	0	21·03	97	15
16	4	12·73	383	6	13·22	472	2	14·78	597	5	16·36	722	2	18·96	883	5	20·53	8	1	22·04	133	16
17	5	13·75	419	0	14·24	508	3	15·80	633	6	17·38	758	3	19·98	919	6	21·54	45	2	23·06	170	17
18	6	14·76	455	1	15·26	544	4	16·81	669	0	18·40	794	4	21·00	956	0	22·56	81	3	24·08	206	18
19	0	15·78	492	2	16·28	581	5	17·83	706	1	19·41	831	5	22·02	992	1	23·58	117	4	25·09	242	19
20	1	16·79	528	3	17·29	617	6	18·85	742	2	20·43	867	6	23·04	28	2	24·59	153	5	26·11	278	20
21	2	17·81	564	4	18·31	653	0	19·87	778	3	21·45	903	0	24·05	65	3	25·61	190	6	27·12	315	21
22	3	18·83	601	5	19·33	690	1	20·89	815	4	22·47	940	1	25·07	101	4	26·63	226	0	28·14	351	22
23	4	19·84	637	6	20·34	726	2	21·91	851	5	23·49	976	2	26·09	137	5	27·65	262	1	29·16	387	23
24	5	20·86	673	0	21·36	762	3	22·93	887	6	24·51	12	3	27·11	174	6	28·66	299	2	0·17	424	24
25	6	21·87	710	1	22·38	798	4	23·94	923	0	25·53	48	4	28·13	210	0	29·68	335	3	1·19	460	25
26	0	22·89	746	2	23·40	835	5	24·96	960	1	26·55	85	5	29·15	246	1	0·70	371	4	2·20	496	26
27	1	23·90	782	3	24·41	871	6	25·98	996	2	27·57	121	6	0·16	282	2	1·71	407	5	3·22	532	27
28	2	24·92	819	4	25·43	907	0	27·00	32	3	28·59	157	0	1·18	319	3	2·73	444	6	4·23	569	28
29	3	25·94	855	5	26·45	944	1	28·02	69	4	29·60	194	1	2·20	355	4	3·75	480	0	5·25	605	29
30	...	...	...	6	27·47	980	2	29·04	105	5	0·62	230	2	3·22	391	5	4·77	516	1	6·26	641	30
31	...	...	...	...	...	...	...	...	...	6	1·64	266	...	...	...	...	...	...	...	...	...	31
Mîna. 0 = 26 Feb. C. Year. 0 = 27 Feb. L. Yr.				Mesha. = 14 *Mar.*			Vrisha. 0 = 14 Apr.			Mithuna. 0 = 15 *May.*			Karkaṭa. 0 = 16 June.			Siṁha. 0 = 17 *July.*			Kanyâ. 0 = 17 Aug.			

Phâlguna of preceding year.			
Date.		Tithi.	An.
13	6	9·24	185
14	0	10·26	222
15	1	11·27	258
16	2	12·28	294
17	3	13·30	331
18	4	14·31	367
19	5	15·33	403
20	6	16·34	439
21	0	17·36	476
22	1	18 37	512
23	2	19·38	548
24	3	20·44	585
25	4	21·46	621
26	5	22·43	657
27	6	23·44	694
28	0	24·41	730
29	1	25·47	766

AUXILIARY TABLE III.

☾'s Equation of the centre: to be applied to the Tithi.

Argument: ☾'s Anom.		Eq. +	Argument: ☾'s Anom.		Eq. +	Argument: ☾'s Anom.		Eq. +	Argument: ☾'s Anom.		Eq. +
0 or	500	0·42	130 or	370	0·72	500 or	1,000	0·42	630 or	870	0·11
10	490	·44	140	360	·74	510	990	·39	640	860	·10
20	480	·47	150	350	·76	520	980	·37	650	850	·08
30	470	·50	160	340	·77	530	970	·34	660	840	·07
40	460	·52	170	330	·78	540	960	·31	670	830	·05
50	450	·55	180	320	·79	550	950	·28	680	820	·04
60	440	0·57	190	310	0·80	560	940	0·26	690	810	0·03
70	430	·59	200	300	·81	570	930	·24	700	800	·02
80	420	·62	210	290	·82	580	920	·22	710	790	·02
90	410	·64	220	280	·83	590	910	·19	720	780	·01
100	400	·66	230	270	·83	600	900	·17	730	770	·00
110	390	·68	240 or	260	·83	610	890	·15	740 or	760	·00
120 or	380	0·70	250		0·83	620 or	880	0·13	750		0·00

TABLE III—*continued.*

	7. Kārttika (Ūrja). Sol. Corr. Ā. S.–14gh. 47p. S. S.–14 7			8. Mārgaśira (Sahas). –20gh. 40p. –20 34			9. Pausha (Sahasya). +9gh. 44p. +8 55			10. Māgha (Tapas). +30gh. 37p. +28 0			11. Phālgun (Tapasya). –1gh. 7p. –5 8			12. Chaitra (Madhu). –18gh. 4p. –15 53			13. Vaiśākha of following year. +5gh. 20p. Ā. S. +6 38 S. S.			
Date.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Fer.	Tithi.	☾'s An.	Date.
0	2	7·26	678	4	7·71	766	5	7·10	819	6	6·47	871	1	6·86	960	3	7·29	49	5	7·75	138	0
1	3	8·29	714	5	8·73	808	6	8·11	855	0	7·48	908	2	7·88	996	4	8·31	85	6	8·77	174	1
2	4	9·31	750	6	9·74	839	0	9·12	891	1	8·50	944	3	8 89	33	5	9·32	121	0	9·79	210	2
3	5	10·32	787	0	10·75	875	1	10·14	928	2	9·51	980	4	9·90	69	6	10·33	158	1	10·80	246	3
4	6	11·33	823	1	11·77	912	2	11·15	964	3	10·52	16	5	10·92	105	0	11·35	194	2	11·82	283	4
5	0	12·35	859	2	12·78	948	3	12·16	0	4	11·53	53	6	11·93	142	1	12·36	230	3	12·84	319	5
6	1	13·37	895	3	13·79	984	4	13·18	37	5	12·55	89	0	12·95	178	2	13·38	267	4	13·85	355	6
7	2	14·39	932	4	14·81	20	5	14·19	73	6	13·56	125	1	13·96	214	3	14·39	303	5	14·87	391	7
8	3	15·40	968	5	15·82	57	6	15·20	109	0	14·57	162	2	14·97	250	4	15·41	339	6	15·89	428	8
9	4	16·42	4	6	16·83	93	0	16·21	145	1	15·59	198	3	15·99	287	5	16·42	375	0	16·90	464	9
10	5	17·43	41	0	17·85	129	1	17·23	182	2	16·60	234	4	17·00	323	6	17·44	412	1	17·92	500	10
11	6	18·44	77	1	18·86	166	2	18·24	218	3	17·61	271	5	18·01	359	0	18·45	448	2	18·94	537	11
12	0	19·46	113	2	19·87	202	3	19·25	254	4	18·63	307	6	19·03	396	1	19·47	484	3	19·95	573	12
13	1	20·47	149	3	20·89	238	4	20·26	291	5	19·64	343	0	20·04	432	2	20·49	521	4	20·97	609	13
14	2	21·49	186	4	21·90	274	5	21·28	327	6	20·65	379	1	21·06	468	3	21·50	557	5	21·99	645	14
15	3	22·50	222	5	22·91	311	6	22·29	363	0	21·67	416	2	22·07	504	4	22·52	593	6	23·01	682	15
16	4	23·51	258	6	23·93	347	0	23·30	400	1	22·68	452	3	23·09	541	5	23·53	629	0	24·02	718	16
17	5	24·53	295	0	24·94	383	1	24·32	436	2	23·69	488	4	24·10	577	6	24·55	666	1	25·04	754	17
18	6	25·54	331	1	25·95	420	2	25·33	472	3	24·71	525	5	25·12	613	0	25·56	702	2	26·06	791	18
19	0	26·56	367	2	26·97	456	3	26·34	508	4	25·72	561	6	26·13	650	1	26·58	738	3	27·08	827	19
20	1	27·57	403	3	27·98	492	4	27·36	545	5	26·73	597	0	27·14	686	2	27·59	775	4	28·09	863	20
21	2	28·59	440	4	28·99	529	5	28·37	581	6	27·75	633	1	28·16	722	3	28·61	811	5	29·11	900	21
22	3	29·60	476	5	0·01	565	6	29·38	617	0	28·76	670	2	29·17	758	4	29·63	847	6	0·13	936	22
23	4	0·61	512	6	1·02	601	0	0·39	654	1	29·77	706	3	0·19	795	5	0·64	884	0	1·14	972	23
24	5	1·63	549	0	2·03	637	1	1·41	690	2	0·78	742	4	1·20	831	6	1·66	920	1	2·16	9	24
25	6	2·64	585	1	3·05	674	2	2·42	726	3	1·80	779	5	2·21	867	0	2·67	956	2	3·18	45	25
26	0	3·66	621	2	4·06	710	3	3·43	762	4	2·81	815	6	3·23	904	1	3·69	992	3	4·20	81	26
27	1	4·67	658	3	5·07	746	4	4·45	799	5	3·82	851	0	4·24	940	2	4·71	29	4	5·21	117	27
28	2	5·68	694	4	6·09	783	5	5·46	835	6	4·84	887	1	5·26	976	3	5·72	65	5	6·23	154	28
29	3	6·70	730	...	...	...	...	...	...	0	5·85	924	2	6 27	13	4	6·74	101	6	7·25	190	29
30	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	0	8·27	226	30
	Tulā Saṁk. 0 = 17 Sept.			Vṛiśchika. 0 = 17 *Oct.*			Dhanuḥ. 0 = 15 Nov.			Makara. 0 = 14 *Dec.*			Kumbha. 0 = 13 *Jan.*			Mīna. 0 = 12 Feb.			Mesha. 0 = 14 *Mar.* C. Yr., 0 = 13 *Mar.* L. Yr.			

TABLE IV.

Increase of tithi and moon's anomaly in Ghaṭikās.

Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.	Gh.	Tithi.	An.
1	0·02	1	16	0·27	10	31	0·52	19	46	0·78	28
2	0·03	1	17	0·29	10	32	0·54	19	47	0·80	28
3	0·05	2	18	0·30	11	33	0·56	20	48	0·81	29
4	0·07	2	19	0·32	11	34	0·57	21	49	0·83	30
5	0·08	3	20	0·34	12	35	0·59	21	50	0·85	30
6	0·10	4	21	0·36	13	36	0·61	22	51	0·86	31
7	0·12	4	22	0·37	13	37	0·63	22	52	0·88	31
8	0·14	5	23	0·39	14	38	0·64	23	53	0·89	32
9	0·15	5	24	0·41	15	39	0·66	24	54	0·91	33
10	0·17	6	25	0·42	15	40	0·68	24	55	0·93	33
11	0·19	7	26	0·44	16	41	0·69	25	56	0·95	34
12	0·20	7	27	0·46	16	42	0·71	25	57	0·96	34
13	0·22	8	28	0·47	17	43	0·73	26	58	0·98	35
14	0·24	8	29	0·49	18	44	0·74	27	59	1·00	36
15	0·25	9	30	0·51	18	45	0·76	27	60	1·02	36

TABLE V.

Ending points of Zodiacal Signs.

Rāśi.	End.
Mesha	30°
Vṛisha	60°
Mithuna	90°
Karkaṭa	120°
Siṁha	150°
Kanyā	180°
Tulā	210°
Vṛiśchika	240°
Dhanuḥ	270°
Makara	300°
Kumbha	330°
Mīna	360°

TABLE VI.—*For Centuries of the Kaliyuga.*

Cent. K. Y.	Ahargaṇa.	Sun from the Moon's Node. Mod.	Ārya.	Sūrya Siddh. Text.	Sūrya Siddh. With Bīja.	Brah.	Śiva.	Jupiter's Saṁvat. S. S.[1]
3000	1095 776	511	From 3600 Lalla's corrections are applied.	...	...	...	...	35·10
3100	1132 302	268		...	...	...	...	16·27
3200	1168 828	23		...	...	...	...	57·44
3300	1205 354	778		...	...	...	...	38·61
3400	1241 880	535		...	...	...	...	19·78
3500	1278 405	284		...	...	...	...	0·95
3600	1314 931	40	42	...	...	...	...	42·12
3700	1351 457	796	798	...	...	796	...	23·29
3800	1387 983	551	553	...	...	552	...	4·46
3900	1424 509	307	309	...	...	307	...	45·63
4000	1461 035	62	64	...	...	64	...	26·80
4100	1497 561	819	820	824	...	820	818	7·97
4200	1534 087	573	575	577	...	576	574	49·14
4300	1570 612	323	325	323	...	326	324	30·31
4400	1607 138	79	81	76	...	82	80	11·48
4500	1643 664	834	836	828	...	838	836	52·65
4600	1680 190	590	592	580	587	588	592	33·82
4700	1716 716	345	347	333	343	350	348	14·99
4800	1753 242	100	103	86	98	106	104	56·16
4900	1789 768	856	858	838	852	862	860	37·33
5000	1826 293	605	608	590	601	612	610	18·50

TABLE VII.—*For years of a Century.*

Yr.	Aharg.	⊙ from Node.	Jupiter's Saṁvat.	Yr.	Aharg.	⊙ from Node.	Jupiter's Saṁvat.[1]
0	0	0	0·	25	9 131	686	25·2925
1	365	106	1·0117	26	9 497	798	26·3042
2	730	212	2·0234	27	9 862	904	27·3159
3	1 096	324	3·0351	28	10 227	10	28·3276
4	1 461	430	4·0468	29	10 592	116	29·3393
5	1 826	526	5·0585	30	10 958	228	30·3510
6	2 191	642	6·0702	31	11 323	334	31·3627
7	2 557	754	7·0819	32	11 688	440	32·3744
8	2 922	860	8·0936	33	12 053	546	33·3861
9	3 287	966	9·1053	34	12 419	658	34·3978
10	3 652	72	10·1170	35	12 784	764	35·4095
11	4 018	184	11·1287	36	13 149	870	36·4212
12	4 383	290	12·1404	37	13 514	976	37·4329
13	4 748	396	13·1521	38	13 880	88	38·4446
14	5 114	508	14·1638	39	14 245	194	39·4563
15	5 479	614	15·1755	40	14 610	300	40·4680
16	5 844	720	16·1872	41	14 975	406	41·4797
17	6 209	826	17·1989	42	15 341	518	42·4914
18	6 575	938	18·2106	43	15 706	624	43·5031
19	6 940	44	19·2223	44	16 071	730	44·5148
20	7 305	150	20·2340	45	16 437	842	45·5265
21	7 670	256	21·2457	46	16 802	948	46·5382
22	8 036	368	22·2574	47	17 167	54	47·5499
23	8 401	474	23·2691	48	17 532	160	48·5616
24	8 766	580	24·2808	49	17 898	272	49·5733

TABLE VII.—*continued.*

Yr.	Aharg.	⊙ from Node.	Jupiter's Saṁvat.[1]
50	18 263	378	50·5850
51	18 628	484	51·5967
52	18 993	590	52·6084
53	19 359	702	53·6201
54	19 724	808	54·6318
55	20 089	914	55·6435
56	20 454	20	56·6552
57	20 820	132	57·6669
58	21 185	238	58·6786
59	21 550	344	59·6903
60	21 915	450	0·7020
61	22 281	562	1·7137
62	22 646	668	2·7254
63	23 011	774	3·7371
64	23 376	880	4·7488
65	23 742	992	5·7605
66	24 107	98	6·7722
67	24 472	204	7·7839
68	24 837	310	8·7956
69	25 203	422	9·8073
70	25 568	528	10·8190
71	25 933	634	11·8307
72	26 299	746	12·8424
73	26 664	852	13·8541
74	27 029	958	14·8658
75	27 394	64	15·8775
76	27 760	176	16·8892
77	28 125	282	17·9009
78	28 490	388	18·9126
79	28 855	494	19·9243
80	29 221	606	20·9360
81	29 586	712	21·9477
82	29 951	818	22·9594
83	30 316	924	23·9711
84	30 682	36	24·9828
85	31 047	172	25·9945
86	31 412	248	27·0062
87	31 777	354	28·0179
88	32 143	466	29·0296
89	32 508	572	30·0413
90	32 873	678	31·0530
91	33 238	784	32·0647
92	33 604	896	33·0764
93	33 969	2	34·0881
94	34 334	108	35·0998
95	34 699	214	36·1115
96	35 065	326	37·1232
97	35 430	432	38·1349
98	35 795	538	39·1466
99	36 160	644	40·1583

[1] These values are those of the *Sûrya Siddhânta* with the *bîja* or correction, *viz.* for 364,212 revolutions in a *yuga*. For this value without *bîja* (364,220 rev.) multiply the year K. Y. by 2 and divide by 90,000, and deduct the result from the tabular value for the *Ârya Siddhânta* value (364,224 rev.), divide the year K.Y. by 30,000, and deduct the fraction from the tabular value.

TABLE VIII.—*For months and days.*

Day.	Chaitra of preceding year. Ah.	N.	☉'s long.	Jup.	II. Jyaishtha. Ah.	N.	☉'s long.	Jup.	IV. Śrâvaṇa. Ah.	N.	☉'s long.	Jup.	Day.
0	33	799	329° 29′	59·9086	28	152	29° 10′	0·0776	91	527	89° 15′	0·2521	0
1	32	804	330° 29′	59·9114	29	157	30° 13′	0·0803	92	533	90° 12′	0·2548	1
2	31	810	331° 29′	59·9141	30	163	31° 11′	0·0831	93	539	91° 9′	0·2576	2
3	30	816	332° 29′	59·9169	31	170	32° 8′	0·0859	94	544	92° 6′	0·2604	3
4	29	822	333° 29′	59·9197	32	176	33° 6′	0·0886	95	550	93° 3′	0·2631	4
5	28	827	334° 28′	59·9224	33	181	34° 3′	0·0914	96	556	94° 0′	0·2659	5
6	27	833	335° 28′	59·9252	34	187	35° 1′	0·0942	97	562	94° 57′	0·2687	6
7	26	839	336° 28′	59·9280	35	193	35° 58′	0·0969	98	568	95° 54′	0·2715	7
8	25	844	337° 27′	59·9308	36	199	36° 56′	0·0997	99	574	96° 52′	0·2742	8
9	24	850	338° 27′	59·9335	37	204	37° 54′	0·1023	100	580	97° 48′	0·2770	9
10	23	855	339° 26′	59·9363	38	210	38° 51′	0·1053	101	587	98° 45′	0·2798	10
11	22	861	340° 26′	59·9391	39	217	39° 48′	0·1080	102	593	99° 42′	0·2825	11
12	21	867	341° 25′	59·9418	40	223	40° 46′	0·1108	103	598	100° 39′	0·2853	12
13	20	873	342° 25′	59·9446	41	229	41° 43′	0·1136	104	604	101° 36′	0·2881	13
14	19	878	343° 25′	59·9474	42	234	42° 40′	0·1163	105	610	102° 33′	0·2909	14
15	18	884	344° 24′	59·9501	43	240	43° 38′	0·1191	106	616	103° 30′	0·2936	15
16	17	890	345° 24′	59·9529	44	246	44° 35′	0·1219	107	622	104° 27′	0·2964	16
17	16	896	346° 23′	59·9557	45	252	45° 32′	0·1246	108	628	105° 25′	0·2992	17
18	15	901	347° 22′	59·9585	46	258	46° 30′	0·1274	109	634	106° 22′	0·3019	18
19	14	907	348° 21′	59·9612	47	264	47° 27′	0·1302	110	640	107° 19′	0·3047	19
20	13	913	349° 20′	59·9640	48	270	48° 24′	0·1330	111	646	108° 17′	0·3074	20
21	12	919	350° 19′	59·9668	49	276	49° 21′	0·1357	112	652	109° 14′	0·3102	21
22	11	925	351° 18′	59·9694	50	282	50° 18′	0·1385	113	658	110° 12′	0·3130	22
23	10	930	352° 17′	59·9723	51	288	51° 15′	0·1413	114	664	111° 9′	0·3158	23
24	9	936	353° 16′	59·9751	52	294	52° 13′	0·1440	115	670	112° 6′	0·3185	24
25	8	942	354° 15′	59·9778	53	300	53° 10′	0·1468	116	676	113° 4′	0·3213	25
26	7	948	355° 14′	59·9806	54	306	54° 6′	0·1496	117	682	114° 1′	0·3241	26
27	6	853	356° 13′	59 9834	55	312	55° 3′	0·1523	118	688	114° 58′	0·3269	27
28	5	959	357° 12′	59·9862	56	318	56° 1′	0·1551	119	694	115° 56′	0·3296	28
29	4	965	358° 11′	59·9889	57	324	56° 57′	0·1579	120	699	116° 43′	0·3324	29
30					58	330	57° 55′	0·1607	121	705	117° 50′	0·3352	30

Day.	I. Vaiśâkha. Ah.	N.	☉'s long.	Jup.	III. Âshâḍha. Ah.	N.	☉'s long.	Jup.	V. Bhâdrapada. Ah.	N.	☉'s long.	Jup.	Day.
0	3	971	359° 10′	59·9917	59	335	58° 51′	0·1634	122	712	118° 48′	0·3379	0
1	2	976	0° 9′	59·9944	60	341	59° 50′	0·1662	123	718	119° 45′	0·3407	1
2	1	982	1° 8′	59·9972	61	348	60° 47′	0·1690	124	723	120° 42′	0·3435	2
3	0	988	2° 6′	0·0000	62	354	61° 44′	0·1717	125	729	121° 40′	0·3462	3
4	1	994	3° 5′	0·0028	63	360	62° 41′	0·1745	126	735	122° 37′	0·3490	4
5	2	0	4° 3′	0·0056	64	365	63° 38′	0·1773	127	741	123° 35′	0·3518	5
6	3	5	5° 2′	0·0083	65	371	64° 35′	0·1800	128	747	124° 33′	0·3546	6
7	4	11	6° 0′	0·0111	66	377	65° 32′	0·1828	129	752	125° 30′	0·3573	7
8	5	17	6° 59′	0·0138	67	383	66° 30′	0·1856	130	758	126° 28′	0·3601	8
9	6	23	7° 57′	0·0166	68	389	67° 26′	0·1884	131	765	127° 26′	0·3629	9
10	7	28	8° 56′	0·0194	69	395	68° 23′	0·1911	132	771	128° 24′	0·3656	10
11	8	34	9° 54′	0·0222	70	401	69° 20′	0·1939	133	776	129° 22′	0·3684	11
12	9	40	10° 51′	0·0249	71	407	70° 17′	0·1967	134	782	130° 20′	0·3712	12
13	10	46	11° 49′	0·0277	72	413	71° 14′	0·1994	135	788	131° 17′	0·3739	13
14	11	52	12° 48′	0·0305	73	419	72° 11′	0·2022	136	794	132° 15′	0·3767	14
15	12	57	13° 46′	0·0332	74	425	73° 8′	0·2050	137	800	133° 13′	0·3795	15
16	13	64	14° 44′	0·0360	75	431	74° 4′	0·2077	138	806	134° 11′	0·3823	16
17	14	70	15° 42′	0·0388	76	437	75° 1′	0·2105	139	812	135° 10′	0·3850	17
18	15	76	16° 40′	0·0416	77	443	75° 58′	0·2133	140	818	136° 8′	0·3878	18
19	16	81	17° 37′	0·0443	78	449	76° 55′	0·2160	141	824	137° 6′	0·3906	19
20	17	87	18° 35′	0·0471	79	455	77° 52′	0·2188	142	829	138° 4′	0·3933	20
21	18	93	19° 33′	0·0499	80	461	78° 49′	0·2216	143	835	139° 2′	0·3961	21
22	19	99	20° 31′	0·0526	81	467	79° 46′	0·2244	144	841	140° 0′	0·3989	22
23	20	104	21° 29′	0·0554	82	473	80° 43′	0·2271	145	847	140° 58′	0·4016	23
24	21	110	22° 27′	0·0582	83	479	81° 40′	0·2299	146	852	141° 56′	0·4044	24
25	22	116	23° 25′	0·0609	84	485	82° 37′	0·2327	147	859	142° 55′	0·4072	25
26	23	122	24° 22′	0·0637	85	491	83° 34′	0·2354	148	865	143° 53′	0·4100	26
27	24	128	25° 19′	0·0665	86	497	84° 31′	0·2382	149	871	144° 52′	0·4127	27
28	25	134	26° 17′	0·0693	87	503	85° 28′	0·2410	150	876	145° 50′	0·4155	28
29	26	140	27° 14′	0·0720	88	509	86° 24′	0·2438	151	882	146° 48′	0·4183	29
30	27	146	28° 12′	0·0748	89	515	87° 21′	0·2465	152	888	147° 47′	0·4210	30
31					90	520	88° 18′	0·2493					31

TABLE VIII—continued.

Day.	VI. Âśvina. Ah.	N.	☉'s long.	Jup.	VIII. Mârgaśira. Ah.	N.	☉'s long.	Jup.	X. Mâgha. Ah.	N.	☉'s long.	Jup.	XII. Chaitra. Ah.	N.	☉'s long.	Jup.	Day.
0	153	894	148° 45′	0·4238	214	244	209° 20	0 5928	272	568	268° 29′	0·7534	332	905	329° 13′	0·9196	0
1	154	900	149° 43′	0·4266	215	250	210° 21′	0·5955	273	573	269° 30′	0·7562	333	910	330° 13′	0·9224	1
2	155	905	150° 41′	0·4293	216	255	211° 22′	0·5983	274	579	270° 31′	0·7590	334	916	331° 13′	0·9252	2
3	156	911	151° 40′	0·4321	217	261	212° 23′	0·6011	275	585	271° 33′	0·7617	335	922	332° 13′	0·9279	3
4	157	917	152° 38′	0·4349	218	267	213° 23′	0·6039	276	591	272° 34′	0 7645	336	927	333° 13′	0·9307	4
5	158	923	153° 37′	0·4377	219	272	214° 24′	0·6063	277	596	273° 36′	0·7673	337	933	334° 12′	0·9335	5
6	159	928	154° 36′	0·4404	220	277	215° 25′	0·6094	278	601	274° 37′	0·7701	338	939	335° 12′	0·9363	6
7	160	934	155° 34′	0·4432	221	283	216° 26′	0·6122	279	607	275° 38′	0·7728	339	945	336° 12′	0·9390	7
8	161	941	156° 33′	0·4460	222	289	217° 27′	0·6149	280	613	276° 39′	0·7756	340	950	337° 11′	0·9418	8
9	162	947	157° 31′	0·4487	223	295	218° 28′	0·6177	281	618	277° 41′	0·7784	341	956	338° 11′	0·9446	9
10	163	953	158° 30′	0·4515	224	300	219° 29′	0·6205	282	624	278° 42′	0·7811	342	961	339° 11′	0·9473	10
11	164	958	159° 29′	0·4543	225	306	220° 30′	0·6232	283	629	279° 43′	0·7839	343	967	340° 11′	0·9501	11
12	165	964	160° 28′	0·4570	226	312	221° 31′	0·6260	284	634	280° 44′	0·7867	344	973	341° 10′	0·9529	12
13	166	970	161° 27′	0·4598	227	318	222° 32′	0·6288	285	640	281° 46′	0·7894	345	979	342° 10′	0·9556	13
14	167	976	162° 26′	0 4626	228	323	223° 33′	0·6316	286	646	282° 47′	0·7922	346	984	343° 9′	0·9584	14
15	168	981	163° 25′	0·4654	229	328	224° 35′	0·6343	287	652	283° 48′	0·7950	347	990	344° 8′	0·9612	15
16	169	987	164° 24′	0·4681	230	334	225° 36′	0·6371	288	657	284° 49′	0·7978	348	996	345° 8′	0·9640	16
17	170	993	165° 23′	0·4709	231	340	226° 37′	0·6399	289	663	285° 50′	0·8005	349	2	346° 7′	0·9667	17
18	171	999	166° 22′	0·4737	232	346	227° 38′	0·6426	290	668	286° 51′	0·8033	350	7	347° 6′	0·9695	18
19	172	4	167° 21′	0·4764	233	351	228° 39′	0·6454	291	674	287° 52′	0·8061	351	13	348° 6′	0·9723	19
20	173	10	168° 20′	0·4792	234	356	229° 40′	0·6482	292	680	288° 53′	0·8088	352	19	349° 5′	0 9750	20
21	174	16	169° 19′	0·4820	235	362	230° 41′	0·6509	293	685	289° 54′	0·8116	353	25	350° 4′	0·9778	21
22	175	22	170° 19′	0·4847	236	368	231° 42′	0·6537	294	690	290° 55′	0·8144	354	31	351° 3′	0·9806	22
23	176	28	171° 18′	0·4875	237	373	232° 43′	0·6565	295	696	291° 56′	0·8171	355	36	352° 2′	0·9833	23
24	177	33	172° 18′	0·4903	238	378	233° 44′	0·6593	296	702	292° 57′	0·8199	356	42	353° 1′	0·9861	24
25	178	39	173° 17′	0·4931	239	384	234° 45′	0·6620	297	708	293° 58′	0·8227	357	48	354° 0′	0·9889	25
26	179	45	174° 16′	0·4958	240	390	235° 46′	0·6648	298	712	294° 59′	0 8255	358	54	354° 59′	0·9917	26
27	180	51	175° 16′	0·4986	241	396	236° 47′	0·6676	299	718	296° 0′	0·8282	359	59	355° 58′	0·9944	27
28	181	56	176° 16′	0·5014	242	401	237° 49′	0·6703	300	724	297° 1′	0·8310	360	65	356° 57	0·9972	28
29	182	62	177° 15′	0·5041					301	730	298° 2′	0·8338	361	71	357° 56′	1·0000	29
30	183	68	178° 15′	0·5069													
	VII. Kârttika.				IX. Pausha.				XI. Phâlguna.				XIII. Vaiśâkha of the following year.				
0	184	74	179° 15′	0·5097	243	406	238° 50′	0·6731	302	736	299° 3′	0·8365	362	77	358° 55′	1·0027	0
1	185	79	180° 15′	0·5124	244	412	239° 51′	0·6759	303	741	300° 2′	0·8393	363	83	359° 54′	1·0055	1
2	186	85	181° 15′	0·5152	245	418	240° 52′	0·6786	304	746	301° 3′	0·8421	364	88	0° 53′	1·0083	2
3	187	90	182° 15′	0·5180	246	423	241° 54′	0·6814	305	752	302° 4′	0·8448	365	94	1° 51′	1·0110	3
4	188	96	183° 14′	0·5208	247	429	242° 55′	0·6842	306	758	303° 5′	0·8476	366	100	2° 50′	1·0138	4
5	189	102	184° 14′	0·5235	248	434	243° 57′	0·6870	307	763	304° 5′	0·8504	367	106	3° 48′	1·0166	5
6	190	107	185° 14′	0 5263	249	440	244° 58′	0·6897	308	769	305° 6′	0·8532	368	111	4° 47′	1·0194	6
7	191	113	186° 14′	0·5291	250	445	245° 59′	0·6925	309	775	306° 7′	0·8559	369	117	5° 45′	1·0221	7
8	192	119	187° 14′	0·5318	251	451	247° 1′	0·6953	310	781	307° 7′	0·8587	370	123	6° 44′	1·0249	8
9	193	125	188° 14′	0·5346	252	457	248° 2′	0·6980	311	786	308° 8′	0·8615	371	129	7° 42′	1·0277	9
10	194	130	189° 14′	0·5374	253	463	249° 4′	0·7008	312	791	309° 9′	0·8642	372	134	8° 41′	1·0304	10
11	195	136	190° 14′	0·5401	254	468	250° 5′	0·7036	313	797	310° 9′	0·8670	373	140	9° 39′	1·0332	11
12	196	142	191° 14′	0·5429	255	473	251° 7′	0·7063	314	803	311° 10′	0·8698	374	146	10° 37′	1·0360	12
13	197	148	192° 14′	0·5457	256	479	252° 8′	0·7091	315	809	312° 10′	0·8725	375	152	11° 35′	1·0387	13
14	198	153	193° 14′	0·5485	257	485	253° 9′	0·7119	316	814	313° 10′	0·8753	376	158	12° 33′	1·0415	14
15	199	159	194° 14′	0·5512	258	490	254° 10′	0·7147	317	820	314° 10′	0·8781	377	164	13° 31′	1·0443	15
16	200	165	195° 14′	0·5540	259	495	255° 11′	0·7174	318	826	315° 11′	0·8809	378	170	14° 29′	1·0471	16
17	201	171	196° 14′	0·5568	260	501	256° 13′	0·7202	319	831	316° 11′	0·8836	379	176	15° 27′	1·0498	17
18	202	176	197° 14′	0·5595	261	507	257° 14′	0·7230	320	836	317° 11′	0·8864	380	181	16° 25′	1 0526	18
19	203	181	198° 14′	0·5623	262	513	258° 15′	0·7257	321	842	318° 12′	0·8892	381	187	17° 23′	1·0554	19
20	204	187	199° 15′	0·5651	263	518	259° 17′	0·7285	322	848	319° 12′	0·8919	382	193	18° 21′	1·0581	20
21	205	193	200° 15′	0·5678	264	523	260° 18′	0 7313	323	854	320° 12′	0·8947	383	199	19° 19′	1·0609	21
22	206	199	201° 15′	0·5706	265	529	261° 20′	0·7340	324	859	321° 12′	0·8975	384	204	20° 17′	1·0637	22
23	207	204	202° 16′	0·5734	266	535	262° 21′	0·7368	325	865	322° 12′	0·9002	385	210	21° 15′	1·0664	23
24	208	210	203° 16′	0·5762	267	540	263° 22′	0·7396	326	871	323° 12′	0·9030	386	216	22° 13′	1·0692	24
25	209	216	204° 17′	0·5789	268	545	264° 24′	0·7424	327	877	324° 13′	0·9058	387	222	23° 11′	1·0720	25
26	210	222	205° 17′	0·5817	269	551	265° 25′	0·7451	328	882	325° 13′	0·9086	388	228	24° 9′	1·0748	26
27	211	227	206° 18′	0·5844	270	557	266° 27′	0·7479	329	887	326° 13′	0·9113	389	234	25° 6′	1·0775	27
28	212	233	207° 19′	0·5872	271	563	267° 28′	0·7507	330	893	327° 13′	0·9141	390	240	26° 3′	1·0803	28
29	213	238	208° 20′	0·5900					331	899	328° 13′	0·9169	391	246	27° 1′	1·0831	29
30													392	252	27° 59′	1·0858	30

TABLE IX.—*For Nakshatras and Yogas.*

No.	Nakshatra.	Index.	Yoga.
1	Aśvinî	0° 0′ — 13° 20′	Vishkambha.
2	Bharaṇî*	13° 20′ — 26° 40′	Prîti.
3	Kṛittikâ	26° 40′ — 40° 0′	Âyushmat.
4	Rohiṇî*	40° 0′ — 53° 20′	Saubhâgya.
5	Mṛigaśiras	53° 20′ — 66° 40′	Śobhana.
6	Ârdrâ*	66° 40′ — 80° 0′	Atigaṇḍa.
7	Punarvasu	80° 0′ — 93° 20′	Sukarman.
8	Pushya*	93° 20′ — 106° 40′	Dhṛiti.
9	Âśleshâ	106° 40′ — 120° 0′	Śûla.
10	Maghâ*	120° 0′ — 133° 20′	Gaṇḍa.
11	Pûrva-Phalgunî	133° 20′ — 146° 40′	Vṛiddhi.
12	Uttara-Phalgunî	146° 40′ — 160° 0′	Dhruva.
13	Hastâ*	160° 0′ — 173° 20′	Vyâghâta.
14	Chitrâ	173° 20′ — 186° 40′	Harshaṇa.
15	Svâti*	186° 40′ — 200° 0′	Vajra.
16	Viśâkhâ	200° 0′ — 213° 20′	Siddhi.
17	Anurâdhâ*	213° 20′ — 226° 40′	Vyatîpâta.
18	Jyeshṭhâ	226° 40′ — 240° 0′	Varîyas.
19	Mûla*	240° 0′ — 253° 20′	Parigha.
20	Pûrva-Ashâḍhâ	253° 20′ — 266° 40′	Śiva.
21	Uttara-Ashâḍhâ*	266° 40′ — 280° 0′	Siddha.
22	Śravaṇa[1]	280° 0′ — 293° 20′	Sâdhya.
23	Śravishṭhâ or Dhanishṭhâ*	293° 20′ — 306° 40′	Śubha.
24	Śatabhishaj or Śatatâraka	306° 40′ — 320° 0′	Śukla.
25	Pûrva-Bhadrapadâ	320° 0′ — 333° 20′	Brahman.
26	Uttara-Bhadrapadâ*	333° 20′ — 346° 40′	Indra.
27	Revatî	346° 40′ — 360° 0′	Vaidhṛiti.

TABLE XI.—*For difference of Nakshatras and Yogas.*

Nakshatra. gh.	p.	Δ	Yoga. gh.	p.
0	46	10′	0	42
1	31	20′	1	25
2	17	30′	2	7
3	2	40′	2	49
3	48	50′	3	32
4	33	1°	4	14
9	7	2°	8	28
13	40	3°	12	42
18	13	4°	16	56
22	47	5°	21	10
27	20	6°	25	25
31	53	7°	29	39
36	26	8°	33	53
41	0	9°	38	7
45	33	10°	42	21
50	7	11°	46	35
54	40	12°	50	49
59	13	13°	55	8
60	44	13° 20′	56	28

TABLE X.—*Ending points of the Nakshatras according to Garga and the Brahma Siddhânta and the presiding Divinities of the Nakshatras.*

No.	Garga.	Brahma.	Deity.
1	13° 20′	13° 10′ 35″	Aśvin.
2	20° 0′	19° 45′ 32	Yama.
3	33° 20′	32° 56′ 27	Agni.
4	53° 20′	52° 42′ 20	Prajâpati.[2]
5	66° 40′	65° 52′ 55	Soma.
6	73° 20′	72° 28′ 12	Rudra.
7	93° 20′	92° 14′ 5	Aditi.
8	106° 40′	105° 24′ 40	Bṛihaspati.
9	113° 20′	111° 59′ 57	Sarpâḥ.
10	126° 40′	125° 10′ 32	Pitaraḥ.
11	140° 0′	138° 21′ 7	Bhaga &
12	160° 0′	158° 7′ 0	Aryaman.
13	173° 20′	171° 17′ 35	Savitṛi.
14	186° 40′	18° 28′ 10	Tvashṭṛi.
15	193° 20′	191° 3′ 27	Vâyu.
16	213° 20′	210° 49′ 20	Indrâgnî.
17	226° 40′	223° 59′ 55	Mitra.
18	233° 20′	230° 35′ 12	Indra.
19	246° 40′	243° 45′ 47	Nirṛiti.
20	260° 0′	256° 56′ 22	Âpaḥ.
21	280° 0′	276° 42′ 15	Viśvedevâḥ.
Abhijit		280° 56′ 30	Brahma.
22	293° 20′	294° 7′ 5	Vishṇu.
23	306° 40′	307° 17′ 40	Vasavaḥ.
24	313° 20′	313° 52′ 57	Varuṇa.
25	326° 40′	327° 3′ 32	Aja Ekapâd.
26	346° 40′	346° 49′ 25	Ahi Budhnya.
27	360° 0′	360° 0′ 0	Pûshan.

[1] The Nakshatra Abhijit is sometimes inserted between Nos. 21 and 22; its extent is 276° 40′ — 281° 40′.

[2] According to the *Muhûrtachintâmaṇi* the deity of 4 is Brahma, of 8 Prajâpati, and Abhijit is omitted.

TABLE XII.—*Equation of Jupiter's true to his mean place, at or near conjunction.*

Arg.[3] (§ 48)		Eq.	Arg.[3] (§ 48)	
2·73		0·14	8·73	
2·40 or 3·06		0·14	8·40 or 9·06	
2·06	3·40	0·13	8·06	9·40
1·73	3·73	0·12	7·73	9·73
1·40	4·06	0·11	7·40	10·06
1·06	4·40	0·09	7·06	10·40
0·73	4·73	0·07	6·73	10·73
0·40	5·06	0·05	6·40	11·06
0·06	5·40	0·03	6·06	11·40
11·73	5·73	0·00	5·73	11·73

[3] If the equation falls in the left side, the equation is additive; if in the left, it is subtractive.

SPECIAL TABLES.

TABLE XIII.—*Sun and moon's places for centuries.*

SÛRYA SIDDHÂNTA.					
Cent. K. Y.	Dist. ☾—☉	☾'s Anomaly. Uncorrected.	☾'s Anomaly. *With Bîja.*	☉'s Anom.	Cor.
					gh. p.
3000	174° 0′	73° 17′ 0″	...	282° 46′ 24″	— 1 10
3100	131 48	282 43 30	...	282 46 12	+ 6 18
3200	89 36	132 10 0	...	282 46 0	+13 46
3300	47 24	341 36 30	...	282 45 49	+21 13
3400	5 12	191 3 0	...	282 45 37	+28 41
3500	323 0	40 29 30	...	282 45 25	—23 52
3600	280 48	249 56 0	...	282 45 14	—16 24
3700	238 36	99 22 30	...	282 45 2	— 8 56
3800	196 24	308 49 0	...	282 44 51	— 1 29
3900	154 12	158 15 30	...	282 44 39	+ 5 59
4000	112 0	7 42 0	9° 2′ 0″	282 44 28	+13 27
4100	69 48	217 8 30	218 30 30	282 44 16	+20 54
4200	27 36	66 35 0	67 59 0	282 44 4	+28 22
4300	345 24	276 1 30	277 27 30	282 43 53	—24 10
4400	303 12	125 28 0	126 56 0	282 43 41	—16 43
4500	261 0	334 54 30	336 24 30	282 43 30	— 9 15
4600	218 48	184 21 0	185 53 0	282 43 18	— 1 47
4700	176 36	33 47 30	35 21 30	282 43 6	+ 5 40
4800	134 24	243 14 0	244 50 0	282 42 55	+13 08
4900	92 12	92 40 30	94 48 30	282 42 43	+20 36
5000	50 0	302 7 0	303 47 0	282 42 31	—31 57

ÂRYA SIDDHÂNTA.[3]				
Cent. K. Y.	Dist. ☾—☉ corrected.	☾'s Anomaly. Uncorrected.	☾'s Anomaly. Corrected.	Cor.
				gh. p.
3000	Distance uncorrected is identical with the *Sûrya Siddhânta* values of the same.	69° 15′ 0″	...	— 2 30
3100		278 33 30	...	+ 5 25
3200		127 52 0	...	+13 20
3300		337 10 30	...	+21 15
3400		186 29 0	...	+30 10
3500	...	35 47 30	...	—22 55
3600	280° 48′	245 6 0	245° 6′ 0″	—15 0
3700	238 26	94 24 30	95 0 6	— 7 5
3800	196 4	303 43 0	304 54 12	+ 0 50
3900	153 42	153 1 30	154 48 18	+ 8 45
4000	111 20	2 20 0	4 44 24	+16 40
4100	68 58	211 38 30	214 36 30	+24 35
4200	26 36	60 57 0	64 30 36	+32 30
4300	344 24	270 15 30	274 24 42	—19 35
4400	301 52	119 34 0	124 18 48	—11 40
4500	259 30	328 52 30	334 12 54	— 3 45
4600	217 8	178 11 0	184 7 0	+ 4 10
4700	174 46	27 29 30	34 1 6	+12 5
4800	132 24	236 48 0	243 55 12	+20 0
4900	90 2	86 6 30	94 49 18	+27 55
5000	47 40	295 25 0	303 43 24	—24 10

TABLE XIII.—Continued.

BRAHMA SIDDHÂNTA.				
Cent. K. Y.	Dist. ☾—☉	☾'s Anom.	☉'s Anom.	Cor.
				gh. p.
3000	165° 0′	53° 2′ 22″	282° 7′ 12″	—18 45
3100	122 30	262 59 26	282 6 58	— 9 22
3200	80 0	112 56 30	282 6 43	+ 0 0
3300	37 30	322 53 35	282 6 29	+ 9 23
3400	355 0	172 50 39	282 6 14	+18 45
3500	312 30	22 47 43	282 6 0	—31 52
3600	270 0	232 44 47	282 5 46	—22 30
3700	227 30	82 41 52	282 5 31	—13 07
3800	185 0	292 38 56	282 5 17	— 3 45
3900	142 30	142 36 0	282 5 2	+ 5 37
4000	100 0	352 33 4	282 4 48	+14 59
4100	57 30	202 30 9	282 4 34	+24 22
4200	15 0	52 27 13	282 4 19	+33 44
4300	332 30	262 24 17	282 4 5	—16 53
4400	290 0	112 21 21	282 3 50	— 7 31
4500	247 30	322 18 26	282 3 36	+ 1 52
4600	205 0	172 15 30	282 3 22	+11 14
4700	162 30	22 12 34	282 3 7	+20 37
4800	120 0	232 9 38	282 2 53	+29 59
4900	77 30	82 6 43	282 2 38	+39 22
5000	35 0	292 3 47	282 2 24	—11 16

SIDDHÂNTA ŚIROMANI.				
Cent. K. Y.	Dist. ☾—☉	☾'s Anom.	☉'s Anom.	Cor.
3000	164° 30′	52° 17′ 22″	281° 22′ 12″	Same as for *Brahma Siddhânta*; but the day to be taken in Table XVI is 1 in advance of that found by the General Table.
3100	121 59	262 12 56	281 20 28	
3200	79 28	162 8 30	281 18 43	
3300	36 57	322 4 5	281 16 59	
3400	354 26	171 59 39	281 15 14	
3500	311 55	21 55 13	281 13 30	
3600	269 24	231 50 47	281 11 46	
3700	226 53	81 46 22	281 10 1	
3800	184 22	291 41 56	281 8 17	
3900	141 51	141 37 30	281 6 32	
4000	99 20	351 33 4	281 4 48	
4100	56 49	201 28 39	281 3 4	
4200	14 18	51 24 13	281 1 19	
4300	331 47	261 19 47	280 59 35	
4400	289 16	111 15 21	280 57 50	
4500	246 45	321 10 56	280 56 6	
4600	204 14	171 6 30	280 54 22	
4700	161 43	21 2 4	280 52 37	
4800	119 12	230 57 38	280 50 53	
4900	76 41	80 53 13	280 49 8	
5000	34 10	290 48 47	280 47 24	

[3] ☉'s An.=282° throughout.

Table XIV.—*Sûrya Siddhânta; Years of the Century.*

Yr.	Dist. ☾—☉			☾'s Anomaly. Without *Bíja.*			☾'s Anomaly. With *Bíja.*			Cor.	
										gh.	*p.*
0	0°	0′	0″	0°	0′	0″	0°	0′	0″	0	0
1	132	46	41	92	5	40	92	5	41	−15	32
2	265	33	22	184	11	20	184	11	22	−31	3
3	38	20	3	276	17	0	276	17	3	+13	25
4	171	6	43	8	22	40	8	22	44	− 2	6
5	303	53	24	100	28	20	100	28	26	−17	38
6	76	40	5	192	33	59	192	34	7	−33	9
7	209	26	46	284	39	39	284	39	48	+11	19
8	342	13	26	16	45	19	16	45	29	− 4	12
9	115	0	7	108	50	59	108	51	10	−19	44
10	247	46	48	200	56	39	200	56	51	−35	15
11	20	33	29	293	2	19	293	2	32	+ 9	13
12	153	20	10	25	7	59	25	8	13	− 6	18
13	286	6	50	117	13	39	117	13	54	−21	50
14	58	53	31	209	19	19	209	19	35	+22	39
15	191	40	12	301	24	59	301	25	17	+ 7	7
16	324	26	53	33	30	38	33	30	58	− 8	24
17	97	13	34	125	36	18	125	36	39	−23	56
18	230	0	14	217	41	58	217	42	20	+20	32
19	2	46	55	309	47	38	309	48	1	+ 5	1
20	135	33	36	41	53	18	41	53	42	−10	30
21	268	20	17	133	58	58	133	59	23	−26	2
22	41	6	58	226	4	38	226	5	4	+16	26
23	173	53	38	318	10	18	318	10	45	+ 2	55
24	306	40	19	50	15	58	50	16	26	−12	37
25	79	27	0	142	21	38	142	22	8	−28	8
26	212	13	41	234	27	17	234	27	49	+16	20
27	345	0	22	326	32	57	326	33	30	+ 0	49
28	117	47	3	58	38	37	58	39	11	−14	43
29	250	33	43	150	44	17	150	44	52	−30	14
30	23	20	24	242	49	57	242	50	33	+14	14
31	156	7	5	334	55	37	334	56	14	− 1	17
32	288	53	46	67	1	17	67	1	55	−16	49
33	61	40	26	159	6	57	159	7	36	−32	20
34	194	27	7	251	12	37	251	13	17	+12	8
35	327	13	48	343	18	17	343	18	59	− 3	13
36	100	0	29	75	23	56	75	24	40	−18	55
37	232	47	10	167	29	36	167	30	21	−34	26
38	5	33	50	259	35	16	259	36	2	+10	2
39	138	20	31	351	40	56	351	41	43	− 5	29
40	271	7	12	83	46	36	83	47	24	−21	1
41	43	53	53	175	52	16	175	53	5	−36	32
42	176	40	34	267	57	56	267	58	46	+ 7	56
43	309	27	14	0	3	36	0	4	27	− 7	35
44	82	13	55	92	9	16	92	10	8	−23	7
45	215	0	36	184	14	56	184	15	50	+21	22
46	347	47	17	276	20	35	276	21	31	+ 5	50
47	120	33	58	8	26	15	8	27	12	− 9	41
48	253	20	38	100	33	55	100	34	53	−25	13
49	26	7	19	192	39	35	192	40	34	+19	16
50	158	54	0	284	43	15	284	44	15	+ 3	44

Yr.	Dist. ☾—☉			☾'s Anomaly. Without *Bíja.*			☾'s Anomaly. With *Bíja.*			Cor.	
										gh.	*p.*
50	158°	54′	0″	284°	43′	15″	284°	44′	15″	+ 3	44
51	291	40	41	16	48	55	16	49	56	−11	47
52	64	27	22	108	54	35	108	55	37	−27	19
53	197	14	2	201	0	15	201	1	18	+17	10
54	330	0	43	293	5	55	293	6	59	+ 1	38
55	102	47	24	25	11	34	25	12	41	−18	54
56	235	34	5	117	17	14	117	18	22	−29	25
57	8	20	46	209	22	54	209	24	3	+15	3
58	141	7	26	301	28	34	301	29	44	− 0	28
59	273	54	7	33	34	14	33	35	25	−16	0
60	46	40	48	125	39	54	125	41	6	−31	31
61	179	27	29	217	44	34	217	45	47	+12	57
62	312	14	10	309	51	14	309	52	28	− 2	34
63	85	0	50	41	56	54	41	58	9	−18	6
64	217	47	31	134	2	34	134	3	50	−33	37
65	350	34	12	226	8	14	226	9	32	+10	51
66	123	20	53	318	13	53	318	15	13	− 4	41
67	256	7	37	50	19	33	50	20	54	−20	12
68	28	54	14	142	25	13	142	26	35	−35	44
69	161	40	55	234	30	53	234	32	16	+ 8	45
70	294	27	36	326	36	33	326	37	57	− 6	47
71	67	14	17	58	42	13	58	43	38	−22	18
72	200	0	58	150	47	53	150	49	19	+22	10
73	332	47	38	242	53	33	242	55	0	+ 6	39
74	105	34	19	334	59	13	335	0	41	− 8	53
75	238	21	0	67	4	53	67	6	23	−24	24
76	11	7	41	159	10	32	159	12	4	+20	4
77	143	54	22	251	16	12	251	17	45	+ 4	33
78	276	41	2	343	21	52	343	23	26	−10	59
79	49	27	43	75	27	32	75	29	7	−26	30
80	182	14	24	167	33	12	167	34	48	+17	58
81	315	1	5	259	38	52	259	40	29	+ 2	27
82	87	47	46	351	44	32	351	46	10	−13	5
83	220	34	26	83	50	12	83	51	51	−28	36
84	353	21	7	175	55	52	175	57	32	+15	52
85	126	7	48	268	1	32	268	3	14	+ 0	21
86	258	54	29	0	7	11	0	8	55	−15	11
87	31	41	10	92	12	51	92	14	36	−30	42
88	164	27	50	184	18	31	184	20	17	+13	46
89	297	14	31	276	24	11	276	25	58	− 1	45
90	70	1	12	8	29	51	8	31	39	−17	17
91	202	47	53	100	35	31	100	37	20	−32	49
92	335	34	37	192	41	11	192	43	1	+11	40
93	108	21	14	284	46	51	284	48	42	− 3	52
94	241	7	55	16	52	31	16	54	23	−19	23
95	13	54	36	108	58	11	108	0	5	−34	55
96	146	41	17	201	3	50	201	5	46	+ 9	34
97	279	27	58	293	9	30	293	11	27	− 5	58
98	52	14	38	25	15	10	25	17	8	−21	29
99	185	1	19	117	20	50	117	22	49	−37	1
100	317	48	0	209	26	30	209	28	30	+ 7	28

TABLE XV.—*Ārya Siddhānta (with Lalla's corrections): Years of the century.*

Yr.	Distance ☾—☉.	☾'s Anom.	☾Cor.	Yr.	Distance ☾—☉.	☾'s Anom.	☾Cor.
			gh. v.				*gh. v.*
0	0° 0′ 0″	0° 0′ 0″	0 0	50	158° 49′ 0″	284° 57′ 3″	+ 3 58
1	132 40 35	92 5 56	−15 31	51	291 35 35	17 2 59	−11 34
2	265 33 10	184 11 53	−31 2	52	64 22 10	109 8 56	−27 5
3	38 19 44	276 17 49	+13 26	53	197 8 34	201 14 52	+17 24
4	171 6 19	8 23 46	−2 5	54	329 55 19	293 20 48	+ 1 53
5	303 52 54	100 29 46	−17 36	55	102 41 55	25 26 45	−13 39
6	76 39 29	192 35 39	−33 7	56	235 28 29	117 32 41	−29 10
7	209 26 4	284 41 35	+11 21	57	8 15 4	209 38 37	+15 19
8	342 12 38	16 47 32	−4 10	58	141 1 38	301 44 34	− 0 12
9	114 59 13	108 53 28	−19 41	59	273 48 13	33 50 31	−15 44
10	247 45 48	200 59 25	−35 12	60	46 34 48	125 56 28	−31 15
11	20 32 23	293 5 21	+9 16	61	179 21 23	218 2 24	+13 14
12	153 18 58	25 11 18	−6 15	62	312 7 58	310 8 20	− 2 17
13	286 5 32	117 17 14	−21 46	63	84 54 32	42 14 17	−17 49
14	58 52 7	209 23 10	+22 43	64	217 41 7	134 20 13	−30 20
15	191 38 42	301 29 7	+7 11	65	350 27 42	226 26 10	+11 9
16	324 25 17	33 35 3	−8 20	66	123 14 17	318 32 7	− 4 12
17	97 11 52	125 41 0	−23 51	67	256 0 52	50 38 3	−19 54
18	229 58 26	17 46 56	+20 37	68	8 47 26	142 43 59	−35 25
19	2 45 1	309 52 53	+5 6	69	161 34 1	234 49 55	+ 9 4
20	135 31 36	41 58 49	−10 25	70	294 20 36	326 55 52	− 6 27
21	268 18 11	134 4 46	−25 56	71	67 7 11	59 1 48	−21 59
22	41 4 46	226 10 42	+18 33	72	199 53 46	151 7 44	+22 30
23	173 51 20	318 16 39	+3 1	73	332 40 20	243 13 41	+ 6 59
24	306 37 55	50 22 35	−12 30	74	105 26 55	325 19 38	− 8 32
25	79 24 30	142 28 31	−28 1	75	238 13 30	67 25 34	−24 4
26	212 11 5	234 34 28	+16 28	76	11 0 5	159 31 30	+20 25
27	344 57 40	326 40 24	+0 56	77	143 46 40	251 37 27	+ 4 54
28	117 44 14	58 46 20	−14 35	78	276 33 14	343 43 23	−10 37
29	250 30 49	150 52 16	−30 6	79	49 19 49	75 49 20	−26 9
30	23 17 24	242 58 14	+14 23	80	182 6 24	167 55 17	+18 20
31	156 3 59	335 4 10	−1 9	81	314 52 58	259 1 13	+ 2 49
32	288 50 34	67 10 6	−16 40	82	87 39 34	352 7 9	−12 42
33	61 38 8	159 16 3	−32 11	83	220 26 8	84 13 6	−28 14
34	194 23 43	251 21 59	+12 18	84	253 12 43	176 19 2	+16 15
35	327 10 18	343 27 55	−3 13	85	125 59 18	268 24 59	+ 0 44
36	99 56 53	75 33 53	−18 45	86	258 45 53	0 30 55	−14 47
37	232 43 28	167 39 49	−34 16	87	31 32 28	92 36 51	−30 19
38	5 30 2	259 45 45	+10 13	88	164 19 2	184 42 49	+14 10
39	138 16 37	351 51 42	−5 19	89	297 5 37	276 48 45	− 1 21
40	271 3 12	83 57 38	−20 50	90	69 52 12	8 54 41	−16 52
41	43 49 47	176 3 34	−36 21	91	202 38 47	101 0 37	−32 24
42	176 36 22	268 9 31	+8 8	92	335 25 22	193 6 34	+12 5
43	309 22 56	0 15 27	−7 24	93	108 11 56	285 12 30	− 3 26
44	82 9 31	92 21 23	−22 55	94	240 58 31	17 18 27	−18 57
45	214 56 6	184 27 20	+21 33	95	13 45 6	109 24 24	−34 29
46	347 42 41	276 33 16	+6 3	96	146 31 41	201 30 20	+10 0
47	120 29 16	8 39 12	−9 28	97	279 18 16	293 36 17	− 5 31
48	253 15 50	100 45 9	−25 0	98	52 4 50	25 42 13	−21 2
49	26 2 25	192 51 6	+19 29	99	184 51 25	117 48 9	−36 34
50	158 49 0	284 57 3	+ 3 58	100	317 38 0	209 54 6	+ 7 55

TABLE XVI.—*Brahma Siddhânta.—Years of the century.*[1]

Yr.	Distance ☾—☉	☾'s Anom.	Cor.	Yr.	Distance ☾—☉	☾'s Anom.	Cor.
			gh. *p.*				*gh.* *p.*
0	0° 0' 0"	0° 0' 0"	0 0	50	158° 45' 0"	284° 58' 32"	+ 4 41
1	132 46 30	92 5 58	—15 30	51	291 31 30	16 4 30	—10 49
2	265 33 0	184 11 56	—31 1	52	64 18 0	109 10 28	—26 19
3	38 19 30	276 17 55	+13 29	53	197 4 30	201 16 26	+18 10
4	171 6 0	8 23 53	— 2 2	54	329 51 0	293 22 25	+ 2 40
5	303 52 30	100 29 51	—17 32	55	102 37 30	25 28 23	—12 51
6	76 39 0	192 35 49	—33 2	56	235 24 0	117 34 21	—28 21
7	209 25 30	284 41 47	+11 27	57	8 10 30	209 40 19	+16 9
8	342 12 0	16 47 45	— 4 3	58	140 57 0	301 46 17	+ 0 38
9	114 58 30	108 53 43	—19 33	59	273 43 30	33 52 16	—14 52
10	247 45 0	200 59 42	—35 3	60	46 30 0	125 58 15	—30 22
11	20 31 30	293 5 40	+ 9 26	61	179 16 30	217 4 13	+14 7
12	153 18 0	25 11 38	— 6 4	62	312 3 0	310 10 11	— 1 23
13	286 4 30	117 17 37	—21 35	63	84 49 30	42 16 9	—16 54
14	58 51 0	209 23 36	+22 55	64	217 36 0	134 22 8	—32 24
15	191 37 30	301 29 33	+ 7 24	65	350 22 30	226 28 6	+12 6
16	324 24 0	33 35 31	— 8 6	66	123 9 0	318 34 4	— 3 25
17	97 10 30	125 41 29	—23 36	67	255 55 30	50 40 2	—18 55
18	229 57 0	217 47 28	+20 53	68	8 42 0	142 46 0	—34 25
19	2 43 30	309 53 26	+ 5 23	69	161 28 30	234 51 58	+10 4
20	135 30 0	41 59 25	—10 7	70	294 15 0	326 57 57	— 5 26
21	268 16 30	134 5 23	—25 38	71	67 1 30	59 3 55	—20 57
22	41 3 0	226 11 21	+ 8 52	72	199 48 0	151 9 53	+23 33
23	73 49 30	318 17 20	+ 3 21	73	332 34 30	243 15 51	+ 8 3
24	306 36 0	50 23 18	—12 9	74	105 21 0	335 21 50	— 7 28
25	79 22 30	142 29 16	—27 39	75	238 7 30	67 27 48	—22 58
26	212 9 0	234 35 14	+16 51	76	10 54 0	159 33 46	+21 32
27	344 55 30	326 41 12	+ 1 20	77	143 40 30	251 39 44	+ 6 1
28	117 42 0	58 47 10	—14 10	78	276 27 0	343 45 43	— 9 29
29	250 28 30	150 53 9	—29 41	79	49 13 30	75 51 41	—25 0
30	23 15 0	242 59 7	+14 49	80	182 0 0	167 57 39	+19 30
31	156 1 30	335 5 5	— 0 42	81	314 46 30	260 3 38	+ 4 0
32	288 48 0	67 11 3	—16 12	82	87 33 0	352 9 36	—11 31
33	61 34 30	159 17 2	—31 42	83	220 19 30	84 15 34	—27 1
34	194 21 0	251 23 0	+12 57	84	353 6 0	176 21 33	+17 29
35	327 7 30	343 28 58	— 2 43	85	125 52 30	268 27 31	+ 1 58
36	99 54 0	75 34 57	—18 13	86	258 39 0	0 33 29	—13 32
37	232 40 30	167 40 55	—33 44	87	31 25 30	92 39 27	—29 3
38	5 27 0	259 46 53	+10 46	88	164 12 0	184 45 25	+15 27
39	138 13 30	351 52 51	— 4 45	89	297 58 30	276 51 23	— 0 3
40	271 0 0	83 58 50	—22 15	90	69 45 0	8 57 22	—15 34
41	43 46 30	176 4 48	—35 45	91	202 31 30	101 3 20	—31 4
42	176 33 0	268 10 46	+ 8 44	92	335 18 0	193 9 18	+13 26
43	309 19 30	0 16 45	— 6 46	93	108 4 30	285 15 17	— 2 5
44	82 6 0	92 22 43	—22 16	94	240 51 0	17 21 15	—17 35
45	214 52 30	184 28 41	+22 13	95	13 37 30	109 27 13	—33 6
46	347 39 0	276 34 39	+ 6 44	96	146 24 0	201 33 11	+11 24
47	120 25 30	8 40 37	— 8 47	97	279 10 30	293 39 9	— 4 6
48	253 12 0	100 46 35	—24 18	98	52 57 0	25 45 7	—19 37
49	25 58 30	192 52 34	+20 12	99	184 43 30	117 51 6	—35 7
50	158 45 0	284 58 32	+ 4 41	100	317 30 0	209 57 4	+ 9 22

[1] For the *Siddhânta Śiromaṇi*, correct the values in this table by means of Table XIX.

TABLE XVIII[1].—*Second Ārya Siddhānta.—Years of the century.*

Yr.	Distance ☾—☉.	☾'s Anom.	Cor.	Yr.	Distance ☾—☉.	☾'s Anom.	Cor.
			gh. p.				gh. p.
0	0° 0′ 0″	0° 0′ 0″	0 0	50	158° 53′ 30″	285° 5′ 34″	+ 3 56
1	132 46 40	92 6 7	—15 31	51	291 40 10	16 11 41	—11 36
2	265 33 20	184 12 13	—31 2	52	64 26 50	109 17 47	—27 7
3	38 20 0	276 18 20	+13 26	53	197 13 30	201 23 54	+17 22
4	171 6 40	8 24 26	— 2 5	54	330 0 10	293 30 0	+ 1 51
5	303 53 21	100 30 33	—17 36	55	102 46 51	25 36 7	—13 41
6	76 40 1	192 36 40	—33 7	56	235 33 31	117 42 14	—29 12
7	209 26 41	284 42 47	+11 21	57	8 20 11	209 48 21	+15 17
8	342 13 21	16 48 54	— 4 10	58	141 6 51	301 52 28	— 0 14
9	115 0 1	108 55 0	—19 41	59	273 53 31	33 58 34	—15 46
10	247 46 42	201 1 7	—35 12	60	46 40 12	126 6 40	—31 17
11	20 33 22	293 7 13	+ 5 16	61	179 27 52	218 12 47	+13 12
12	153 20 2	25 13 20	— 9 15	62	312 13 32	310 18 53	— 2 19
13	286 6 42	117 19 27	—21 46	63	85 0 12	42 25 0	—17 51
14	58 53 22	209 25 33	+22 43	64	217 46 52	134 31 6	—30 22
15	191 40 3	301 31 40	+ 7 10	65	350 33 33	226 37 13	+11 7
16	324 26 43	33 37 47	— 8 21	66	123 20 13	318 43 20	— 4 14
17	97 13 23	125 43 54	—23 52	67	256 6 53	50 49 27	—19 56
18	230 0 3	217 50 1	+20 36	68	28 53 33	142 55 34	—35 27
19	2 46 43	309 56 7	+ 5 5	69	161 40 13	235 1 40	+ 9 2
20	135 33 24	42 2 13	—10 26	70	294 26 54	327 7 47	— 6 29
21	268 20 4	134 8 20	—25 57	71	67 13 34	59 13 54	—22 1
22	41 6 44	226 14 26	+18 32	72	200 0 14	151 20 0	+22 28
23	173 53 24	318 20 33	+ 3 0	73	332 46 54	243 26 7	+ 6 57
24	306 40 4	50 26 39	—12 31	74	105 33 34	335 32 13	— 8 34
25	79 26 45	142 32 46	—28 2	75	238 20 15	67 38 20	—24 7
26	212 13 25	234 38 53	+16 27	76	11 6 55	159 44 27	+20 22
27	345 0 5	326 45 0	+ 0 55	77	143 53 35	251 50 34	+ 4 51
28	117 46 45	58 51 7	—14 36	78	276 40 15	343 56 41	—10 40
29	250 33 25	150 57 13	—30 7	79	49 26 55	76 2 47	—26 12
30	23 20 6	243 3 20	+14 21	80	182 13 36	168 8 54	+18 18
31	156 6 46	335 9 27	— 1 10	81	315 0 16	260 15 1	+ 2 47
32	288 53 26	67 15 33	—16 41	82	87 46 56	352 21 7	—12 46
33	61 40 6	159 21 40	—32 12	83	220 33 36	84 27 14	—28 17
34	194 26 46	251 27 56	+12 17	84	353 20 16	176 33 20	+16 12
35	327 13 27	343 34 3	— 3 14	85	126 6 57	268 39 27	+ 0 41
36	100 0 7	75 40 10	—18 46	86	258 53 37	0 45 34	—14 50
37	232 46 47	167 46 17	—34 17	87	31 40 17	92 51 41	—30 22
38	5 33 27	259 52 24	+10 12	88	164 26 57	184 57 48	+14 7
39	138 20 7	351 58 20	— 5 20	89	297 13 37	277 3 54	— 1 24
40	271 6 48	84 4 27	—20 51	90	70 0 18	9 10 1	—16 55
41	43 53 28	176 10 34	—36 22	91	202 46 58	101 16 8	—32 27
42	176 40 8	268 16 40	+ 8 7	92	335 33 38	193 22 14	+12 2
43	309 26 48	0 22 47	— 7 25	93	108 20 18	285 28 21	— 3 28
44	82 13 28	92 28 53	—22 56	94	241 7 58	17 34 27	—19 0
45	215 0 9	184 35 0	+21 31	95	13 53 39	109 40 34	—34 32
46	347 46 49	276 41 7	+ 6 1	96	146 40 19	201 46 41	+ 9 57
47	120 33 29	8 47 14	— 9 30	97	279 26 59	293 52 48	— 5 34
48	253 20 9	100 53 21	—25 2	98	52 13 39	25 58 55	—21 5
49	26 6 49	192 59 27	+29 27	99	185 0 19	118 5 1	—36 37
50	158 53 30	285 5 34	+3 56	100	317 47 0	210 11 8	+ 7 51

[1] Table XVII for Centuries is on the next page.

TABLE XVII.—*Second Ârya Siddhânta: For centuries.*

Cent. K. Y.	Distance ☾—☉.		☾'s Anom.			☉'s Anom.			Cor.	
									gh.	p.
3000	173°	30′	61°	48′	24″	282°	7′	29″	— 4	15
3100	131	17	271	54	32	282	7	15	+ 3	37
3200	89	4	122	5	39	282	7	1	+11	28
3300	46	51	332	16	47	282	6	48	+19	20
3400	4	38	182	27	54	282	6	34	+27	11
3500	322	25	32	39	2	282	6	20	—24	57
3600	280	12	242	50	10	282	6	6	—17	06
3700	237	59	93	1	17	282	5	52	— 9	14
3800	195	46	303	12	25	282	5	39	— 1	23
3900	153	33	153	23	32	282	5	25	+ 6	29
4000	111	20	3	34	40	282	5	11	+14	20
4100	69	7	213	45	48	282	4	57	+22	12
4200	26	54	63	56	55	282	4	43	+30	03
4300	344	41	274	8	3	282	4	30	—22	05
4400	302	28	124	19	10	282	4	16	—14	14
4500	260	15	334	30	18	282	4	2	— 6	22
4600	218	2	184	41	26	282	3	48	+ 1	29
4700	175	49	34	52	33	282	3	34	+ 9	21
4800	133	36	245	3	41	282	3	21	+17	12
4900	91	23	95	14	48	282	3	7	+25	04
5000	49	10	305	25	56	282	2	53	—27	05

TABLE XIX.—*Siddh. S'iromani*

Quantities to be subtracted from *Brahma Siddhânta* values.

Yr.	Dist. ☾—☉.		☾ & ☉'s Anom.	
5	0′	3″	0′	5″
10	0	6	0	9
15	0	9	0	14
20	0	12	0	18
25	0	15	0	23
30	0	18	0	27
35	0	21	0	32
40	0	24	0	36
45	0	27	0	41
50	0	30	0	45
55	0	33	0	50
60	0	36	0	54
65	0	39	0	59
70	0	42	1	3
75	0	45	1	8
80	0	48	1	12
85	0	51	1	17
90	0	54	1	21
95	0	57	1	26
100	1	0	1	30

TABLE XX.—*Samkrânti.*

Samkrânti.	True ☉'s Long.	Distance ☾—☉.			☾'s Anom.			Mean Long. ☉			Date.	g.	p.
Mîna-Samkrânti	330°	313°	30′	9″	295°	4′	8″	327°	56′	39″	0 *Chaitra*	31	30
Mesha-Samkrânti	0	333	32	22	331	38	30	357	51	38	0 Vaiś. .	49	56
Vṛisha-S. .	30	350	39	25	15	48	10	28	20	59	0 Jyaish.	45	51
Mithuna-S. .	60	13	42	13	66	19	7	59	19	7	1 Âshâḍha	11	7
Karkaṭa-S. .	90	39	28	36	119	44	23	90	30	28	0 Śrâ. .	49	48
Simha-S. .	120	63	6	33	180	54	0	121	31	25	1 Bhâdr. .	17	57
Kanyâ-S. .	150	84	19	15	226	14	1	152	6	41	1 Âśvina .	19	25
Tulâ-S. .	180	82	25	14	263	56	46	182	6	16	0 Kârtt. .	45	53
Vṛiśchika-S. .	210	96	49	57	294	29	25	211	34	4	0 Mârg. .	39	26
Dhanuh-S. .	240	96	21	17	319	47	39	240	33	0	1 Pausha .	8	55
Makara-S. .	270	93	45	49	342	50	1	269	31	46	1 Mâgha .	28	0
Kumbha-S. .	300	92	45	15	7	34	5	298	33	11	0 Phâlg. .	54	52
Mîna-S. .	330	96	17	33	37	7	35	327	56	41	0 Chaitra	44	7
Mesha-S. foll. .	360	106	19	33	73	44	42	357	51	41	1 *Vaiś* .	5	20

TABLE XXI.—*For days of the Solar Year.*

Day.	Ah.	☾—☉.			☾'s Anom.			Long. ☉		
		CHAITRA OF PRECEDING YEAR.								
0	—33	317°	42′	19″	288°	51′	21″	327°	28′	31″
1	—32	329	53	46	301	55	15	328	27	39
2	—31	342	5	12	314	59	9	329	26	47
3	—30	354	16	39	328	3	3	330	25	55
4	—29	6	28	5	341	6	57	331	25	4
5	—28	18	39	32	354	10	51	332	24	12
6	—27	31	50	59	7	14	45	333	23	20
7	—26	43	2	26	20	18	39	334	22	28
8	—25	55	13	53	33	22	33	335	21	36
9	—24	67	25	19	46	26	26	336	20	44
10	—23	79	36	56	59	30	20	337	19	53
11	—22	91	48	13	72	34	14	338	19	1
12	—21	103	59	39	85	38	8	339	18	9
13	—20	116	11	6	98	42	2	340	17	17
14	—19	128	22	33	111	45	56	341	16	25
15	—18	140	33	59	124	49	50	342	15	33
16	—17	152	55	26	137	53	44	343	14	41
17	—16	164	56	53	150	57	38	344	13	49
18	—15	177	8	19	164	2	32	345	12	57
19	—14	189	19	46	177	5	25	346	12	6
20	—13	201	31	13	190	9	29	347	11	14
21	—12	213	42	40	203	13	13	348	10	22
22	—11	225	54	6	216	17	7	349	9	30
23	—10	238	5	33	229	21	1	350	8	38
24	— 9	250	17	0	242	24	55	351	7	46
25	— 8	262	28	26	255	28	49	352	6	55
26	— 7	274	39	53	268	32	43	353	6	3
27	— 6	286	51	20	281	36	37	354	5	11
28	— 5	299	2	47	294	40	31	355	4	19
29	— 4	311	14	13	307	44	24	356	3	27
		1. VAIŚÂKHA.								
0	— 3	323°	25′	40″	320°	48′	18″	357°	2′	35″
1	—2	335	37	7	333	52	12	358	1	44
2	—1	347	48	33	346	56	6	359	0	52
3	0	0	0	0	0	0	0	0	0	0
4	1	12	11	27	13	3	54	0	59	8
5	2	24	22	53	26	7	48	1	58	16
6	3	36	34	20	39	11	42	2	57	25
7	4	48	45	47	52	15	36	3	56	33
8	5	60	57	13	65	19	29	4	55	41
9	6	73	8	40	78	23	23	5	54	49
10	7	85	20	7	91	27	17	6	53	57
11	8	97	31	34	104	31	11	7	53	5
12	9	109	43	0	117	35	5	8	52	14
13	10	121	54	27	130	38	59	9	51	22
14	11	134	5	54	143	42	53	10	50	30
15	12	146	17	20	156	46	47	11	49	38
16	13	158	28	47	169	50	41	12	48	46
17	14	170	40	14	182	54	35	13	47	54
18	15	182	51	40	195	58	28	14	47	3
19	16	195	3	7	209	2	22	15	46	11
20	17	207	14	34	222	6	16	16	45	19
21	18	219	26	1	235	10	10	17	44	27
22	19	231	37	27	248	14	4	18	43	35
23	20	243	48	54	261	17	58	19	42	43
24	21	256	0	21	274	21	52	20	41	51
25	22	268	11	47	287	25	46	21	40	59
26	23	280	23	14	300	29	40	22	40	7
27	24	292	34	41	313	33	34	23	39	16
28	25	304	46	7	326	37	27	24	38	24
29	26	316	57	34	339	41	21	25	37	32
30	27	329	9	1	352	45	15	26	36	40

TABLE XXI.—*For days of the Solar Year*—continued.

Day.	2. JYAISHTHA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	4. ŚRÂVAṆA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	6. ÂŚVINA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	Day.
0	28	341° 20′ 28″	5° 49′ 9″	27° 35′ 48″	91	29° 21′ 30″	108° 54′ 45″	89° 41′ 23″	153	65° 11′ 5″	208° 56′ 26″	150° 47′ 49″	0
1	29	353 31 54	18 58 3	28 34 56	92	41 32 56	121 58 39	90 40 31	154	77 22 32	222 0 20	151 46 57	1
2	30	5 43 21	31 56 57	29 34 5	93	53 44 23	135 2 33	91 39 39	155	89 34 58	235 4 14	152 46 6	2
3	31	17 54 48	45 0 51	30 33 13	94	65 55 50	148 6 27	92 38 47	156	101 45 25	248 8 8	153 45 14	3
4	32	30 6 14	58 4 45	31 32 21	95	78 7 16	161 10 20	93 37 56	157	113 56 52	261 12 2	154 44 22	4
5	33	42 17 41	71 8 39	32 31 29	96	90 18 43	174 14 14	94 37 4	158	126 8 19	274 15 56	155 43 30	5
6	34	54 29 8	84 12 33	33 30 37	97	102 30 10	187 18 8	95 36 12	159	138 19 45	287 19 50	156 42 38	6
7	35	66 40 34	97 16 26	34 29 46	98	114 41 37	200 22 2	96 35 20	160	150 31 12	300 23 44	157 41 47	7
8	36	78 52 1	110 20 20	35 28 54	99	126 53 3	213 25 56	97 34 28	161	162 42 39	313 27 38	158 40 55	8
9	37	91 3 28	123 24 14	36 28 2	100	139 4 30	226 29 49	98 33 37	162	174 54 5	326 31 32	159 40 3	9
10	38	103 14 55	136 28 8	37 27 10	101	151 15 56	239 33 43	99 32 45	163	187 5 32	339 35 26	160 39 11	10
11	39	115 26 21	149 32 2	38 26 18	102	163 27 22	252 37 37	100 31 53	164	199 16 59	352 39 20	161 38 19	11
12	40	127 37 48	162 35 56	39 25 27	103	175 38 51	265 41 31	101 31 1	165	211 28 25	5 43 13	162 37 28	12
13	41	139 49 15	175 39 50	40 24 35	104	187 50 17	278 45 25	102 30 9	166	223 39 52	18 47 7	163 36 36	13
14	42	152 0 41	188 43 44	41 23 43	105	200 1 44	301 49 18	103 29 18	167	235 51 19	31 51 1	164 35 44	14
15	43	164 12 8	201 47 38	42 22 51	106	212 13 11	314 53 12	104 28 26	168	248 2 46	44 54 55	165 34 52	15
16	44	176 23 35	214 51 32	43 21 59	107	224 24 37	327 57 6	105 27 34	169	260 14 12	57 58 49	166 34 0	16
17	45	188 35 1	227 55 25	44 21 7	108	236 36 4	341 1 0	106 26 42	170	272 25 39	71 2 43	167 33 9	17
18	46	200 46 28	240 59 19	45 20 16	109	248 47 31	354 4 56	107 25 50	171	284 37 6	84 6 37	168 32 17	18
19	47	212 57 55	254 3 13	46 19 24	110	260 58 57	7 8 48	108 24 59	172	296 48 32	97 10 31	169 31 25	19
20	48	225 9 22	267 7 7	47 18 32	111	273 10 24	20 12 42	109 24 7	173	308 59 59	110 14 25	170 30 33	20
21	49	237 20 48	280 11 1	48 17 40	112	285 21 50	33 16 36	110 23 15	174	321 11 26	123 18 19	171 29 41	21
22	50	249 32 15	293 14 55	49 16 48	113	297 33 17	46 20 30	111 22 23	175	333 22 52	136 22 12	172 28 50	22
23	51	261 43 42	306 18 49	50 15 57	114	309 44 44	59 24 24	112 21 31	176	345 34 19	149 26 6	173 27 58	23
24	52	273 55 8	319 22 43	51 15 5	115	321 56 10	72 28 17	113 20 39	177	357 45 46	162 30 0	174 27 6	24
25	53	286 6 35	332 26 37	52 14 13	116	334 7 37	85 32 11	114 19 48	178	9 57 13	175 33 54	175 26 14	25
26	54	298 18 2	345 30 30	53 13 21	117	346 19 4	98 36 5	115 18 56	179	22 8 39	188 37 48	176 25 22	26
27	55	310 29 28	358 34 24	54 12 29	118	358 30 31	111 39 59	116 18 4	180	34 20 6	201 41 42	177 24 31	27
28	56	322 40 55	11 38 18	55 11 37	119	10 41 57	124 43 43	117 17 12	181	46 31 33	214 45 36	178 23 39	28
29	57	334 52 22	24 42 12	56 10 45	120	22 53 24	137 47 47	118 16 20	182	58 42 59	227 49 30	179 22 47	29
30	58	347 3 49	37 46 6	57 9 53	121	35 4 51	150 51 41	119 15 23	183	60 54 26	240 53 24	180 21 55	30

Day.	3. ÂSHÂḌHA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	5. BHÂDRAPADA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	7. KÂRTTIKA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	Day.
0	59	359° 15′ 15″	50° 50′ 0″	58° 9′ 2″	122	47° 16′ 17″	163° 55′ 35″	120° 14′ 36″	184	73° 5′ 53″	253° 57′ 18″	181° 21′ 3″	0
1	60	11 26 42	63 53 53	59 8 10	123	59 27 44	176 59 29	121 13 44	185	85 17 19	267 1 11	182 20 12	1
2	61	23 38 9	76 57 47	60 7 18	124	71 39 11	190 3 23	122 12 52	186	97 28 46	280 5 5	183 19 20	2
3	62	35 49 35	90 1 41	61 6 26	125	83 50 37	203 7 16	123 12 1	187	119 40 13	293 8 59	184 18 28	3
4	63	48 1 2	103 5 35	62 5 34	126	96 2 4	216 11 10	124 11 9	188	131 51 40	306 12 53	185 17 36	4
5	64	60 12 29	116 9 29	63 4 42	127	108 13 31	229 15 4	125 10 17	189	144 3 6	319 16 47	186 16 44	5
6	65	72 23 55	129 13 22	64 3 51	128	120 24 58	242 18 58	126 9 25	190	156 14 33	332 20 41	187 15 52	6
7	66	84 35 22	142 17 16	65 2 59	129	132 36 24	255 22 42	127 8 33	191	168 26 0	345 24 35	188 15 0	7
8	67	96 46 49	155 21 10	66 2 7	130	144 47 51	268 26 46	128 7 42	192	180 37 26	358 28 29	189 14 8	8
9	68	108 58 16	168 25 4	67 1 15	131	156 59 18	281 30 40	129 6 50	193	192 48 53	11 32 23	190 13 16	9
10	69	121 9 42	181 28 58	68 0 23	132	169 10 44	294 34 34	130 5 58	194	205 0 20	24 36 17	191 12 24	10
11	70	133 21 9	194 32 52	68 59 32	133	181 22 11	307 38 28	131 5 6	195	217 11 46	37 40 10	192 11 33	11
12	71	145 32 36	207 36 46	69 58 40	134	193 33 38	320 42 22	132 4 14	196	229 23 13	50 44 4	193 10 40	12
13	72	157 44 2	220 40 40	70 57 48	135	205 45 4	333 46 15	133 3 23	197	241 34 40	63 47 58	194 9 49	13
14	73	169 55 29	233 44 34	71 56 56	136	217 56 31	346 50 9	134 2 31	198	253 46 7	76 51 52	195 8 57	14
15	74	182 6 56	246 48 28	72 56 4	137	230 7 58	359 54 3	135 1 30	199	265 57 33	89 55 46	196 8 3	15
16	75	194 18 22	259 52 21	73 55 13	138	242 19 26	12 57 57	136 0 47	200	278 9 0	102 59 38	197 7 14	16
17	76	206 29 49	272 56 15	74 54 21	139	254 30 52	26 1 51	136 59 55	201	290 20 27	116 3 32	198 6 23	17
18	77	218 41 16	286 0 9	75 53 29	140	266 42 18	39 5 45	137 59 4	202	302 31 53	129 7 26	199 5 30	18
19	78	230 52 43	299 4 3	76 52 37	141	278 53 45	52 9 39	138 58 12	203	314 43 20	142 11 20	200 4 39	19
20	79	243 4 9	312 7 57	77 51 45	142	291 5 11	65 13 33	139 57 20	204	326 54 47	155 15 14	201 3 47	20
21	80	255 15 36	325 11 52	78 50 53	143	303 16 38	78 17 27	140 56 28	205	339 6 13	168 19 7	202 2 55	21
22	81	267 27 3	338 15 46	79 50 1	144	315 28 5	91 21 21	141 55 36	206	351 17 40	181 23 1	203 2 3	22
23	82	279 38 29	351 19 40	80 49 9	145	327 39 31	104 25 14	142 54 44	207	3 29 7	194 26 55	204 1 11	23
24	83	291 49 56	4 23 34	81 48 17	146	339 50 58	117 29 8	143 53 53	208	15 40 34	207 30 49	205 0 19	24
25	84	304 1 23	17 27 28	82 47 25	147	352 2 25	130 33 2	144 53 1	209	27 52 0	220 34 43	205 59 27	25
26	85	316 12 50	30 31 21	83 46 34	148	4 13 52	143 36 56	145 52 9	210	40 3 27	233 38 37	206 58 38	26
27	86	328 24 16	43 35 15	84 45 42	149	16 25 18	156 40 50	146 51 17	211	52 14 54	246 42 31	207 57 44	27
28	87	340 35 43	56 39 9	85 44 50	150	28 36 45	169 44 44	147 50 25	212	64 26 20	259 46 25	208 56 52	28
29	88	352 47 10	69 43 3	86 43 58	151	40 48 12	182 48 38	148 49 33	213	76 37 47	272 50 19	209 56 0	29
30	89	4 58 36	82 46 57	87 43 6	152	52 59 38	195 52 32	149 48 41					30
31	90	17 10 3	95 50 51	88 42 15									31

TABLE XXI.—*For the days of the Solar Year*—continued.

Day.	8. MÂRGAŚIRA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	10. MÂGHA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	12. CHAITRA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	Day.
0	214	88° 49′ 14″	285° 54′ 13″	210° 55′ 8″	272	75° 53′ 2″	323° 40′ 18″	268° 5′ 2″	332	87° 19′ 44″	27° 34′ 12″	327° 13′ 12″	0
1	215	101 0 40	298 58 6	211 54 16	273	88 4 29	336 44 12	269 4 10	333	99 31 11	40 38 6	328 12 20	1
2	216	113 12 7	312 2 0	212 53 25	274	100 15 55	349 48 6	270 3 18	334	111 42 38	53 42 0	329 11 28	2
3	217	125 23 34	325 5 54	213 52 33	275	112 27 22	2 52 0	271 2 26	335	123 54 4	66 45 53	330 10 37	3
4	218	137 35 2	338 9 48	214 51 41	276	124 38 49	15 55 53	272 1 34	336	136 5 31	79 49 47	331 9 45	4
5	219	139 46 27	351 13 40	215 50 49	277	136 50 16	28 59 47	273 0 42	337	148 16 58	92 58 41	332 8 53	5
6	220	161 57 54	4 17 36	216 49 57	278	149 1 43	42 3 41	273 59 51	338	160 28 24	105 57 35	333 8 1	6
7	221	174 9 21	17 21 30	217 49 5	279	161 13 9	55 7 35	274 58 59	339	172 39 51	119 1 29	334 7 9	7
8	222	186 20 47	40 25 24	218 48 13	280	173 24 36	68 11 29	275 58 7	340	184 51 18	132 5 23	335 6 18	8
9	223	198 32 14	53 29 18	219 47 22	281	185 36 3	81 15 33	276 57 15	341	197 2 44	145 9 17	336 5 26	9
10	224	210 43 41	66 33 12	220 46 30	282	197 47 30	94 19 17	277 56 23	342	209 14 11	158 13 11	337 4 34	10
11	225	222 55 7	79 37 5	221 45 38	283	209 58 56	107 23 11	278 55 32	343	221 25 38	171 17 5	338 3 42	11
12	226	235 6 34	92 40 59	222 44 46	284	222 10 23	120 27 5	279 54 40	344	233 37 4	184 20 59	339 2 50	12
13	227	247 18 1	105 44 53	223 43 54	285	234 21 46	133 30 53	280 53 48	345	245 48 33	197 24 52	340 1 59	13
14	228	259 29 28	118 48 47	224 43 3	286	246 33 16	146 34 52	281 52 56	346	257 59 58	210 28 46	341 1 7	14
15	229	271 40 54	121 52 41	225 42 11	287	268 44 43	159 38 46	282 52 4	347	270 11 25	223 32 40	342 0 15	15
16	230	283 52 21	134 56 35	226 41 19	288	270 56 10	172 42 40	283 51 13	348	282 22 51	236 36 34	342 59 23	16
17	231	296 3 48	148 0 29	227 40 27	289	283 7 36	185 46 34	284 50 21	349	294 34 18	249 40 28	343 58 31	17
18	232	308 15 14	161 4 23	228 39 35	290	295 19 3	198 50 28	285 49 29	350	306 45 45	262 44 22	344 57 39	18
19	233	330 26 41	174 8 17	229 38 44	291	307 30 30	211 54 22	286 48 37	351	318 57 11	275 48 16	345 56 48	19
20	234	332 38 8	187 12 10	230 37 52	292	319 41 56	224 58 16	287 47 45	352	331 8 38	288 52 10	346 55 56	20
21	235	344 49 34	200 16 4	231 37 0	293	331 53 23	238 2 10	288 46 53	353	343 20 5	301 56 3	347 55 4	21
22	236	357 1 1	213 19 58	232 36 8	294	344 4 50	251 6 4	289 46 1	354	355 31 31	314 59 57	348 54 13	22
23	237	9 12 28	226 23 52	233 35 16	295	356 16 17	264 9 57	290 45 9	355	7 42 58	328 3 51	349 53 21	23
24	238	21 23 55	239 27 45	234 34 24	296	8 27 43	277 13 51	291 44 17	356	19 54 25	341 7 45	350 52 29	24
25	239	33 35 21	252 31 39	235 33 33	297	20 39 10	290 17 45	202 43 25	357	32 5 52	354 11 39	351 51 37	25
26	240	45 46 48	265 35 33	236 32 41	298	32 50 37	303 21 39	293 42 34	358	44 17 18	7 15 32	352 50 45	26
27	241	57 58 15	278 39 27	237 31 49	299	45 2 3	316 25 33	294 41 42	359	56 28 45	20 23 26	353 49 53	27
28	242	70 9 41	291 43 21	238 30 57	300	57 13 30	329 29 27	295 40 51	360	68 40 11	33 27 20	354 49 1	28
29					301	69 24 56	342 33 21	296 39 59	361	80 51 38	46 31 14	355 48 9	29

Day.	9. PAUSHA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	11. PHÂLGUNA. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	13. VAIŚÂKHA OF THE FOLLOWING SOLAR YEAR. Ahar.	Distance ☾—☉.	☾'s Anom.	Long. ☉	Day.
0	243	82° 21′ 8″	304° 47′ 15″	239° 30′ 5″	302	81° 36′ 23″	355° 37′ 15″	297° 39′ 7″	362	93° 8′ 5″	59° 31′ 8″	356° 47′ 17″	0
1	244	94 32 35	317 51 9	240 29 13	303	93 47 50	8 41 9	298 38 15	363	105 14 32	72 35 2	357 46 25	1
2	245	106 44 15	330 55 3	241 28 21	304	105 59 16	21 45 3	299 37 23	364	117 25 58	85 38 56	358 45 34	2
3	246	118 55 28	343 58 46	242 27 30	305	118 10 43	34 48 56	300 36 32	365	129 37 25	98 42 49	359 44 42	3
4	247	131 6 55	357 2 50	243 26 38	306	130 22 10	47 52 50	301 35 40	366	141 48 52	111 46 43	360 43 50	4
5	248	143 18 22	10 6 44	244 25 46	307	142 33 37	60 56 44	302 34 48	367	154 0 18	124 50 37	1 42 58	5
6	249	155 29 48	23 10 38	245 24 54	308	154 45 3	74 0 38	303 33 56	368	166 11 45	137 54 31	2 42 6	6
7	250	167 41 15	36 14 32	246 24 2	309	166 56 31	87 4 32	304 33 4	369	178 23 12	150 58 25	3 41 15	7
8	251	179 52 42	49 18 26	247 23 10	310	179 7 57	100 8 26	305 32 13	370	190 34 38	164 2 19	4 40 23	8
9	252	192 4 8	63 22 20	248 22 18	311	191 19 24	113 12 20	306 31 21	371	202 46 5	177 6 13	5 39 31	9
10	253	204 15 35	75 26 14	249 21 27	312	203 30 51	126 16 14	307 30 29	372	214 57 32	190 10 7	6 38 39	10
11	254	216 27 2	88 30 8	250 20 35	313	215 42 17	139 20 8	308 29 37	373	227 8 58	203 14 1	7 37 47	11
12	255	228 38 58	101 34 1	251 19 43	314	227 53 43	152 24 2	309 28 45	374	239 20 25	216 17 59	8 36 56	12
13	256	240 49 55	114 37 55	252 18 51	315	240 5 10	165 27 55	310 27 53	375	251 31 52	229 21 48	9 36 4	13
14	257	253 1 22	127 41 40	253 17 59	316	252 16 37	178 31 49	311 27 1	376	263 43 18	242 25 42	10 35 12	14
15	258	265 12 49	140 45 43	254 17 7	317	264 28 3	191 35 43	312 26 9	377	275 54 45	255 29 36	11 34 20	15
16	259	277 24 15	153 49 37	255 16 16	318	276 39 30	204 39 37	313 25 17	378	288 6 12	268 33 30	12 33 28	16
17	260	289 35 42	166 53 31	256 15 24	319	288 50 57	217 43 31	314 24 25	379	300 17 39	281 37 24	13 32 37	17
18	261	301 47 9	179 57 25	257 14 32	320	301 2 24	230 47 25	315 23 34	380	312 29 5	294 41 18	14 31 44	18
19	262	313 58 35	193 1 19	258 13 40	321	313 13 50	243 51 19	316 22 42	381	324 40 32	307 45 12	15 30 53	19
20	263	326 10 2	206 5 13	259 12 48	322	325 25 17	256 55 13	317 21 50	382	336 51 59	320 49 6	16 30 0	20
21	264	338 21 29	219 9 7	260 11 57	323	339 36 44	269 59 7	318 20 58	383	349 3 26	333 53 0	17 29 8	21
22	265	350 32 55	232 13 0	261 11 5	324	349 48 10	283 3 1	319 20 6	384	1 14 52	346 56 54	18 28 17	22
23	266	2 44 22	245 16 54	262 10 13	325	1 59 37	296 6 54	320 19 15	385	13 26 19	0 0 47	19 27 25	23
24	267	14 55 49	258 20 48	263 9 21	326	14 11 4	309 10 48	321 18 23	386	25 37 46	13 4 41	20 26 33	24
25	268	27 7 16	271 24 42	264 8 29	327	26 22 31	322 14 42	322 17 31	387	37 49 12	26 8 35	21 25 42	25
26	269	39 18 42	284 28 36	265 7 37	328	38 33 57	345 18 36	323 16 39	388	50 0 39	39 12 29	22 24 50	26
27	270	51 30 9	297 32 30	266 6 46	329	50 45 24	358 22 30	324 15 47	389	62 12 5	52 16 23	23 23 58	27
28	271	63 41 36	310 36 24	267 5 53	330	62 56 51	1 26 24	325 14 56	390	74 23 32	65 20 17	24 23 6	28
29					331	75 8 17	14 30 18	326 14 4	391	86 34 59	78 24 10	25 22 14	29
30									392	99 36 25	91 28 4	26 21 22	30

TABLE XXII.—*For Ghaṭikâs and Palas.*

gh. pa.	☾—☉.			☾'s An.			Long ☉		gh. pa.	☾—☉.			☾'s An.			Long ☉	
	° ′	′ ″	″ ‴	° ′	′ ″	″ ‴	′ ″	″ ‴		° ′	′ ″	″ ‴	° ′	′ ″	″ ‴	′ ″	″ ‴
1	0	12	11	0	13	4	0	59	31	6	17	55	6	45	1	30	33
2	0	24	23	0	26	8	1	58	32	6	30	6	6	58	5	31	32
3	0	36	34	0	39	12	2	57	33	6	42	17	7	11	9	32	31
4	0	48	46	0	52	16	3	56	34	6	54	29	7	24	13	33	31
5	1	0	57	1	5	19	4	56	35	7	6	41	7	37	16	34	30
6	1	13	9	1	18	23	5	55	36	7	18	52	7	50	20	35	29
7	1	25	20	1	31	27	6	54	37	7	31	3	8	3	24	36	28
8	1	37	32	1	44	31	7	53	38	7	43	15	8	16	28	37	27
9	1	49	43	1	57	35	8	52	39	7	55	26	8	29	32	38	26
10	2	1	54	2	10	39	9	51	40	8	7	38	8	42	36	39	25
11	2	14	6	2	23	43	10	50	41	8	19	49	8	55	40	40	25
12	2	26	17	2	36	47	11	50	42	8	32	1	9	8	44	41	24
13	2	38	29	2	49	41	12	49	43	8	44	12	9	21	48	42	23
14	2	50	40	3	2	55	13	48	44	8	56	24	9	34	52	43	22
15	3	2	52	3	15	58	14	47	45	9	8	35	9	47	55	44	21
16	3	15	3	3	29	2	15	46	46	9	20	46	10	0	59	45	20
17	3	27	15	3	42	6	16	45	47	9	32	58	10	14	3	46	19
18	3	39	26	3	55	10	17	44	48	9	45	9	10	27	7	47	19
19	3	51	37	4	8	14	18	44	49	9	57	21	10	40	11	48	18
20	4	3	49	4	21	18	19	43	50	10	9	32	10	53	15	49	17
21	4	16	0	4	34	22	20	42	51	10	21	44	11	6	19	50	16
22	4	28	12	4	47	26	21	41	52	10	33	55	11	19	23	51	15
23	4	40	23	5	0	30	22	40	53	10	46	7	11	32	27	52	14
24	4	52	35	5	13	34	23	39	54	10	58	18	11	45	30	53	13
25	5	4	46	5	26	37	24	38	55	11	10	29	11	58	34	54	12
26	5	16	58	5	39	41	25	38	56	11	22	41	12	11	38	55	12
27	5	29	9	5	52	45	26	37	57	11	34	52	12	24	42	56	11
28	5	41	20	6	5	49	27	36	58	11	47	4	12	37	46	57	10
29	5	53	32	6	18	53	28	35	59	11	59	15	12	50	50	58	9
30	6	5	43	6	31	57	29	34	60	12	11	27	13	3	54	59	8

TABLE XXIII.—*Names of Jupiter's cyclic years.*

No.	Cyclic year.	No.	Cyclic year.
0	Vijaya.	30	Rudhirodgârin.
1	Jaya.	31	Raktâksha.
2	Manmatha.	32	Krodhana.
3	Durmukha.	33	Kshaya
4	Hemalamba.	34	Prabhava.
5	Vilamba.	35	Vibhava.
6	Vikârin.	36	Sukla.
7	Śârvari.	37	Pramoda.
8	Plava.	38	Prajâpati.
9	Śubhakrit.	39	Angiras.
10	Śobhana.	40	Śrîmukha.
11	Krodhin.	41	Bhâva.
12	Viśvâvasu.	42	Yuvan.
13	Parâbhava.	43	Dhâtṛi.
14	Plavanga.	44	Îśvara.
15	Kîlaka.	45	Bahudhânya.
16	Saumya.	46	Pramâthin.
17	Sâdhâraṇa.	47	Vikrama.
18	Virodhakṛit.	48	Bhriśya,
19	Paridhâvin.	49	Chitrabhânu.
20	Pramâdin.	50	Subhânu.
21	Ânanda.	51	Târaṇa.
22	Râkshasa.	52	Pârthiva.
23	Anala.	53	Vyaya.
24	Pingala.	54	Sarvajit.
25	Kâlayukta.	55	Sarvadhârin.
26	Siddhârthin.	56	Virodhin.
27	Raudra.	57	Vikṛita.
28	Durmati.	58	Khara.
29	Dundubhi.	59	Nandana.

TABLE XXIV.—(*A*) *Equation of the Moon's centre.*

Arg: ☾'s Anomaly ☾'s Eq. —				EQUATION OF THE MOON'S CENTRE. Sûrya Siddh.				Ârya Siddh.				2nd Ârya Siddh.				Brah. & S. Sir.				Arg.: ☾'s Anomaly ☾'s Eq +			
0°	0′	180°	0′	0°	0′	0″	Δ′	0°	0′	0″	Δ′	0°	0′	0″	Δ′	0°	0′	0″	Δ′	180°	0′	360°	0′
3	45	176	15	0	19	59	5″·33	0	19	41	5″·25	0	19	41	5″·26	0	19	45	5″·27	183	45	356	15
7	30	172	30	0	39	52	5 ·30	0	39	17	5 ·23	0	39	23	5 ·24	0	39	25	5 ·24	187	30	352	30
11	15	168	45	0	59	31	5 ·26	0	58	43	5 ·18	0	58	50	5 ·19	0	58	53	5 ·19	191	15	348	45
15	0	165	0	1	18	54	5 ·17	1	17	52	5 ·11	1	18	2	5 ·12	1	18	7	5 ·13	195	0	345	0
18	45	161	15	1	37	53	5 ·06	1	36	41	5 ·02	1	36	53	5 ·03	1	36	59	5 ·03	198	45	341	15
22	30	157	30	1	56	25	4 ·94	1	55	3	4 ·90	1	55	19	4 ·92	1	55	26	4 ·92	202	30	337	30
26	15	153	45	2	14	29	4 .81	2	13	0	4 ·79	2	13	17	4 ·79	2	13	25	4 ·80	206	15	333	45
30	0	150	0	2	32	0	4 ·67	2	30	25	4 ·64	2	30	44	4 ·65	2	30	53	4 ·66	210	0	330	0
33	45	146	15	2	48	48	4 ·48	2	47	8	4 ·46	2	47	29	4 ·47	2	47	39	4 ·47	213	45	326	15
37	30	142	30	3	4	52	4 ·28	3	3	8	4 ·27	3	3	32	4 ·28	3	3	43	4 ·28	217	30	322	30
41	15	138	45	3	20	8	4 ·07	3	18	22	4 ·06	3	18	47	4 ·06	3	18	59	4 ·06	221	15	318	45
45	0	135	0	3	34	30	3 ·86	3	32	43	3 ·83	3	33	10	3 ·84	3	33	23	3 ·83	225	0	315	0
48	45	131	15	3	48	1	3 ·61	3	46	11	3 ·59	3	46	40	3 ·60	3	46	55	3 ·61	228	45	311	15
52	30	127	30	4	0	33	3 ·34	3	58	46	3 ·34	3	59	17	3 ·35	3	59	31	3 ·31	232	30	307	30
56	15	123	45	4	12	3	3 ·07	4	10	17	3 ·06	4	10	48	3 ·06	4	11	4	3 ·07	236	15	303	45
60	0	120	0	4	22	30	2 ·78	4	20	43	2 ·77	4	21	18	2 ·79	4	21	34	2 ·79	240	0	300	0
63	45	116	15	4	31	46	2 ·47	4	30	7	2 ·48	4	30	35	2 ·48	4	30	54	2 ·48	243	45	296	15
67	30	112	30	4	39	56	2 ·18	4	38	13	2 ·17	4	38	49	2 ·18	4	39	6	2 ·18	247	30	292	30
71	15	108	45	4	46	50	1 ·84	4	45	10	1 ·84	4	45	46	1 ·84	4	46	4	1 ·85	251	15	288	45
75	0	105	0	4	52	32	1 ·52	4	50	52	1 ·52	4	51	30	1 ·52	4	51	49	1 ·52	255	0	285	0
78	45	101	15	4	56	59	1 ·19	4	55	22	1 ·19	4	56	9	1 ·19	4	56	10	1 ·19	258	45	281	15
82	30	97	30	5	0	13	0 ·86	4	58	37	0 ·86	4	59	16	0 ·87	4	59	34	0 ·87	262	30	277	30
86	15	93	45	5	2	9	0 ·52	5	0	23	0 ·51	5	1	1	0 ·51	6	1	30	0 ·52	266	15	273	45
90	0	90	0	5	2	46	0 ·16	5	1	9	0 ·16	5	1	46	0 ·16	5	2	7	0 ·16	270	0	270	0

TABLE XXIV—*continued.* (*B*) *Equation of the Sun's centre.*

Arg.: Anomaly. ⊙'s eq.+		*Sûrya Siddh.*		*Ârya Siddh.*		*2nd Ârya, Brah. & Siddh. S'ir.*		Arg.: Anomaly. ⊙'s eq.—	
			Δ′		Δ′		Δ′		
0° 0′	180° 0′	0° 0′ 0″		0° 0′ 0″		0° 0′ 0″		180° 0′	360° 0′
3 45	176 15	0 8 44	2″·33	0 8 26	2″·25	0 8 32	2″·28	183 45	356 15
7 30	172 30	0 17 24	2·31	0 16 50	2·23	0 17 3	2·27	187 30	352 30
11 15	168 45	0 25 58	2·28	0 25 8	2·21	0 25 28	2·24	191 15	348 45
15 0	165 0	0 34 24	2·25	0 33 22	2·20	0 33 47	2·22	195 0	345 0
18 44	161 15	0 42 38	2·19	0 41 26	2·15	0 41 57	2·18	198 45	341 15
22 30	157 30	0 50 40	2·14	0 49 19	2·10	0 49 55	2·12	202 30	337 30
26 15	153 45	0 58 29	2·08	0 57 0	2·05	0 57 42	2·07	206 15	333 45
30 0	150 0	1 6 3	2·02	1 4 28	1·99	1 5 15	2·01	210 0	330 0
33 45	146 15	1 13 18	1·92	1 11 37	1·91	1 12 31	1·94	213 45	326 15
37 30	142 30	1 20 13	1·86	1 18 29	1·83	1 19 27	1·35	217 30	322 30
41 15	138 45	1 26 47	1·75	1 25 1	1·74	1 26 4	1·76	221 15	318 45
45 0	135 0	1 32 57	1·66	1 31 10	1·64	1 32 17	1·66	225 0	315 0
48 45	131 15	1 38 44	1·54	1 36 56	1·54	1 38 9	1·56	228 45	311 15
52 30	127 30	1 44 5	1·43	1 42 18	1·43	1 43 34	1·44	232 30	307 30
56 15	123 45	1 48 59	1·31	1 47 13	1·31	1 48 32	1·32	236 15	303 45
60 0	120 0	1 53 26	1·19	1 51 40	1·19	1 53 3	1·20	240 0	300 0
63 45	116 15	1 57 22	1·05	1 55 39	1·06	1 57 5	1·08	343 45	296 15
67 30	112 30	2 0 50	0·92	1 59 8	0·93	2 0 37	0·94	247 30	292 30
71 15	108 45	2 3 46	0·78	2 2 6	0·79	2 3 37	0·80	251 15	288 45
75 0	105 0	2 6 11	0·66	2 4 32	0·65	2 6 4	0·64	255 0	285 0
78 45	101 15	2 8 4	0·55	2 6 27	0·51	2 8 1	0·52	258 45	281 15
82 30	97 30	2 9 26	0·37	2 7 50	0·37	2 9 25	0·36	262 30	277 30
86 15	93 45	2 10 15	0·22	2 8 40	0·22	2 10 15	0·22	266 15	273 45
90 0	90 0	2 10 31	0·07	2 8 56	0·07	2 10 31	0·07	270 0	270 0

TABLE XXV.—*Latitudes and Longitudes of Places.*

Place.	N. Lat.	Longitude. E. fr. Gr.	Longitude. Time Diff. fr. Lankâ.	Place.	N. Lat.	Longitude. E. fr. Gr.	Longitude. Time Diff. fr. Lankâ.
			gh. p.				*gh. p.*
Abu (Arbuda)	24° 48′	72 46′	—0 30	Belgaum	15° 50′	74° 31′	—0 12
Agra	27 10	77 59	+0 23	Bhâgalpur	25 13	86 59	+1 59
Ahmadâbâd	23 2	72 32	—0 32	Bharatpur	27 12	77 27	+0 15
Ahmadnagar	19 8	74 43	—0 10	Bharoch	21 44	72 58	—0 28
Ajaṇṭâ	20 33	75 48	+0 1	Bhelsa	23 30	77 46	+0 21
Ajmer	26 28	74 37	—0 11	Bhopal	23 14	77 20	+0 16
Aligaḍh	27 53	78 5	+0 14	Bîjyanagar	15 17	76 30	+0 8
Allahâbâd	25 25	81 51	+1 1	Bijapur	16 48	75 44	+0 0
Amarâvatî	16 35	80 24	+0 20	Bikaner	28 1	73 18	—0 24
Amritsar	31 37	74 48	—0 9	Bombay	18 57	72 51	—0 29
Anhilwâḍ	23 47	71 56	—0 40	Bundi	25 26	75 37	—0 1
Arkat	12 52	79 21	+0 37	Burhanpur	21 18	76 17	+0 7
Aurangâbâd	19 52	75 20	—0 4	Calcutta	22 36	88 23	+2 8
Ayodhya—Audh	26 48	82 8	+1 4	Dehli	28 37	77 12	+0 15
Bâdâmi	16 56	75 40	—0 1	Devagiri (Dhaultâbâd).	19 54	75 14	—0 6
Banâras	25 20	83 0	+1 13	Dhaka	23 45	90 23	+2 27
Banavaśi	14 34	75 2	—0 7	Dhârâ	22 35	75 16	—0 5
Bangalor	12 57	77 35	+0 18	Dhârwâ	15 26	75 2	—0 7
Bardhwân	23 13	87 54	+2 2	Dholpur	26 40	77 53	+0 22
Bârodâ	22 16	73 9	—0 30	Dhulia	20 53	74 43	—0 10
Bârsî	18 13	75 40	+0 1				

TABLE XXV—*continued.*

Place.	N. Lat.	Longitude. E. fr. Gr.	Longitude. Time Diff. fr. Lankâ
			gh. p.
Dvârakâ	22° 10′	68 58′	—1 11
Elura	20 2	75 1	—0 6
Farrakhâbâd	27 23	79 35	+0 49
Gayâ	24 46	85 2	+1 31
Ghâzipur	25 35	83 34	+1 18
Girnâr	21 30	70 30	—0 52
Goa	15 27	73 58	—0 19
Gorakhpur	26 44	83 23	+1 17
Gurkhâ	27 52	84 28	+1 26
Gwalior	26 12	78 7	+0 24
Haidarâbâd (Dekhan).	17 18	78 30	+0 28
Haidarabad (Sindh).	25 24	68 18	—1 14
Hardâ	22 18	77 2	+0 13
Hardwâr	29 55	78 7	+0 24
Hushangâbâd	22 43	77 39	+0 19
Indor	22 41	75 46	+0 1
Jabalpur	23 9	79 58	+0 44
Jagannâthapurî	19 46	85 50	+1 41
Jalgaum	20 25	74 33	—0 10
Jambu	32 44	74 49	—0 7
Jaypur	26 56	75 52	+0 1
Jhânsî	25 37	78 35	+0 29
Jodhpur	26 19	73 2	—0 27
Jûnâgaḍh	21 29	70 22	—0 53
Kalingapaṭam	18 18	84 9	+1 23
Kalyân	19 13	73 10	—0 25
Kanauj	27 3	79 58	+0 41
Kanchi	12 50	79 44	+0 39
Kanhpur	26 28	80 19	+0 46
Katak	20 28	85 53	+1 42
Khambât (Cambay).	22 18	72 32	—0 32
Khâtmâṇḍu	27 43	85 17	+1 36
Kochi (Cochin)	9 56	76 15	+0 4
Kolâpur	16 43	74 13	—0 15
Lahor	31 33	74 16	—0 14
Lakhnau	26 51	80 56	+0 52
Mâdhurâ	9 56	78 7	+0 23
Madras	13 5	80 17	+0 46
Maisur	12 18	76 40	+0 9
Mangalur	12 52	74 50	—0 10
Mândavî	22 50	69 24	—1 3
Mathurâ	27 28	77 41	+0 20
Mongîr	25 22	86 30	+1 58
Multân	30 13	71 26	—0 43
Nagpur	21 8	79 5	+0 34
Nâsik	20 0	73 44	—0 20
Pandharpur	17 39	75 21	—0 4
Patiyâlâ	30 20	76 5	+0 7
Pâtna	25 33	85 21	+1 35
Puṇâ	18 29	73 13	—0 18
Purniya	25 46	87 51	+1 58
Râmeśvaram	9 15	79 30	+0 36
Ratnâgiri	17 0	73 20	—0 34
Rewâ	24 32	81 18	+0 56
Sâgar	23 51	78 42	+0 30
Sahet Mâhet	27 31	82 5	+1 2
Sambhâlpur	21 31	83 57	+1 21
Sâtârâ	17 41	74 1	—0 17
Sironj	24 6	77 38	+0 19
Śolâpur	17 39	75 54	+0 2
Somnâthpattan	22 4	71 26	—0 43
Śrinagar	34 6	74 55	—0 8
Śrîrangapatanam	12 24	76 41	+0 10
Surat	21 10	72 32	—0 32
Tanjor	10 45	79 7	+0 34
Thâṇâ	19 13	72 57	—0 28
Travankor	9 10	76 50	+0 11
Trichinapalli	10 47	78 43	+0 29
Trivaṇḍram	8 30	76 56	+0 11
Udaypûr	24 37	73 43	—0 20
Ujjain	23 9	75 43	0 0

TABLE XXVI.—*Showing the times of rising (in Asus or sixths of vinâḍî) in 10°—32° north latitude, or ullagna equivalents in Oblique Ascension.*

Sign.	10°	11°	12°	13°	14°	15°	16°	17°	18°	19°	20°	21°
	LATITUDES.											
I & XII .	1544	1531	1518	1506	1492	1478	1466	1452	1438	1425	1411	1398
II & XI .	1693	1681	1672	1660	1650	1639	1627	1616	1605	1593	1582	1570
III & X. .	1893	1889	1885	1881	1876	1872	1867	1863	1857	1853	1848	1844
IV & IX .	1977	1981	1985	1989	1994	1998	2003	2007	2013	2017	2022	2026
V & VIII .	1897	1909	1918	1928	1940	1952	1963	1974	1985	1997	2008	2020
VI & VII .	1796	1809	1822	1834	1848	1862	1874	1888	1902	1915	1929	1941

Sign.	22°	23°	24°	25°	26°	27°	28°	29°	30°	31°	32°	Chara
	LATITUDES.											
I & XII .	1382	1368	1353	1337	1322	1306	1290	1274	1257	1241	1224	+130
II & XI .	1558	1546	1533	1521	1508	1496	1483	1469	1455	1439	1424	+ 5
III & X. .	1839	1833	1829	1823	1818	1812	1808	1801	1795	1789	1783	—135
IV & IX .	2031	2037	2041	2047	2052	2058	2063	2069	2075	2081	2087	—135
V & VIII .	2032	2044	2057	2069	2083	2094	2107	2121	2135	2151	2166	+ 5
VI & VII .	1958	1972	1987	2003	2018	2034	2050	2066	2083	2099	2116	+130

For the rule see above, §60.

In the column *Chara* are entered the *Asus* by which the equivalent in right ascension of the several signs differs from the minutes of each sign. This difference is combined with the ascensional difference in the above table. As the former difference, however, was first introduced by Bhâskara, the amount of *Chara* must be added to the equivalents in oblique ascension if the date calculated is previous to Bhâskara, A. D. 1150.

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ERRATA AND CORRIGENDA

Page 1, first footnote, *prefix the numeral* [1].

„ 2, line 9, *after*—sheet, *add*—This practice agrees, however, with that observable on Grantha palm-leaf MSS. which I have used.

„ 5, transcript, line 3, *read*—(according to a suggestion made by Dr. Kern) visaye savattha.

„ 7, line 3, from bottom, *for*—"[*We send greeting*] to . . . princes, *read*—"In our whole territory [*we send greeting*] to the royal princes.

„ „ *dele* note [10].

„ 8, line 16, *for*—K h a m d a ḍ h a *read*—K h a m d a ḍ h a.

„ 9, note [26], for—*anuvartayettaya*, read—*anuvartaye tasya*.

„ 10, line 5, from bottom, for—°*sâdhukenaḥ*, read—°*sâdhukinaḥ*.

„ 12, transcript, line 2, *in* मीसिनवमा॰ *read*—॰वर्मे॰.

„ „ line 15, *for*—1700 A.D. *read*—700 A.D.

„ 14, 3rd and 4th footnotes *to be numbered* [14] *and* [15].

„ 15, line 3, for—*polden*, read—*golden*.

„ „ line 8, *delete* [19].

„ „ „ 24, *for*—[5] *read*—[19].

„ 17, „ 18, *before* grahaṭhani, *insert*—pravrajita, which is visible above the line in a photograph furnished by the editor; see also M. Senart, *Jour. Asiat.* VIIIme Sér., tom. XI, p. 512, note.

„ „ 3rd line, from bottom, *for*—Pujetava eva, *read*—Puje-[ta] v [iya] va.

„ „ last line, *for*—prakaraṇena, *read*—akarena, which Dr. Burgess's new facsimile gives quite plainly.

„ note [1], for—*Dasamskandha*, read—*Dasamaskandha*.

„ 18, line 4, *for*—°bhatiyeva, *read*—bhatiya va.

„ „ line 8, „ ichh „ ichha.

„ „ „ 14, „ (i) ×× yachha° „ istridhiyachha°.

„ „ „ 15, „ nikay(a) „ nikaye; *and add* ××× *at the end of the line.*

„ „ line 18, *insert* सर्वित *before* सवसवि.

„ „ *dele* notes [37] and [38].

„ 19, line 3, *for*—संवरचेन, *read*—सवावेन.

Page 19, line 6, *for*—॰भतिथेव, *read*—भतिय व.

„ „ „ 18, „ र - - यक॰ „ रविवियक॰, *and for* निमाय, *read*—निकाये, *and add* — — *at the end of the line.*

„ „ line 14, *for*—दिपैना, *read*—दिपन.

„ „ „ 25, „ —important point? *read*—reason? Âkarena stands, as the reading *âkalana* of Kâlsi shows, for *âkârena*; and *akâro* means in Pâli 'the reason.'

„ „ note [40], first line, *for*—text, *read*—Kâlsi version likewise.

„ 20, *dele* note [40]. *Vo* is a vicarious form for *va*, which occurs frequently in the Shâhbâzgarhi version.

„ 22, note [6], for—*Râjyachintâkâri*, read—°*kârin*.

„ 24, line 5, from bottom, *for* "May God," *read*—"May, O God."

„ 25, line 20, *for*—जितारातिगु॰ *read*—जितारातिर्गु॰.

„ 26, „ 13, „ नासीद्भ्यां॰ „ ॰द्भ्यां॰.

„ „ „ 25, „ मदीमाट „ मदोत्कट.

„ 28, note [34], „ स्थिति: „ स्थिति:

„ 31, line 1, „ वरोचने „ वैरोचने.

„ „ „ 17, „ सुवमसती „ सुर्वमसुती.

„ 40, line 10, *read*—the vanquisher of the prince Choḍagaṅga.

„ „ line 28, *read*—Choḍagaṅga-.

„ 43, „ 1, „ —the prowess of the prince Choḍagaṅga; *and strike out* note 26.

„ 46, line 8, *read*—of Choḍagaṅga's champions.

„ 47, „ 21, „ —Choḍagaṅga-.

„ 48, „ 24, „ —puṣpavantâv-

„ 49, „ 1, from the bottom, *read*—to Choḍagaṅga's champions.

„ 53, sixth footnote, *prefix the numeral* [6].

„ „ seventh „ *for*—Dhurgabhaṭa, *read*—Durgabhaṭa.

„ 55, text line 40, *for*—चपूवशी च, *read*—चपूवशी च.

„ 65, line 2, *read*—jâta-.

„ 66, „ 22, „ —Samjñâm-.

„ „ „ 32, „ —surâlay-.

„ 68, note [4], *dele*—I would add . . . Bais nobles, *and add*—The rule refers to words beginning with न.

„ 69, line 7, for—*mahârâdhirâja*, read—*mahârâjâdhirâja*.

„ „ note [9], *for*—मबरारिका, *read*—मह°.

„ 70, note [10], *for*—'Yasomatt', *read*—'Yaśomatî'

Page 72, line 19, *for*—०मामत्सुत्मात: *read*—०मात्माहा०.
,, ,, ,, ,, ,, दैव्यासुत्मम: ,, दैव्यासुत्मम:.
,, ,, ,, 25, ,, ०प्रविष० ,, द्रविष०.
,, ,, line 28, *for*—वन्न: *read*—वर्न:.
,, 73, ,, 10, ,, मति ,, मति.
,, ,, note on line 10, *for*—सीमकृषिका० *read*—सीमकृषिका०.
,, 74, line 4, *for* ,, excellent, *read*—chattels *and dele* note[26].
,, 79, line 12, *for*—श्रीगेमच, *read*—श्रीगेम च.
,, ,, ,, 23, *for*—कलाचय° *read*—कलाधय°..
,, 80, ,, 13, *for*—°सुच: *read*—°सुचे:.
,, 81, ,, 3, *for*—क्रमकुल, *read*—कमकुल.
,, 82, ,, 12, ,, Pâtâla ,, Pâtâla.
,, 85, ,, 1, ,, Lallah ,, Lalla.
,, 87, text line 23, *for*—विषयाचा, *read*—विषयःचा.
,, ,, ,, 34, *for*—राजर्ष *read*—राजर्षे,
,, 88, ,, 36, *for*—°स्वाक्ष: *read*—°स्वा.
,, ,, ,, 48, *for* [।×] *read only* [।×]
,, 93, ,, beginning of 5th śloka, *for*—जय, *read*—चय.
,, 95, line 30, *for*—Andhra, *read*—Andhra.
,, 96, line 26, *for* Sâtakaṇi,—*read*—Sâtakaṇi.
,, 97, last line, *for*—tot hat, *read*—to that.
,, 99, line 35, for—*prakḷiptâvauam*, read—*prakḷiptâvanam*.
,, 100, line 40, *after* Thoḍhuka *dele* II.
,, 101, ,, 22, *for*—Dombaka, *read*—Ḍombaka.
,, 102, ,, 17, ,, naivete, *read*—naiveté.
,, ,, note[18], *for*—But its meaning, &c. *read*—Dr. Hultzsch, *ante*, page 85, note[3], has shown that the correct reading of the Valabhî plate is Śrî-Nâga.
,, 103, line 41, *for*—May 13th, *read*—May 14th.
,, 104, ,, 12, ,, निवपमामन्दक० *read*—०मन्देक०.
,, 106 ,, 6, ,, यम, *read*—येम.
,, ,, ,, 19, ,, विवजयामास, *read*—विवर्जयामास.
,, 107, ,, 17, ,, सासन: *read*—सासने:.
,, 109, note[66], *for*—darśanatoh, *read*—darśanataḥ.
,, 111, last line but one, *for*—Sriṅgârâ, *read*—Śṛiṅgârâ.
,, 117, line 16, *for*—was, *read*—is.
,, 119, last line but one, *for*—Sûr- *read*—Sûri-
,, ,, note[5], *for*—सतामीय, *read*—संतामीय.
,, 120, line 4, ,, Parśva- ,, Pârśva-.
,, ,, ,, 13, ,, भुलखको ,, कृष्णको.

Heading of the plate facing p. 124, *for*—Vaśovarman, *read*—Yaśovarman.

Page 128, line 18, *read*—[स्वाज्ञी].
,, 129, ,, 15, ,, मसूयमान.
,, 140, ,, 5, ,, °मिन्दो:.

Page 141, line 5, *read*—च त्सूर्त.
,, 143, ,, 16, ,, वर्त.
,, 146, ,, 20, ,, प्रज्ञिम:.
,, 153, heading, *for*—INSCRIPTION No. III, *read*—INSCRIPTION No. VIII.
,, 155, note[8], line 7, *for*—Srîmad, *read*—Śrîmad.
,, 156, 20th śloka, *for* सव्वचैव, *read* सर्व्वचैव.
,, 160, text line 22, *for* वसुमव्वसुधा, *read* वसुमिश्रसुधा।
,, 166, ,, ,, 17, ,, विसीयक.
,, ,, ,, ,, 20, ,, विचारचा.
,, ,, ,, ,, 21, ,, विचयण.
,, 170, transpose the first line of this page to the bottom.
,, 174, footnote[48], *for*—actual ropresentation, *read*—actual representation.
,, 181, line 31, *read*—यशोविमा.
,, 182, ,, 12, ,, °कीर्ति:.
,, 186, last line but one, *for*—वषाच *read*—वैशाख.
,, 187, note[11] *for*—व्यवचारक *read*—व्यवचारक.
,, 195, footnotes, last line but one, *prefix* 1 *before* This.
,, 198, line 4, *read*—विश्वं.
,, 201, last footnote, *for*—[5] *read*[51].
,, 207, line 8, *for*—Bateśvar *read*—Bagrâri.
,, ,, ,, 10, *for*—said to have been found[3] in . . . . . Agra district, *read*—from the banks of a lake at Bagrâri[3] close to Mahobâ in the Hamîrpur district
,, ,, footnote[3], *for*—[3]I am somewhat doubtful about this; for the, *read*—[3] Conf. Führer's *Archæological Survey Lists, N.-W. Prov.*, p. 334. This.
,, 210, first footnote, *prefix* [31].
,, 221, note[36], *for*—the Chola King Rajendra-Cho a, *read*—the Chola King Râjendra-Chola.
,, 223, note[7], *for*—published editions, *read*—published editions.
,, 224, line 2, *for* *Navasâhaśâṅkuscharita* read *Navasâhasâṅkacharita*.
,, 230, line 31, *delete*—and to Vishṇu-Râmeśvara.
,, 232, note[49], *add*—The story is confirmed by the statement of Śilpâla in verse 9 of the Vaḍnagar *Praśasti*, below, p. 294.
,, 234, note[54], *delete*—From these, &c.
,, ,, note[58], *for*—ruds *read*—rude.
,, ,, ,, [61], ,, येर्या° ,, भीर्या°.
,, 245, note[18], *add*—The lacuna may be filled up by writing कलङ्कचित.
,, 247, line 15, *for*—त्रिपुरी° *read*—त्रिपुरी°.
,, 248, note[38], *for*—Brâhmaṇ *read*—Brahman.
,, ,, ,, [38], *for*—in verse 13 line 12) *read*—(in verse 13, line 12).